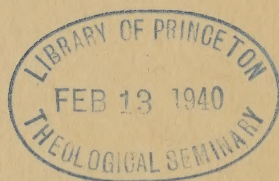
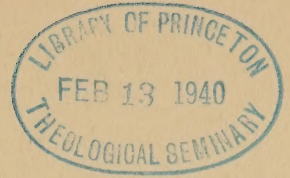


STUDENTS
BIBLE GUIDE AND HELPS

KAYE



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STUDENTS BIBLE GUIDE AND HELPS

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**Author of Through the Bible in Four Years; Reviser of
Helps of The New Indexed Bible; Key to the Treasury;
The Chart Bible; Historical Fiction, Chronologically
and Historically Related; The Bible Chart Analysis, etc.**

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CHICAGO, ILLINOIS**

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To

MR. ALFRED W. COX

IN GRATEFUL APPRECIATION OF
HIS SERVICE AND CO-OPERATION
IN BRINGING THIS WORK TO THE
BIBLE STUDENT, THIS VOLUME
IS AFFECTIONATELY
DEDICATED

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STUDENT'S BIBLE GUIDE AND HELPS

FOREWORD

No other book has been thought about, written about, has so inspired other works to unfold its principles, as has the Bible. When we compare the number of books dealing with all other religions with treatises on the Bible, we come to realize the place of the Bible in the thought of the world. Have men written about Socrates, Plato, Aristotle, Caesar, Aurelius, Charlemagne, Alexander and Napoleon as they have written about Jesus Christ?

No other book has so gripped the thought and affections of man; no other book has so compelled attention to its truths; no other book has caused such personal concern regarding the great issues of life and death; no other book has so stirred the soul to its depths.

When we consider the vast number of books on the Bible we wonder if there is room for one more. So much has been produced in the way of Bible manuals and helps, and so rich is Biblical literature in this respect, that one may well hesitate to add to the number.

The aim of this volume is to treat the matter of "Helps" somewhat differently. The first of the various features is an analysis of the entire Bible which will enable the student to pursue a systematic study of the Scriptures. This, in our judgment, is the first essential in a system of Bible helps. It is necessary that we know the facts of the Bible in order to have a true conception of its structure. In this connection the charts will be helpful in giving an outline of each section and placing the facts in their relation to each other so that the section can be grasped as a whole.

An important feature of this work is the manner in which the "Nations of the Bible" are treated in connection with the analysis of each period. They are carried along contemporaneously with the Biblical history, the history of the Jewish people and New Testament times.

Attention is called to the method adopted in the Harmonizing of the Gospels, relative to the Parables, Miracles and Discourses. Ordinarily, in the various Bibles, in the section devoted to "Helps," these are tabulated in a certain order. In this treatise they are not only placed where they belong chronologically in harmonizing the Gospels, but each miracle, parable and discourse is analyzed. The Miracles of

the Old Testament and Prayers of the Bible are analyzed in a similar manner and are arranged chronologically under their respective periods.

This study of the Bible gives very little attention to matters of criticism; our aim is of a much more practical nature. The treatment of every feature of the work conforms to the end in view. The average person is not in a position to deal with critical matters until he has become familiar with the facts of the Bible and can trace intelligently the whole Biblical procedure.

We have endeavored to simplify the process by which this knowledge may be acquired, and that too, by a combination of features and a method of treatment that will create a deeper interest in the study of the Word of God.

Oak Park, Illinois.

J. R. K.

THE BIBLE

The Gospel the Fulfillment of the Law'

LAW

GENESIS—Beginning of Things.
EXODUS—Departure—Out of Egypt.
LEVITICUS—Institutions, Laws and Ordinances.
NUMBERS—Census—Wandering.
DEUTERONOMY—The Law Repeated.

GOSPELS

MATTHEW—For the Jew—Gospel of the Kingdom.
MARK—For the Roman—Gospel of Power.
LUKE—For the Greek—Gospel of the Son of Man.
JOHN—For the Church—The Spiritual Gospel.

History of Israel and of the Early Church.

HISTORY

THEOCRACY—Joshua, Judges, Ruth.
MONARCHY—Disruption—I Samuel, II Samuel, I Kings, II Kings,
I Chronicles, II Chronicles.
POST-EXILIC—Ezra, Nehemiah, Esther.

POETRY

JOB—Problem of Suffering.
PSALMS—Prayer Book of the Bible.
PROVERBS—Wisdom.
ECCLESIASTES—Problem of Life.

PROPHECY

MAJOR—Isaiah, Jeremiah, Ezekiel, Daniel.
MINOR—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum,
Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Christ in Prophecy

Christ in Poetry

Christ in History

Christ in the Law

ACTS OF THE APOSTLES

Establishment of the Early Christian Church
Jerusalem the Center. Peter the Prominent Figure.
Antioch the Center. Paul the Prominent Figure.

Vital Principles

EPISTLES

PAULINE—Romans, I, II Corinthians, Galatians, Ephesians, Philippians,
Colossians, I, II Thessalonians, I II Timothy, Titus, Philemon.
HEBREWS—Anonymous.
GENERAL—James, I Peter, II Peter, I, II, III John, Jude.

Visions

REVELATION

John's Vision on Patmos
Opening Vision—Son of Man
Letters to the Seven Churches of Asia
Nine Prophetic Visions

Christ in Apocalypse

Christ in Christian Doctrine

Christ in the Church

The Word Made Flesh

CHRIST

INTRODUCTION

THE BIBLE

The Bible stands alone, great in its solitude and solitary in its greatness. It has lived through the ages and has ministered to untold multitudes. It alone has that distinction. It is old but not outlived; it speaks to every age and every soul. It is the one world, universal book. It is the revelation of God to all the race and cannot be discarded and laid away as worn out and obsolete. The voices of the soul are answered in God, and the Bible is the revelation of God to the soul.

It not only reveals God. By it man comes to self-discovery, revealed to himself in his deepest needs and wants. It is the one book that holds before us most truly life, death and destiny. It answers the question of the sinning lost soul, "What must I do to be saved?" It opens up in our nature fountains springing up into everlasting life. By its message of life eternal it is the one book that extracts the sting of death. It has reared a forest of spires pointing to the sky.

This is the book we are about to study. It requires study. In this respect it is like every worthy book. It is unlike any other book since no other has passed through the ages requiring centuries to formulate its system of truth. And it is the only book that contains such a message—great in its solitude and solitary in its greatness.

It is possible to read this book for years and not discover many of its most vital truths. We may be surprised to know how much has escaped us as bearing upon the Biblical system, what little we know of the structure of the Bible, and how inadequate and superficial is our understanding of this Book of books. There is more or less Bible reading but comparatively little Bible study. How a revival of genuine Bible study in all the churches would alter the complexion of our religious life and activities! The church in which God's Word is thus honored is strong and vigorous in the elements of real spiritual power. Such attention to the Scriptures enables us to become workmen that need not be ashamed in dividing the word of truth.

This treatise is not a commentary on the Scriptures. Our aim is quite different from that of the commentator and exegete. For one thing, we want to see how the Bible falls into great periods and trace the Divine plan from stage to stage in this communication of the purposes of God. At the outset it is necessary that we consider some things

of importance. The inquiring mind will raise such questions as, How has the Bible come down to us? What are we to understand by inspiration? Fundamentally what is the Bible? The answer to the latter will appear as we pursue our study, but there will be an advantage in stating the case at the beginning.

PRESERVATION OF THE BIBLE

The original documents of the Bible no longer exist, as far as we know, and yet we have the Bible. How then has the Bible come down to us, and how do we know it is the same Bible as that originally communicated—the Bible of the original documents? If our Bible is not the original Scriptures it is not the Bible, and whatever value may attach to it, whatever truths of an uplifting character it may contain, it must surrender all claims to inspiration since no one would attempt to maintain there are two Bibles that are the Word of God.

The uninformed skeptic sometimes makes use of the fact that the original Scriptures are lost and takes the ground that everything is against the presumption that our Bible has been preserved and its genuineness safeguarded through the centuries. This assumption cannot be supported in the face of the facts.

In the first place, it is not necessary that we have the original Scriptures to be assured that our Bible is identical with them. They are not essential to the establishment of the genuineness of the Bible as we have it, hence the loss of these documents is, in reality, no loss whatever.

The question—how do we know that our Bible is the same as that originally communicated?—may be raised regarding any ancient work, the original of which no longer exists. For ancient classics there are not, at the most, more than ten or twelve manuscript copies, and these are quite sufficient, but the skeptic who would question the genuineness of the Bible would never think of taking the same attitude to Herodotus of which there are about a dozen manuscript copies.

If this is proof of genuineness of such classics, with how much more assurance may we accept the genuineness of the Bible that is supported, not by five or ten manuscript copies, but by hundreds. The following facts will indicate in what manner the Bible has been preserved.

I. Original Manuscripts.

The Scriptures were at first kept in the ark, then in the temple and finally in the synagogues. The New Testament was preserved in the early churches.

II. Manuscript Copies.

The copies made from these originals for the use of the churches secured the preservation of the latter since they were lost during the persecutions of the Church. Uncial manuscripts are those written in capital letters; cursive copies were written in a running hand.

III. The Most Ancient Manuscripts of the New Testament.

These were made in different countries and are of undoubted authority. Vatican, Alexandrian, Sinaitic, Ephraem, Beza.

1. The Vatican. It is preserved in the Vatican at Rome and is believed to be the oldest manuscript in existence. It contains about 700 leaves a foot square and is an uncial manuscript.

2. The Alexandrian. This came from Alexandria and was, no doubt, written in Egypt. It consists of four volumes. In 1628 it was presented to Charles I by Cyril Lucar of Constantinople, and since 1753 has been kept in the British Museum.

3. The Sinaitic. This is the greatest treasure of the Eastern Church. It was discovered in 1859 by Dr. Tischendorf in a convent at Mt. Sinai and has been preserved in the library of Petrograd. The manner in which it was recovered by Tischendorf is a most interesting story. It contains the entire New Testament.

The probable date of these documents is from 300 to 450 A. D. Since their recovery was subsequent to 1611 they were not available at the time the King James (Authorized) Version was made.

IV. Principal Versions of the Bible.

1. The Targums. This is a Chaldee word and signifies "interpretation." During the Babylonian Exile changes in the language occurred which necessitated interpretations of the Scriptures. It will be recalled that Ezra when giving the people instruction, after the Restoration, was required to "give the sense," that is, to read them the Scriptures in the dialect then in use.

2. The Septuagint. This translation of the Old Testament into the Greek, known as the LXX, is one of the most important versions of the Bible. This occurred about 300 B. C., having been made, according to tradition, by seventy elders at the request of the king of Egypt. The value of this version at that time to the Greek-speaking world cannot be overestimated. It was used by Christ and the apostles.

In this connection, another fact of vital significance is the agreement of the Samaritan Pentateuch with the Septuagint. The former dates back to the period following the Exile, more than 500 years before Christ. When we recall the bitter antagonism that existed between the

Samaritans and the Jews, it will readily be seen that this agreement would not be the result of design.

Another fact of the first importance was the attitude of the Jews to their sacred writings. It was an established fact in the Jewish consciousness that to change one dot of their Scriptures was the most heinous sin, and rather than be guilty of such an act they would suffer any torture and death itself. It will be readily seen how greatly this attitude would contribute to the safeguarding of the Old Testament and the preservation of its integrity.

3. The Vulgate. This is one of the principal versions of the Bible. About the close of the fourth century many errors had crept into Latin versions which called for revision. This work was placed in the hands of Jerome, one of the best men and greatest scholars of his day. It was in 383 A. D., that this great work was undertaken by him at the request of Damascus, bishop of Rome.

IV. English Versions of the Bible.

In 1384 appeared Wycliffe's Version, the first complete English Bible, which was the basis of the first Bible printed in Germany.

Then followed, in 1525, Tyndale's Version for which he suffered martyrdom.

Ten years later appeared the Coverdale Version comprising both Testaments.

Two years later, Matthew's Bible was published and in 1539, by Henry VIII, became the first authorized English Bible.

The Geneva Bible (1557), based on Tyndale's, was followed by the Bishop's Bible in 1568.

About forty years later was begun the production of the Authorized, or King James Version, by fifty-four scholars, which was completed in 1611. For 275 years this was the Bible of English Protestantism.

Then came forth in 1885 the Revised Version which was followed fifteen years later by the American Revision.

Thus we have the history of the English Bible for a period of 500 years in which the text of Scripture has been preserved by the means of the ancient manuscripts that have come down to us. It is interesting to note that the three great manuscripts—Vatican, Alexandrian, Sinaitic—which had not been recovered at the time of the Authorized Version, abundantly supported the manuscripts in the production of the Revised Version.

From this brief statement we see what an enormous mass of evidence is available for the purpose of Scripture revision, and the complete establishment of the genuineness of the Bible and, in this respect, the vast difference between the Scriptures and the text of ancient classics for which we have at most about ten or twelve manuscripts.

What has been said should convince the reader that the claim that our Bible is the same as that originally communicated is abundantly established. The proof is absolute. It satisfies the most critical and exacting demand. It is conclusive and overwhelming and thus the Bible stands alone in the manner in which its genuineness is supported by its marvelous preservation all down the ages. He who would not be convinced by these "infallible proofs" would not be susceptible to proof that came by one from the dead having upon it the very seal of heaven.

INSPIRATION OF THE BIBLE

This is not a treatise on this subject; that would require a volume of considerable size. A study of the Bible, however, demands a statement indicating the nature and claims of this doctrine and an explanation of some things that may not be clear to the ordinary reader of the Bible.

I. A General Statement of the Doctrine.

By inspiration is meant that the Scriptures were Divinely communicated, that they are a revelation of the mind of God by God Himself; that man not only would not have written such a book, but could not have done so. It means that the Word of God came not by the will of man, but that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). It is of Divine origin regardless of the agencies employed, an unfolding of the character of God and of His will concerning the race. It is evident that if this be true that God alone could do it, and that no finite mind could have made such a revelation of the counsels of the Almighty.

II. Inspiration and Revelation.

The statement expresses a distinction. A revelation, as we now use the term, to be such would be given by inspiration. Inspiration is static. It remains the same as applied to everything revealed and under all the conditions that such revelation may be communicated. But there is a progressive movement in revelation. It is an evolutionary procedure, truth appearing in its constantly fuller unfolding.

Again, we should be careful to note what is inspired. For example, there are statements of Satan in the Bible, and there may be statements wholly untrue to fact. In what sense are these a part of the Bible? We

would not say they are divinely inspired because they are in the Word of God. It is the *record* that is inspired and not things such as these that are recorded. This distinction should be carefully noted.

III. The Human Agency.

God may have used other means, but it is a remarkable fact that He employed members of the human race in this revelation of Himself—ordinary men, speaking in the language of men, the things of the Most High. Can we conceive of any better method to meet all the needs in the case?

These men belonged to the various times when this revelation was communicated. The Bible, like the race for which it is designed, was an historical development. It came up through a long period of human history, and the unfolding of revelation proceeded with the enlarging conditions of humanity. The time of David or that of Isaiah was not the time of the Apostles, and the needs of the case that required the use of a man like Mark were quite different from those that called for the Apostle Paul. Hence the Bible, instead of being written and brought to earth by an angel, was written on earth by men of the earth, under earthly conditions.

Again, the Bible is more than a book; it is a living thing in which we behold the struggles, defeats and triumphs of the ages. It could not be simply a book; the very essence of that revelation is Jesus Christ. The Bible lives in Him and He in the Bible. He is the fullest expression of God's self-revelation. All through the Old Testament, as our studies will make clear, is the Messianic fact unfolding from stage to stage to issue at last in the Incarnate Messiah.

In the use of human agencies inspiration does not divest them of their natural qualities, but invests these in the delivery of the Divine message. What Matthew says is inspired, but it is not said as Paul or Peter would say it. These men were called for these holy tasks because they were what they were, and were fitted for the needs in the case. So far from this fact of the personality of the sacred writers being incompatible with inspiration, it is the handmaid of it. Otherwise inspiration would be conceived of as investing any individual without selection or discrimination, without the use of his own natural powers and in the most mechanical way make him the mouthpiece of inspired utterances.

IV. We must start with the fact that the race was in need of a Divine revelation. It is the necessity of finite fallen man, who of himself cannot know God and cannot find his way back to God. Thus does Jesus Christ mediate the idea of the Infinite. He is medial as well as remedial.

The Bible claims for itself divine inspiration. Many passages may be cited in support of this fact. We find it in all such declarations as "The word of the Lord came also unto me saying," (Jer. 16:1). It is distinctly announced by Peter: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Again, "All Scripture is given by inspiration of God" (2 Tim. 3:16), and other passages of like import. It will scarcely be denied that the Bible claims for itself Divine inspiration.

The evidences of inspiration are usually designated as internal and external. Internal evidence denotes there is that in the Bible that could not have proceeded from other than a divine source. Between the natural and supernatural there is no middle ground. The doctrine of God in the Old Testament, for example, does not yield to a naturalistic explanation. It cannot be accounted for on the ground of a distinctive genius for religion on the part of the Hebrew people, when all the facts are considered.

The same is true of prophecies and their fulfillment. These cannot be explained as remarkable inductions or happy guesses. Taking a more comprehensive view of the Biblical system it presents to us something that stands apart in a marvelously distinctive isolation whether in the field of religion or otherwise. A book composed of 66 books, the compilation of which occupied about 16 centuries passing through all the varied conditions of those ages, and yet in itself being a unit, a composite whole, is a phenomenon that cannot be duplicated by any other race of history; it cannot be duplicated by the race employed to bring it forth. It cannot be judged or explained by human standards.

Between the first announcement of a Redeemer and His incarnation stretches a long period of centuries. No race could have conceived the idea in its full historical setting, have created the institutions built into a national career looking forward to the consummation of that conception, and all the way along have lapsed so grievously regarding those principles as did the Hebrews and after all the centuries have realized their ideal. But it was realized as unfolded and not as the people expected. And the remarkable thing is (explaining these things on natural grounds) that both of these things should be prophesied and fulfilled which is wholly inconsistent with the idea that this system of religion is a merely Jewish product.

While the human mind would never have conceived the compiling of such a system there is nothing in it that is contrary to human reason. If the Bible contained anything of that character it could never be

accepted as an evidence of something extra-human. We must not confound that which is contrary to experience with what is contrary to reason. David Hume, the Scotch skeptic, was keen enough to make that distinction regarding miracles when he said, given the being of God and the miraculous is possible. And he could have added that such occurring would not be contrary to reason. There is nothing in the Word of God that is an offense to human reason, but what it contains reason can account for only on the ground of Divine action.

External evidences of the Divine character of the Bible have to do with the effects of the Scriptures upon life and conduct. The Bible is not inspired because it inspires me (as Dr. Denney would say), it inspires me because it is inspired. And that is the only reason why it is capable of inspiring as it does.

There is an infinite difference between the inspiration that comes to us from any human production and that which is communicated to us by this Book of books. Coleridge expressed it when he said, in effect, there is that in the Bible that finds me at greater depths of my being than what all other books contain; and that that so finds me is inspired of God. In this, as in all such statements, we should be careful to keep the cause and the effect properly related. The Bible being what it is it is calculated to have just such an effect upon our lives and create in our minds irresistible convictions of its Divine nature. That which it effects in us in spiritual things is what it was designed to produce, and these not lying within the realm of any human thing is an external evidence of the Divine claims and character of the Word of God.

WHAT THE BIBLE IS NOT AND WHAT IT IS

If we look for something in the Bible that does not belong there, that is not germane to its purpose, we are liable to be disappointed and misjudge it; if we fail to find in it what is essentially the Bible it will be to us a sealed book.

I. What the Bible Is Not.

1. It is not a scientific treatise.

It makes no difference how much or how little science the Bible contains, or how accurately it may state things of a scientific nature, it is not designed to be a treatise on science. If we come to the Bible as having that character we will be disappointed in much the same way as the Indian who was given a gun. He examined it, then disgustingly cast it aside because it was not a fishpole; it was not designed to be a fishpole.

People fall into this error in a little different way when they fancy they find in the Scriptures what supports a scientific theory when as a matter of fact the Bible is not committed to the theory at all. Thus one man finds in the Bible evidence that the earth is flat. Another proves from the record of creation that the Bible teaches the fact of special creation in opposition to the theory of evolution. Another finds in the successive stages of creation the doctrine of evolution.

The truth is, the Bible in no proper sense teaches the *method* of creation. It sets forth the *fact* of creation and the general order, but to make the Bible sponsor for any theory as to *method* is absolutely mistaken. The special creationist makes a blunder when he forces a passage or two to teach his theory of the method of human creation. The evolutionist makes a mistake when he crowds into the first chapter of Genesis the doctrine of evolution as the method of creation designed to be taught by that chapter. Either of these theories of creation may be correct, but they cannot come to the Bible for their support and vindication since neither doctrine is treated by the Bible. Whichever theory is correct it is so by scientific investigation and not by the teaching of the Bible which is not, and is not designed to be, a scientific treatise.

2. It is not a treatise on philosophy.

It is because philosophy deals with ultimate truth, and fundamental ultimates are found in the Bible, that one may assume that the Bible is a treatise on philosophy. This is a false assumption.

Philosophy would never start as does the Bible, any more than it was the purpose of the Bible to begin in the manner in which philosophy must begin and follow a philosophical procedure. The Bible assumes the fact of God; philosophy must investigate that doctrine. There is a vast difference between the manner in which the Bible *reveals* God and the way philosophy analyzes the idea and proceeds to establish or demolish it. There are but a few passages in the Bible that refer to the great problems of philosophy in a manner philosophically suggestive.

3. The Bible is not a treatise on history.

It contains much history, but one would not become an historical student by knowing only the history given in the Bible. It would be most inadequate as a work on ancient history. It is not designed to be such. It makes a special use of historical facts and is not simply a record of events.

How much of Egyptian, Babylonian, Assyrian, Persian, Grecian, Roman history there is of which the Bible does not contain a line. It deals with the nations in a manner germane to its own great purpose,

and as Israel was related to them. It is a specific and not a general treatment of the history of nations.

How easy it is to misunderstand the Bible will appear from these brief statements. In this mistaken attitude we may find fault with it because it is not this or that, and may require that it teach what it does not contain and what is wholly foreign to its purpose.

II. What the Bible Is.

In a word, it is a revelation of the Divine plan of redemption: a revelation of the Triune God, of the scheme and conditions of salvation. From the Fall to the Incarnation of the "seed of the woman" are the various stages of that historical redemptive development until it issues in the historical Christ. We emphasize the fact that the Bible is Christocentric.

If we grasp this fact of the fundamental design of the Bible we will start out on the right foot in our studies. This will save us from an immense amount of confusion, and will keep before us the end which the Bible proposes.

THE BIBLE A PROGRESSIVE UNFOLDING

In the treatment of other things this fact of a progressive unfolding has been referred to several times. The difference between the Bible and all other systems of religion is that the Bible is a system historically unfolded.

It is not the formulation of a system as one would write a book. The system was evolved under historical conditions. It grew with the nation that brought it forth including all that preceded from which the Hebrew people sprang. The Bible is the record of God's dealings with the race, and is an historical unfolding of its central truths. In order that its truths be brought to all the nations it was necessary to separate one people from the rest of mankind through whom this Divine system should be formulated.

The germs of this system lie in Genesis the evolution of which proceeds through the centuries. In this process of evolving there is, from stage to stage, a progress of doctrine. Thus certain great truths of the New Testament are merely intimated in the Old Testament; the prophets announce truths not found in the historical books. The doctrine of immortality is an interesting instance of this progress of doctrine. If one seeks for it in the Old Testament he soon discovers that it is scarcely noted. In our studies we shall have occasion to note this progressive unfolding of these spiritual truths. The Bible grows, as we follow its

teachings, from Adam to Israel and from the appearance of Israel to Christ.

In this unfolding procedure we never, in reality, leave what in a sense we leave in order to advance. We carry along all the past because the Bible is so organically related. We are back in Eden when Paul discusses the two Adams in the history of the race and the history of redemption. When he treats the doctrine of justification by faith he takes us back to Abraham. But when we were studying that early period we were dealing with great events in a given life that looked forward through the ages to be again employed in the exposition of the doctrines of grace.

Thus the Bible is organically related. We must see it in its essential unity and not lose our way in dealing with particulars. It is a unitary system which appears in the Old Testament as Law, History, Poetry and Prophecy, and in a fourfold manner in the New Testament.

PERIODS OF THE BIBLE

The first chart sets forth in a general way the various sections of the whole Bible. These may be divided into several periods or ages, such as the Pre-Mosaic Age comprising the Antediluvian and Post-diluvian; the Period of Wandering; the Theocracy or the first period of Israel's national career under Joshua and the Judges; the Monarchy; Israel and Judah as independent kingdoms; the Post-Exilic Period. Thus there are six general periods set forth in the Old Testament which is designated as the Law and the Prophets.

Again, the Old Testament may be divided into two parts: (1) From Adam to Moses setting forth the development of the Messianic idea of that period. (2) From Moses to Christ, or the Mosaic Dispensation. In the study of the Scriptures it is important that we have a mental picture of these ages and see them in their interrelations. We then fill in the outline with the facts and principles. To be able to read the Bible properly and profitably we must study it.

It is well to keep in mind the following things. The division of the Bible into chapters and verses is not a part of the Bible. That is a modern expedient to facilitate the reading of the Bible. It is a separation of the Bible into sections the limits of which are indicated by the thought of the text. In this respect the division is not always accurate. In some instances the first verse of a chapter should be the last verse of the preceding chapter, or the last verse of a chapter should be the first verse of the following chapter.

A word in regard to Biblical chronology. We should emphasize the fact that chronology is not a vital matter. There is no certainty as to the great stretches of time indicated by the early chapters of Genesis. We have no data by which an accurate chronology can be established. The Bible deals with things of far greater importance than that of chronology, and the latter should not create the confusion it does in the minds of some people. Every student of history knows the difficulties encountered in attempting to fix the chronology of those early days of the nations of antiquity.

We now proceed with our study of the Bible for which we believe the reader will be better prepared having first considered the things that have been said.

THE PENTATEUCH

Genesis—Exodus—Leviticus—Numbers—Deuteronomy

PERIOD OF CREATION

THE MATERIAL ORDER.

Preparation of the earth for animal life—

Light, firmament, dry land, vegetation—Four Days.
THE SENTIENT ORDER.

Lower animal life—Fifth Day.

Man in the Divine image—Sixth Day.

INSTITUTION OF THE SABBATH.

GENESIS—THE BEGINNING OF THINGS

PATRIARCHAL AGE

From the Flood to Moses

LINE OF THE MESSIAH.

Shem—Head of Semitic Nations.

Abraham—Head of Messianic Nation.
Abrahamic Covenant.

Isaac—Heir to the Covenant Promises.

Jacob—Father of Israel.

The Twelve Tribes.

Judah—the Messianic Tribe.

The Shiloh Prophecy, Gen. 49:10.

ISRAEL IN EGYPT.

Joseph—the Preserver of his Race.

Israel favored in Pharaoh.

In the land of Goshen.

The Period of Bondage.

Israel Persecuted by the Egyptians.

ANTEDILUVIAN PERIOD

The Ages Before Moses

EDENIC DISPENSATION.

Period of Innocence.

Under Law. The Law—the Temptation—the Sin.

Genesis of the Moral History of the Race.

First promise of the Redeemer, Gen. 3:15.

Genesis of the Plan of Redemption.

Seth—Head of the Messianic Line.

FROM THE FALL TO THE FLOOD.

Noah—the race preserved in the line of the Messiah.

MOSES—LEADER OF ISRAEL

Moses and Aaron Divinely Commissioned.

Plagues of Egypt and the EXODUS.

Period of Wandering.

FROM EGYPT TO SINAI

AT SINAI—ONE YEAR.

The Moral Law—The Decalogue.

Institutions—Ceremonial, Judicial, Civil.

The Tabernacle. Its central significance.

FROM SINAI TO KADESH-BARNEA.

Spies sent to Canaan. Their Report.

Cowardice—condemned to wander 40 years.

FROM KADESH TO MOAB.

Life in the Wilderness.

In the Plains of Moab. End of the wandering.

Book of Deuteronomy—Last addresses of Moses.

Death of Moses on Nebo.

Joshua the successor of Moses.

The Redeemer Promised

All Things Were Made by Him—John 1:3

Messianic Line

CHRIST

IN THE PENTATEUCH

ANALYSIS OF THE BIBLE

The Old Testament—Part One

THE PENTATEUCH

SECTION I. GENESIS

The first book of the Bible is called *Genesis* because it signifies *beginning*, and this book sets forth the beginning of things—the beginning of the world, life, institutions, sin, redemption, nations.

This is the first of the five books of the Pentateuch—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—and this section is spoken of in the Bible as the Law. It is the record of the institutions, religious and civil, by which the Hebrews were governed, the ceremonial being also typical of the person and work of the Messiah.

The Bible speaks of Moses as the author of these books and there is no intimation in the Scriptures that he was not. It is not within the province of this analysis of the Bible to deal with critical or disputed points. Our purpose is of a much more practical nature.

Assuming that Moses wrote these five books, they were compiled during the forty years of wandering, from the time that Israel left Egypt to the time of their last encampment in the plain of Moab.

Genesis is the groundwork of the Biblical system. Without it the rest of the Bible, and what constitutes the great central fact of the Bible, would be quite incomprehensible. A plan of salvation for a lost world would have no significance apart from the story of the fall of our first parents. What happened in Eden explains what happened on Calvary. We would have no proper appreciation of Christ coming to the world by the tribe of Judah unless we had traced the history of the Messianic idea from Seth to the selection of Judah as given in the book of Genesis.

Thus we see how essential it is that we begin our study of the Bible with this initial book. The importance of this will appear as we proceed with our study of this remarkable book that carries us back to the beginning of things and gives us an outline of the creative work of Jehovah.

THE DOCTRINE OF GOD

“In the beginning God.” The Bible opens with the doctrine of God. It is appropriate that it should do so since the Bible is a revelation of

God, and the will of God. The Bible is not a treatise on philosophy and consequently does not give us a philosophical statement of the being of God. At the beginning it declares the fact of God and proceeds to unfold His nature, His works, our relations and obligations to Him and His plan of redemption in our behalf.

This opening statement of the Bible declares that God is and is the Author of the universe—"In the beginning God created the heavens and the earth." It is a sweeping, all-inclusive statement of the whole order of things having originated by the infinite power and wisdom of God. Given the being of God, the universe can be accounted for on a rational basis; leave out of it God and we have a problem incapable of solution.

This opening statement of the Bible is a refutation of

Atheism—that there is no God

Polytheism—that there are many Gods

Agnosticism—that God is unknowable

Pantheism—that ALL is God

Materialism—that matter is the only substance.

According to the Bible, then, we have God and but one God. Thus the assumptions of atheism and polytheism are swept aside. That God reveals Himself in His works, and is knowable, and the position of agnosticism is discredited. The Creator of the world is apart from the things created, emmanent as well as immanent, and pantheism breaks down. This God is infinite Mind and Will, and materialism, that reduces all to matter and declares that all thought is a mode of physical motion, is declared by this opening statement to be utterly false.

THE STORY OF CREATION

This opening chapter of the Bible is a revelation of a twofold nature. It is a revelation of God's creative power, and a revelation of the facts of creation. Thus it teaches us the two great truths—God and the origin of our world.

We are at once impressed by the finality with which these statements are uttered. They are characterized by a divine majesty which prevails throughout the Bible. These words are spoken once for all. Here is an outline of the creational periods undisturbed by science, and that the knowledge of that early day could not have imparted.

I. The Material Order. Gen. 1.2-19.

The preparation of the world for sentient life. How long were these great stretches of time called "days" we do not know, but we are

given the order in which things of a material nature were created covering the first four of these days. Briefly stated, they are light, firmament, dry land, vegetation, the functions of sun and moon. Regarding the latter, the word "made" signifies "appointed" rather than created. During that period conditions arose by which the heavenly bodies could perform their functions relative to the earth.

II. The Sentient Order. 1.20-31.

It was during the fifth and sixth days that a new order of life was created. It was sentient as distinct from the lower order of merely material life. This life began in the sea which did not possess the high structural order of the forms of life that succeeded it. Then came during the fifth day the fowls of the air.

On the sixth day land animals appeared, and lastly, on the same day, the creation of man in the image of God. He was given dominion over everything of the earth.

By this exceedingly brief statement is sketched the work of creation. How much it comprehends! In this respect it is one of the most wonderful chapters of the Bible. Within the space of 31 verses we behold a world, and all it contains, coming into being.

In this account the word "creation" is used but three times. In other places it speaks of making, appointing, ordering, "let there be," "let the waters bring forth," etc. But the word "creation" is used just at the times when modern science tells us it is most appropriate. It is very interesting to note that as distinguished a geologist as Dana uses the fact that light is said to have existed before the sun shone upon the earth as proof of the divine origin of this document.

As the earth was prepared for vegetable life, and the latter a provision for sentient life, so man appeared as the culmination of the whole process following the higher order of the lower animals. Man's true place in Nature, appearing at the close and not at the beginning of this creative work, is confirmed by geology. He is the crowning work of the Creator, God reproducing Himself in finite kind and degree.

Man is thus constituted with those things that characterize his Maker having the power of thought and of moral and spiritual action. It is the climax of God's creative activity. While the Bible does not teach the method of creation, as has been discussed, it sets forth in man the great result—man made in the image of God. This result is not to be confounded with method. If man had not been made in the image of God, a revelation of God would have been impossible. This is the only rational basis of revelation.

The writer does not agree with the position, sometimes taken, that the first two chapters of Genesis give us different accounts of creation. Facts are added to those of the first chapter that could not have been incorporated in the initial statement without disturbing the chronological movement. This, we consider, is sufficient reason why they were not introduced at that time.

III. The Beginning of Institutions. 2.1-3.

The Seventh Day—the Sabbath, the memorial of creation.

It signified the completion of the work of creation and was divinely blessed and sanctified. For the institution of this day the Bible takes us back to those early moments of Genesis and not to the twentieth chapter of Exodus. Here it has no Jewish connection or coloring. It is the beginning of institutions for the regulation of our life in our relations to God. It is distinctly specified, and the obligation to hold one day in seven as holy is sufficiently emphasized. This institution is the memorial of God's creative work and precedes everything else in human affairs as to the time. In like manner, the Christian Sabbath is the memorial of the completion of the work of Christ as pertaining to the *new creation* in matters of grace, and preceded everything else, in point of time, as pertaining to the race relative to the kingdom of God.

We hear nothing more about the Sabbath until at Sinai it is incorporated in the Decalogue and instructions are given relative to its sacredness and observance. At that time the origin of the institution is clearly stated. Ex. 20.8-11.

Genesis 1

In the beginning God

Created the heavens and the earth

Let there be light

Creation of life

Creation of man

John 1

In the beginning was the Word—
God

All things were made by him

The light shineth in darkness

In him was life

And the Word was made flesh

ANTEDILUVIAN AGE

EDENIC PERIOD

Having revealed to us the origin of the world and of life, the Bible now reveals to us the origin of human history. It is a picture of the first stage of our race in the experiences of our first parents in Eden. Gen. 2. 8—3. 24. This book gives us an account of the ages before Moses hence it is called the Pre-Mosaic Period.

Institutions of Eden.

It is held by many authorities that the home of our first parents prior to the fall was located in the valley of the Euphrates.

1. Institution of the Home.

The home was established on the principle of monogamy; the Lord gave Adam but one wife. Nor do we find in the Bible any revelation from God that conflicts with this law. Throughout the Bible the shadows fall upon polygamous practices. This is the second Divine institution.

2. Institution of Labor.

They were required to take care of the garden in which they were placed. Labor a normal and beneficent condition of life. Man labored before he fell. We must distinguish between the labor of this period and that to which a curse was attached as the consequence of the fall. Under the happy conditions of Eden man was sovereign of the earth and had dominion over all the animals.

Genesis of the Moral History of the Race.

1. The state of innocence.

Innocence should not be confused with holiness which is a condition of moral action. Our first parents were in a state of innocence having the power of moral action when moral conditions should arise.

2. The Covenant of Works.

The first covenant recorded by the Bible. A law was announced defining the rights and liberties of Adam and Eve. Sin is transgression of the divine law, but there can be no transgression until the law is declared. The moral history of the race began with this announcement. Our first parents were free to act in conformity with or violation of the law, otherwise they would not have been free agents and would not have been capable of moral action. If there is no possibility of sin there can be no possibility of virtue.

3. The Temptation.

Temptation is not sin, but is the occasion of it. It provides the opportunity for moral action. Into these moral situations the tempter, the devil, is introduced. The first appeal was to physical indulgence: the fruit was good for food. The second appeal was to the desire for knowledge and vanity—they would be as gods.

4. The Fall.

Violation of the Divine law. This was attended with the consciousness of sin. They were expelled from Eden. Sin always drives us from

that which God designed for our good. Thus the Bible explains the origin of sin. It is ethically and psychologically true. It sets forth our own moral experience in every sinful act. Rom. 5.12.

5. Consequences of the Fall.

Judgment upon sin—the cursing of the earth, sorrow, hardship, death. Expulsion from Eden.

Genesis of the Plan of Redemption. 3.15.

1. The first promise of the Redeemer—the seed of the woman.

This announcement clearly indicates that the coming Saviour will be a member of Adam's race. It also establishes the need of salvation for a fallen race—the race fell in the fall of Adam its federal head.

2. The time of the promise.

No sooner did the fall occur than a Redeemer was assured. In the very midst of sin stands the Saviour by God's gracious provision. The dark moment of the fall and the resulting judgment upon sin was illuminated by this promise which is the germ of the Biblical system. The whole plan of redemption evolved by the Old Testament and consummated in Christ is the unfolding of this pregnant passage. From this point we trace throughout the Old Testament the historical development of the Messianic idea.

We must linger here for a moment. In our study of the Divine Word we stand at this point and looking down the centuries we watch the unfolding of this great central fact. We will trace it through individuals until it widens into its national and tribal character and lastly the family will be designated. It is this marvelous historical evolving that imparts such significance to the historical Christ—historical not only in His own historicity, but in the historical procedure of the ages through which He came. No nation would have conceived such a thing, much less maintain and pursue it uninterruptedly through all the changes of their national career.

We have now before us the first great doctrines with which the Bible opens:

1. The doctrine of God.
2. The doctrine of God introducing the doctrine of Creation.
3. The doctrine of Creation introducing the doctrine of Man.
4. The doctrine of Man introducing the doctrine of the Fall.
5. The doctrine of the Fall introducing the doctrine of Salvation.

Our study of the three orders—the Natural, the Moral, the Spiritual—may be put in the following outline form:

I. Natural—Creation.

1. Material.
 - a. First day—light.
 - b. Second day—firmament.
 - c. Third day—dry land and vegetation.
 - d. Fourth day—functions of sun and moon.
2. Sentient.
 - a. Fifth day—sea animals and the winged order.
 - b. Sixth day—higher order of animals.
Man in the Divine image.

II. Moral—Sin.

1. State of innocence.
2. Covenant of Works. The law the ground of moral action.
3. The Fall.
 - a. Temptation, Satan.
 - Appeal to the senses.
 - Appeal to ambition.
 - Appeal to the will.
 - b. The law violated.
 - c. The consequences.
 - Genesis of the moral history of the race.

III. Spiritual—Salvation.

1. The first promise of a Redeemer.
2. The seed of the woman.
3. The germ of Messianic history from Adam to Christ.
 - Genesis of the plan of redemption.

FROM THE FALL TO THE FLOOD

With the temptation in Eden began the conflict between good and evil. The Bible is the record of this conflict all down the ages. So greatly has evil triumphed that Christ described this age as “this present evil age.” No sooner do we leave the scene in Eden than we are aware of the next instance of this conflict.

Selection of the Messianic Line. 4.1-8, 25, 26.

The great central doctrine of the Bible is now introduced, the unfolding of which is the purpose of this Divine revelation. Since the promised Redeemer—the seed of the woman—is to be a member of the Adamic race, provision must be made for the specific historical procedure by which He will appear in the flesh. The promise made to our first parents is to be fulfilled along historical lines. We are now to trace this movement throughout the Old Testament which is to lead us to the

manger in Bethlehem where we will find Jesus, the seed of the woman. The Bible is Christo-centric.

1. Cain and Abel.

The first altars. The sacrificial idea exhibited by these altars antedates the Mosaic institutions by many centuries. As yet there are no recorded ordinances regulating the law of sacrifice and the priestly office. The father was the head, the judge and the priest of the family and remained so until the priestly order was established at Sinai to which was then committed the sacrificial system.

What is of interest to us at this stage is the truth conveyed by these altars—fallen humanity offering a sacrifice to Jehovah, but to Jehovah who has promised a Redeemer for Adam's fallen race. Thus we have not only the consciousness of the need of offering such a sacrifice, but its significance in view of this Messianic announcement. Regarding the former, the need of propitiation seems to be deeply seated in the human mind, hence Calvary has its roots in our moral and spiritual consciousness and is not something wholly foreign to us. The pagan coming to the light of the Gospel has not far to go as far as this fundamental truth is concerned. The idea, so familiar to him, is Scripturally invested and is thus filled out and enlarged by the mystery of the cross.

This incident of the two offerings is directly related to this vital matter of the selection of the line of the Messiah. It is not an isolated affair—the first account of a crime committed after the fall. It is much more than that. Emphasis is laid upon the offering of Abel as contrasted with that of Cain. It was a blood offering. By it Abel acknowledged himself a sinner before God and the need of an atonement. Cain's offering ignored these two facts. Abel's offering is in the line of redemption pointing to the coming Redeemer.

2. Seth the head of the Messianic line.

That Abel would have been the head of the "seed" or Messianic line seems quite clear. His altar proclaims the fact supported by God's acceptance of him. Good and evil were in conflict in Eden. Satan succeeded in compassing the ruin of the race. A Redeemer was promised and he now attempts to ruin the line at its inception in the slaying of Abel. The statement of Eve is suggestive. Following the death of Abel she said, "God hath appointed me another seed instead (in the place of) Abel." This was in connection with the birth of Seth.

This brings us to a moment of great significance in Messianic history in the selection of the head of the line of the Messiah. The Old

Testament is the history of that line traced by Luke from Jesus back to its inception—Jesus the son of Seth. We know which line to follow by which the promise in Eden will be fulfilled. From this point we are to trace this historical development which will issue in the greatest event of human history. How essential it is that we clearly understand these early chapters of the Bible.

The Two Lines. 4.16-24; 5.1-32.

The Bible does not record those things which are not germane to its purpose. It is not necessary that we should be acquainted with more than three of Adam's children—Cain, Abel, Seth—because it is by these that the divine plan is unfolded in this early history of the race. The very scantiness of this information emphasizes the one great fact of the record.

1. The Cainite Line.

It will be noted that but one line of descent is selected in the family of Cain, and so in each generation, till we come to the fifth at which point the line ends. It seems evident that this particular selection was in order to bring in the distinguished family of Lamech that had so much to do with arts and civilization. In this Biblical setting it is designed to teach that no matter what may be attained in this regard civilization cannot save a fallen race. Note that no mention is made of anything by which this line is morally or spiritually characterized. It heads up in Lamech a murderer.

2. The Sethite Line.

Relative to this line we are told "then began men to call upon the name of the Lord." The Sethite line presents a difference in the case of two of its members. In the midst of that early life descending into gross wickedness stands Enoch. We must see him properly placed in the picture of that age. In that setting his was a rare life. We are told that he walked with God. In him is exemplified the possibility of a truly godly life under ungodly conditions. Among the Old Testament heroes, the "cloud of witnesses," selected by the writer of the Epistle to the Hebrews, Enoch is given a place. That early day was taught by the unusual event of Enoch's translation the doctrine of immortality.

The other member of this line which brought it into contrast with the line of Cain, was Noah. He walked with God and was a preacher of righteousness. He, too, was one of the heroes of Old Testament faith.

The Flood. 6—7:14.**1. Universal wickedness.**

It was designed that these lines remain apart. Such was not the case. Intermingling with the Cainites disintegrated the Sethite line. It fell into the abounding wickedness of the time and lost its distinction. But this is the line that is to bring forth the Redeemer of the Edenic promise, and morally and spiritually it is all but lost.

2. Preservation of the Sethite line and the race.

The promise must be fulfilled by the seed of the woman, a member of Adam's race, of the line of Seth. This will bring us a little closer to the significance of the flood. What was said about the tendency of many people to look upon the offerings of Cain and Abel as an isolated event and having no bearing upon the Edenic promise, is also true of the superficial way in which the flood is understood by many. It was a judgment upon sin, but it is more. Caught in the undertow of that iniquity was the line of the Messiah, and the divine promise to our fallen race must be fulfilled by an historical procedure.

Thus we must understand the flood in its proper connection with what has preceded and what follows. The line by which the promised seed of the woman is to come is all but lost. The world is cleansed by a flood and the line is preserved through Noah and his family. Do not fail to notice that the race is preserved in the Messianic line—the history of our race is Messianic.

FROM THE FLOOD TO ABRAHAM

The ark rested upon the mountains of Ararat. Here Noah and his family remained until the waters had passed from the earth.

When Noah and his family left the ark they looked upon a new world. Bound up in them were the future races to people the earth, the same Adamic race in need of a Saviour. A new world in a sense, but the same old race under judgment for sin. Noah began the new order by building an altar to Jehovah, the second offering recorded by the Bible. It is evident from this account and that of the first offerings that specific directions had been given for offerings to the Lord.

1. The covenant with Noah and his seed.

God's promise in Eden is re-affirmed. The line of the Messiah is to endure in the seed of Noah, his sons being the progenitors of the new world.

2. The bow in the cloud.

The Divine announcement that the race will not again be destroyed by water. The covenant ratified by the use of the rainbow.

The Descendants of Noah. 9.18—11.1-26.

While very little of the history from the time of the flood to Abraham is given, what is given is exceedingly important. What it says introduces the next great moment in Messianic development.

1. The cursing of Canaan, son of Ham.
2. The selection of Shem.

We have followed the line of Seth to Noah who is the father of three sons, through one of whom the chosen line must proceed. This distinction fell to Shem as seen in Noah's prophetic statement of the future of the three races—the Hamitic, the Japhetic, the Shemitic. Note the language used by Noah: "Blessed be the Lord God of Shem."

The vital fact of this section of our study is that Shem is the new head of the Messianic line. To find our way to Christ historically we must follow this line and stay in the East. We will lose Him if we make the mistake of following Ham to Egypt or Japheth to the northwest.

3. The enlargement of Japheth.

Noah's prophecy that "God shall enlarge Japheth" has been abundantly fulfilled in the great nations of Europe. The other prophecy that "he shall dwell in the tents of Shem" has been literally fulfilled in the colonization of the lands of Shem. The prophecy, however, has a wider significance and points to the time when the covenant that was the peculiar heritage of Shem shall also become the heritage of Japheth. And that time came when the door of Shem opened and Cornelius of New Testament history entered. The Bible is as broad as mankind, even if the river of life has to be narrowed down into a Jewish channel for a while. One people was selected that all nations might be the recipients of the saving ministrations of our God.

4. The world-register. Gen. 10.

In this tenth chapter we have the generations of the sons of Noah. We should distinguish between those of Ham and Japheth and those of Shem because the latter is the special line along which salvation is to run in bringing forth the Messiah. This distinction would seem to be indicated by the form of statement in introducing the sons of Shem: "Unto Shem also were children born." In the eleventh chapter, as introducing the Messianic line, the generations of Shem are given.

For a time skepticism made much of the fact that Nimrod, a grandson of Ham, is given as the founder of the first kingdom in the Euphrates

valley. Then came the published results of the researches of Sir Henry Rawlinson setting forth the evidence of a Hamitic Nimrod. This was supplemented by the discoveries of George Smith in the brick and stone library of Assurbanipal. These discoveries brought to light some of the very names of this world-register, and some ancient tablets showing side by side a Shemitic and Hamitic inscription, the latter being the older. How old difficulties disappear as new discoveries are made.

Thus we have what might be called the World-Register and the Church-Register. The Bible is a revelation of God to all the world, and that revelation has come through the historical channel Divinely selected. It is this latter fact to which we are now calling attention for we are brought a step further in the history of this development in the selection of Shem. The next will be a great step forward.

5. In the land of Shinar.

(1) The unity of the race.

In regard to the unity of language progress in the study of comparative philology has done much to put to rout the objections of skeptics. The work of Jones, Bopp, Schlegel, Prichard, Latham and others in showing the various languages derived from the same stem as in the case of the Sanscrit, the Zend, the Greek and Latin, the Lithuanian, Old Slavonian, Gothic and German languages, is confirmatory of the Biblical statement. Latham, in following the affinities of languages, traced the races of man back to the same region where we find him in the Biblical record in the beginning.

(2) The Babel enterprise.

Whatever was the motive in building this tower it is evident that it was contrary to the will of God. It may have been stimulated by the distinction of Shem giving rise to a spirit of jealousy. In that case it would be either a Hamitic or Japhetic movement, or these two races may have united in this enterprise.

That it was done because of the favor shown to Shem is suggested by the statement of the builders: "Let us build a city and a tower whose top may reach into heaven, and let us make us a name, lest we be scattered abroad on the face of the whole earth." The Hebrew word for "name" is "Shem," and jealousy of Shem may have aroused this determination, in which case it was not a Shemitic affair. The tower would be a rallying center in the event that the Hamites were compelled to move farther away because of Shem occupying the Euphrates valley and to which the Hamites objected. Hence the declaration, "lest we be scattered abroad."

(3) Confusion and Dispersion.

The "confusion" referred to was that of their language. This, according to the record, was an act of the Almighty. Nothing more than a simple statement is offered, that they were unable to understand each other as before in the use of a common dialect, hence their inability to proceed with their political organization, or to co-operate in their social affairs and enterprises.

The important result was the scattering of these races and leaving the Shemites in the East. This separation was significant. It kept the line of Shem from intermingling with the others. We recall the case of the Sethites.

During the centuries, from the time of the flood to the call of Abraham, nations were being formed. Noah lived for 350 years after the flood and saw his descendants developing into great races. It is not strange that we have stories of the flood other than the Biblical story. It would be strange if we did not. The story could be handed down by Noah and his sons for centuries, and it would find a place in the literature of their descendants. Every one of them can be traced to their source and thus substantiate the Biblical record.

6. The genealogy of Shem. 11. 10-26.

Note particularly that the preceding genealogy was general. The special point now is to give the genealogy of one Shemitic branch so as to introduce the next great moment in Messianic history—Abraham. Follow carefully these generations and note how they proceed from Shem through the one line of Arphaxad giving Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. Thus Abraham is in the ninth generation from Shem.

To introduce the great patriarch all other branches of the line are omitted. The record uses that which is germane to the central purpose of the Bible.

The words *Shemite*, *Semite*, *Shemitic* and *Semitic* signify the same thing—the descendants of Shem. The name applies to that portion of the white race which spoke the Semitic language.

PATRIARCHAL AGE

ABRAHAM AND ISAAC

We have been following this historical procedure, the unfolding of the Messianic idea, from one individual to another. We have noted how the selections were made. We now come to an enlarged order of things. In the meantime nations have arisen and the Divine plan of redemption assumes proportions far in excess of anything heretofore.

Babylonia, so called from Babylon, which was made the capital of the country by Hammurabi, the Amraphel of Gen. 14.1, after he had conquered the rival king Eri-Aku, or Arioch, and founded a united monarchy. It was divided into the two districts of Akkad which lay to the north, and Sumer (probably Shinar) in the south.

One of the chief cities was Ur. The most celebrated of the early kings of Babylonia were Sargon of Akkad (3800 B. C.) and his son Naram-Sin, who conquered a large part of Western Asia, established their power in Palestine and extended it to the Sinaitic peninsula. In the reign of Sargon a great Babylonian library was founded.

There is nothing remarkable in finding a family of Hebrews like that of Terah at Ur, especially so as Ur was not in the Babylonian plain, but on the west side of the Euphrates. The name Abram was in use at this time among the Canaanites in Babylonia. A contract exists, that belongs to a time a little earlier, one of the witnesses to which is called "the Amorite, the son of Abiramu," or Abram.

In Canaan "Abraham was under Babylonian influence and Babylonian government. The culture and law of Canaan were Babylonian, and its educated classes used the Babylonian language and literature. He was still within the limits of the Babylonian world."

Abraham—Head of the Messianic Nation.

As it was necessary to select a son of Adam (Seth), as the head of the Messianic line for the historical fulfillment of the promise of a Redeemer, and later one of the sons of Noah (Shem), so now it is necessary to select a son of Shem (Arphaxad) and so all down that line to Terah, and of his three sons the one who received the Divine call was Abraham. But there is an essential difference between the selection of individuals, from the inauguration of the line in Seth, and the selection of Abraham. This historical movement has proceeded from step to step until now it expands into the national.

The call of Abraham was a new great moment in redemptive history. A few individuals have appeared in the sketch of the preceding centuries, but the time has come for the larger unfolding of the Divine measures. The "seed of the woman" is to be the seed of Abraham, no longer as an individual, but as a national development. The line will still be traced through individuals, but in a national setting. From the general it becomes more and more particular, but under national conditions.

From this time on throughout the Old Testament the development of the Messianic idea takes a national form. It is a marvelous expanding

of the plan and procedure of Jehovah for the salvation of mankind. To accomplish this purpose a nation is required, a select people separated from the rest of the nations. By this chosen race a new religious order is to be established, a monotheistic system of divine truth must be formulated in the midst of polytheistic nations. This could not be done by the means of individuals selected from time to time. It required a people through whom and through whose institutions this could be effected. Types and symbols, the shadow of the coming substance of the new dispensation must be communicated, and a system of institutions for the direction and government of the nation is essential for the complete fulfillment of the Edenic promise.

To accomplish these ends the Messianic nation must be located by Divine appointment and placed under certain geographical conditions as select and peculiar as were the nation and its institutions. Thus from the beginning the principle of distinction, separation, has been maintained. Seth was separated from the other children of Adam, Noah from the world, Shem from Ham and Japheth, Abraham from all the descendants of Shem, from his native land and kinsmen.

We cannot over-estimate the vital importance of this fact of the Messianic nation in the historical unfolding of the redemptive order. It will require a nation to fulfill a promise so much does that promise involve of the revelation of God and His designs. The call of Abraham is not a new departure from the preceding, but the realization in fuller and more expanding form of what has been proceeding through these earlier centuries. It is by the means of a nation that the Messiah is made possible personally and institutionally. In the loins of Israel He awaits His incarnation, and in the person of the priest He offers upon the Jewish altar the sacrifice for sin, the Lamb slain from the foundation of the world.

1. The Call and the Covenant. 11. 27-32; 12. 1-9.

Note the distinctiveness of the call: "And the Lord said unto Abraham." That the other selections were made by Divine direction is certain, but this is the first time that the call comes so distinctly as given by the record. We have no such statement as "The Lord said unto Seth," or "The Lord said unto Noah," in this connection.

The covenant the Lord made with Abraham comprised three things—the land, a great nation, a world-wide blessing. The latter, of course, refers to the coming Messiah.

2. Abraham's faith and obedience.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed" (Heb. 11.8).

He is in the Bible the great example of faith and is called the "father of the faithful." Rom. 4.

Canaan signified "the lowlands." It included the sea-coast of Palestine, and the valley of the Jordan, but the name came to cover the whole of Palestine. By race the Canaanites were Semitic and spoke a Semitic language. They were merchants and seamen and were celebrated for their artistic ability. Their chief deity was the Sun-god, who was called by the general title of Baal, "lord."

From the Call to the Birth of Isaac. 12. 10—21.5.

In response to the call of God Abraham and his family, including his nephew, Lot, entered the land of Canaan. Their first stopping place was Sichem (Shechem) that centuries afterwards became the capital of Israel when the nation was divided. Here Abraham built an altar to God. Shechem was an ancient city of the Hivites. It lies in the valley between Ebal and Gerizim. This valley interrupts, so to speak, the great ridge, the backbone of the country running north and south. At the present time a handful of Samaritans, the last survivors of that sect, live in this city. In their synagogue are preserved three ancient rolls of the law in Samaritan, the oldest dating from the sixth century A. D. A mosque called "the pillar" at the foot of Gerizim is supposed to be the site of Abraham's altar (Gen. 12.7; 48.22).

From Shechem they went to Bethel and another altar was built. They then traveled southward. The time had not come to settle a nation in the land. They lived in tents, were sojourners and pilgrims (Heb. 11.9), but looked forward to the time when their descendants would come to their inheritance. At a later period the nomadic life ceased and we find Lot settled in Sodom, Abraham in Hebron and Isaac following agricultural pursuits.

1. In and out of Egypt. 12. 10-20.

This is the first mention made of Egypt, the land that is to figure so greatly in the affairs of Israel and the infancy of Jesus. It was during the time of the Hyksos dominion that Abraham came into Egypt. In connection with Jacob we shall have occasion to give this period of Egyptian history special attention.

Abraham was driven to Egypt by famine, but there is no word indicating that he was divinely directed to go there. When he introduced his wife as his sister, she was his half-sister on his father's side (Gen. 20:12) he got into trouble, was required to leave the country and returned to Canaan. He was familiar with the civilization of Ur,

Nineveh and Damascus, and during his sojourn in Egypt would be surrounded by the civilization of that time.

He left Egypt a rich man, which does not prove that he spent a long time there since some time later he was 86 years old when Ishmael was born, and received his call eleven years prior to that time.

2. Lot's choice of Sodom. Gen. 13.

Leaving Egypt Abraham and his people came again to Bethel. The section was incapable of sustaining their combined flocks. The Jordan valley to the east was rich in vegetation, and Abraham generously giving Lot the choice of locality the latter chose the plain of the Jordan. Abraham settled in Canaan while Lot "pitched his tent toward Sodom." Little did he know that he was choosing a doomed city out of which he must flee for his life. Abraham removed to Hebron and built an altar to the Lord. The Lord assures Abraham of the future inheritance of his seed, and the greatness of that seed.

This introduces us to the city that is to figure in the kingship of David. Hebron is one of the very ancient cities of the world. It is in the high mountains of Judah 20 miles south of Jerusalem. It is not mentioned on Egyptian or Assyrian monuments due to its remoteness and location. It is surrounded by higher spurs on the most rugged and highest part of the mountains of Judah.

3. The battle and the blessing. Gen. 14.

The battle of four kings against five. Note the kings that rebelled against Chedorlaomer. The Canaanitish princes of the vale of Siddim, the southern part of which is the Dead Sea, rebelled against their Babylonian masters. An army was led against them by Chedorlaomer of Elam who was now the lord of Babylonia. Under him went forth Amraphel of Shinar or Northern Babylonia, Arioch of Ellasar and Tidal, king of "Nations." These names appear on the tablets of Babylonia.

At the time of this invasion Abraham was the confederate of the three Amorite chieftains of the place. When he learned that Lot was taken captive he and his allies pursued the invaders. They made a surprise attack at night, near Damascus, and secured both the captives and the spoil.

Returning home Abraham met the priest-king of Jerusalem, Melchizedek. This introduces to us the city that is to hold such a large place in Biblical history, and also him who is to be referred to in connection with the special character of our Lord's priesthood (Ps. 110.4; Heb. 5.6; 7.1). Melchizedek blessed Abraham.

4. Abraham justified by faith. Gen. 15.

We must read the opening verses of this chapter in the light of God's promise relative to Abraham's seed. In order that the promise be fulfilled Abraham must have an heir. That heir will follow Abraham in the Messianic line. Abraham believed the word of God regarding his future seed and it was counted to him for righteousness. Centuries afterwards Paul makes particular use of this instance (Rom. 4.3, 18).

Following this assurance God announced the sojourn in Egypt prior to the fulfillment of this promise regarding the establishment of his seed in the land. While Noah prophetically announced the future of his sons' descendants, it is God who directly speaks to Abraham of the coming chosen seed. Thus is brought to the patriarch a sketch of the future from the time of his call.

- a. The promise of the land.
- b. The promise of a great seed.
- c. The blessing of all mankind in that seed.
- d. The seed out of their inheritance and under oppression for a season.
- e. The promise of their return to their land.

5. Abraham and Ishmael. Gen. 16.

This is directly related to the foregoing. God had promised a great seed which required the assurance of an heir. The one promise necessarily included the other. Abraham believed the former, but nothing was specifically declared regarding the latter aside from the fact that his heir should be his own son. It was left for his faith to grasp that fact and patiently await the Lord's time and method. This he did not do. He took upon himself the provision of an heir.

Ishmael was born and likewise trouble. It became necessary to send away the Egyptian Hagar and her son, but the full tide of the father's affection flows into the life of this boy. There is a period of thirteen years between the time God made the announcements of the preceding chapter and His next utterances.

The Koreish of Mecca, the tribe of Mohammed, was descended from the Ishmaelites which at once indicates the strange position of Abraham the father of Ishmael and of Isaac, and thus the ancestor of the Ishmaelites and of the Jews and the father of the faithful in Jesus Christ. We look at the Crescent and the Cross and follow the lines down the ages until they find their source in Abraham. The Ishmaelites occupied the central part of Arabia.

6. The Abrahamic Covenant. Gen. 17.

This covenant is set forth in four chapters: the 12th, 15th, 17th, 22nd. By this covenant Abraham is promised a great seed, a land for his seed, that in him all nations shall be blessed, and in this 17th chapter that he will be the ancestor of kings. At this time his name is changed to Abraham which signified that he was no longer a Babylonian, and should be the father of many nations.

It is of first importance that we distinguish clearly between this covenant and Mosaism. In the very nature of the case the provisions of the covenant were not subject to abrogation, while it is equally clear that the Mosaic institutions should be abrogated by the dispensation of grace. The covenant had a permanent significance embracing Christ and His saving work; Mosaism had a temporary significance to cease at the cross.

This distinction is set forth by Paul: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. 3.16, 17.) The covenant abides while the law reaches the point of fulfillment as indicated by the following:

Six Stages of the Covenant.

First Stage. A family history. Abraham, Isaac and Jacob. The basis of national development.

Second Stage. Development of national character under Moses. National laws and institutions, and national establishment under Joshua.

Third Stage. Institution of royalty. Accompanying the royal office, and as a corrective measure, the institution of the prophetic, a continuous institution.

Fourth Stage. Exile and Post-exilic. Prophetism survives the exile. National hopes are revived, and restoration to their own land becomes the basis for further development.

Fifth Stage. The period of expectation. Prophecy ceases, and preparation for the salvation now expected.

Sixth Stage. Time of the fulfillment. Salvation by Christ. The covenant people under judgment, but prophecy holds out hopes for the future.

Circumcision, the seal of the covenant is instituted.

7. Abraham visited by angels. 18.1-15.

After thirteen years God announced to Abraham that he shall have an heir. Since Abraham raised the question in connection with the promise of a seed, impatience seemed to weaken his faith. He followed the suggestion of Sarah his wife and Ishmael was born to him and Hagar, Sarah's maid. And now that God assures him that the aged Sarah will be the mother of the heir the strain upon the credulity of Abraham is so great that it causes him to laugh. And the same was true of Sarah.

Abraham had centered his hopes in Ishmael, and expressed the wish that he might find such favor in the eyes of God. He is assured that Ishmael will be blessed and be made great, but in Isaac, the son of Sarah, the freewoman, the covenant will be established.

We are now brought a step further regarding the Messianic nation. The promise made to Abraham at the time of his call, and since, required an heir. Jacob, the father of Israel, is yet to appear, and between him and Abraham, or between Israel and the promise, stands Isaac.

In obedience to the requirements of the covenant Abraham and Ishmael received the seal of the covenant, together with all the men born in Abraham's house.

8. Destruction of the cities of the plain. 18.16—19.1-29.

Following the announcement to Sarah, by the Divine messengers, that she would be the mother of Isaac, Abraham is informed of the judgment to be visited upon Sodom and Gomorrah. And Lot and his family are in the doomed city. Abraham's prayer for the cities is one of the great intercessory prayers of the Bible. It is the first of the great prayers of the Bible. It is interesting to note what, at the beginning of his prayer, was the number of the righteous within the city upon which he rested his plea for Divine mercy. What number was indicated in his final proposal? The cities were destroyed. Lot and his two daughters escaped and became the ancestors of Ammon and Moab.

9. Abraham in Gerar. Gen. 20.

We now find the patriarch at Gerar, south of Gaza. Abimelech was king of Gerar and his rule extended as far as Beer-sheba. By saying that Sarah was his sister, which in a way was the truth, Abimelech got into trouble from which he was finally extricated.

10. Birth of Isaac. 21.1-5.

It was while he was in Gerar that Isaac was born. The promise that he would have an heir to inherit the covenant promises is now fulfilled.

From the Birth of Isaac to the Death of Abraham. 21.9—25.1-10.

1. The casting out of Hagar and Ishmael.

Incensed by the mocking attitude of Ishmael, Sarah demanded the expulsion of him and his mother which was supported by a divine injunction, but it pained the heart of Abraham. (Rom. 9.7; Heb. 11.28). Abraham is again assured that Ishmael will be the ancestor of a great nation, and the same is repeated to Hagar when the child seemed to be dying of thirst.

2. Abraham's covenant with Abimelech.

Beer-sheba, "the Well of the Oath." By an oath Abimelech pledged the well which Abraham's servants had dug. Thus far how many covenants have been recorded?

3. The trial of Abraham's faith. Gen. 22.

This is one of the greatest incidents in the life of the patriarch. He exhibited faith in God in leaving Ur not knowing whither the Lord was leading him (Heb. 11.8). He believed God when He promised him a great seed, and it was counted to him for righteousness. To make that promise good he was assured an heir which was fulfilled in Isaac. And now God calls upon him to sacrifice the heir.

We must get very close to Abraham in this situation. He is the man of faith, but is also the father of Isaac in whom the covenant promises are to be established. But if Isaac is slain what happens to the promise? Why does he not do the obvious thing and raise the question relative to Isaac as the one through whom the promise is to be fulfilled? This question is answered by the author of the Epistle to the Hebrews: "Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure" (Heb. 11.17-19).

Having such faith Abraham is not disturbed, for either God will stay the hand that holds the knife, or if it is allowed to strike Isaac will be raised to life for God had said, "In Isaac shall thy seed be called." We should catch the inspiration of such a life, so that when centuries afterwards we hear Paul saying that Abraham is the father of them that believe we shall know what he means.

It is frequently noted that the place of the offering was probably Mt. Moriah upon which the temple and altar of sacrifice were built by Solomon; that Abraham and Isaac were three days in making the journey to this point and that during that time Isaac to all intents and purposes could be accounted as one dead; and that Abraham "in a figure" received him from the dead when the Lord stayed his hand. All of which is regarded as typical of the sacrifice, the three days in the grave and resurrection of our Lord. It is at least very suggestive.

In view of the expression of Jesus in John 3.16, is the language of verses 2 and 16 designed, or was it mere coincidence? Inasmuch as the former expression is linked with the passage that follows that "in thy seed shall all the nations of the earth be blessed," referring to Christ and His atoning work, would this support the view that the language referred to was invested with a Messianic significance?

4. Death of Sarah.

From Beer-sheba Abraham went to Hebron. The next event in this family history is the death of Sarah. He bought the field of Machpelah from the Hittites for about \$235. By the Egyptian monuments these Hittites are distinguished from the Hittites of the north by designating the latter the inhabitants of the "Greater" Hittite land. These people who came from eastern Cappadocia, had, at an early date, seized portions of northern Syria from its Aramaean population. One of their capitals was Carchemish on the Euphrates. They established themselves in the territory of the Amorites and became settled in Kadesh.

Rameses II, of Egypt, and his predecessors waged war against the Hittites who were a menace to Egyptian possessions in Syria. Rameses failed to conquer them and finally made a treaty of peace with their king. This was after the time of Abraham. It was a detachment of these people that had settled in the south of Palestine.

Abraham's transaction with these people in buying the cave of Machpelah is of interest since the description of this sale and securing the title agrees, in a remarkable manner, with the Babylonian legal procedure in such matters in the time of Hammurabi.

5. Marriage of Isaac and Rebekah.

Following the death of Sarah Abraham sent his servant to Mesopotamia to procure from among his kindred a wife for Isaac. He required his servant to take an oath that he would not secure as a wife for Isaac a woman of the Canaanites. When the servant asked if he should find a wife in Abraham's native land, in the event he could not induce the one in Mesopotamia to come to Canaan, Abraham answered emphatically no.

She must be of his own kindred, of the line of Shem. But Abraham assures him that the angel of the Lord will precede him on his mission. He meets Rebekah at the well, describes the greatness of Abraham and his riches in worldly things, declares that he has given all to the son and states his mission. He is kindly received by Laban, the brother of Rebekah. He is successful and Rebekah accompanies him to Canaan and becomes the wife of Isaac.

6. Last days of Abraham.

Abraham married Keturah and by her became the ancestor of many tribes of Central Arabia who lived by the tribes descended from Ishmael. At the age of 175 Abraham died and was buried by Isaac and Ishmael beside Sarah in the cave of Machpelah.

From the time of the call to his death was a period of 100 years. It was an eventful life of faith in God. At the close of a century what has been accomplished as bearing upon the great purpose of his being called out of Ur was all that God designed. He was established in the Land of Promise; he received the Divine assurances for the future; the covenant was established; Isaac the heir was given him. Thus we have the genesis of the Messianic nation.

LIFE AND TIMES OF JACOB

The history of Isaac is bound up largely with that of Abraham. His mild disposition stands out in strong contrast with the vigorous character of his father. Abraham's faith was greatly tested relative to this son. He was promised a great seed but had no heir. He was required to offer Isaac the heir and in him was to be fulfilled the promise of a seed.

In tracing this history thus far that which stands out in contrast with the other nations is the belief of the patriarchs in a personal God, eternal, omnipotent and holy, a God revealing Himself and His will embracing the future of the race. In this we see the design and necessity of a nation selected and set apart for these divine ends through which would be given a knowledge of the true God and our relations to Him. The fuller significance of this will appear as farther on the record will set before us the idolatry of the nations and of Israel.

The next great patriarch was Jacob, the father of Israel. His life falls into four distinct periods:

First Period—in the home of Isaac.

Second Period—in Mesopotamia.

Third Period—in Canaan.

Fourth Period—in Egypt.

First Period—Jacob in the Home of Isaac. 25.24—28.1-5.

In Jacob the Bible portrays a character altogether different from that of Abraham or Isaac. To this point the only life that has been described with special fulness, giving us an inner view of personal character, is that of Abraham. This is repeated in the complex character of Jacob. It will be noted that we no longer have the great length of life as in the earlier era. The longest lives of which we have any record,

following the long lives of the generations of Shem, are those of Abraham and Isaac.

1. Jacob and Esau.

Prior to the birth of these twin brothers the Lord revealed to Rebekah that they would be the ancestors of two wholly different nations. Their characters are immediately distinguished, Jacob having a domestic disposition, and Esau the huntsman. Jacob was the favorite of his mother, while Esau was favored by his father.

At the very opening of this family history these brothers are characterized by the story of the purchased birthright. It exhibits the rashness and materialism of the one, and the craftiness of the other, while the latter was appreciative of real values.

The birthright allowed the first-born a double portion of the father's property. If he died before his father and left children, his right fell to them and not to the next oldest brother. Upon the death of the father the birthright placed him at the head of the house. During the patriarchal age the birthright could be transferred by the father to a younger son, while under the Mosaic law such was not the case (Deut. 21.15-17). But the birthright could be parted with or lost through misconduct (1 Chr. 5.1). The rights of the first-born embraced the priesthood, provided he was without blemish.

Esau sold his birthright for a mess of pottage, just as there are many who will sell their very souls and their eternal hope to the lowest bidder (Heb. 12.16). While Jacob had a right sense of values he took a mean advantage of his brother's weakness which placed him in a contemptible position. It is the first instance of sharp practice recorded in the Bible.

2. The Stolen Blessing. Gen. 27.

At the instigation of Rebekah Jacob impersonated Esau and grossly deceived Isaac who bestowed upon him the blessing he supposed he was giving to Esau. It is the second advantage taken by Jacob, aided by his mother. The relative positions of the two sons is stated to Esau by Isaac, but the blessing remained with Jacob upon whom was conferred the covenant promises.

Thus, as in previous instances, another selection is made relative to the line of the Messiah. Jacob is chosen, and with all of his craftiness he was the better qualified to be the recipient of such blessings.

Learning that Esau intends to slay Jacob upon the death of his father, Rebekah arranges with Jacob to flee to Padan-aram, to her brother Laban, until Esau's fury has passed. To Isaac she expresses the

fear that Jacob may take a wife of the daughters of Heth, and Isaac commands Jacob to go to Laban and secure his daughter as a wife. Rebekah was destined never again to see her favorite son.

Second Period—Jacob in Padan-aram. 28. 6—31.1-16.

We hear nothing more of Isaac but the account of his death and burial. He served the great end of his life as the heir to the promises, and the father of Jacob.

1. The night at Bethel.

On his way to Mesopotamia Jacob spent a night at Bethel. He had a remarkable dream in which the Lord renewed with him the Abrahamic Covenant. He received the blessing from Isaac who stated the future of the two sons, but it is God who declares to him his place in the history of the covenant, that he is to be the father of a great seed and the ancestor of the Messiah. He sets up a memorial pillar, makes a vow to God and passes on to Padan-aram.

2. In the home of Laban.

The history of these years is sketched by a few chapters. Jacob's wives were of Shemitic stock. Note the long service Jacob rendered Laban for his two daughters. The following are the mothers of his twelve sons:

Leah—Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

Rachel—Joseph, Benjamin, born in Canaan.

Bilhah—Dan, Naphtali.

Zilpah—Gad, Asher.

It is an interesting family history but the great purpose of it in the Biblical system is to introduce us to the future Israel comprising twelve tribes. The promise of a Redeemer made to our first parents is being historically fulfilled. The line we have been following is the fulfillment of that promise. The second great promise, dealing with the first, is that made to Abraham. First, we have the seed of the woman, a general fact pertaining to the race. Then the seed of Abraham, a particular fact pertaining to a specific nation. And now in Jacob and his sons that promise, in its national aspect, will be realized. The "seed" in its fullest significance, as Paul shows, embraces the Church of Christ.

What has been said regarding the necessity of a Messianic nation will be better appreciated as we study the history of these sons, the heads of the future nation.

Third Period—Jacob in Canaan. 31.17—45.1-28.**1. Jacob's flight from Padan-aram.**

In this departure from Laban Jacob did not take the initiative. The time had come, in the purpose of God, for him to return to Canaan. As God called Abraham out of Ur, so now he calls Jacob out of Mesopotamia (31.3, 13). Note especially the form of expression not used in connection with any other place: "I am the God of Bethel." Jacob is reminded of his vow at that place. God has kept His promise and Jacob must keep his vow.

Laban pursues Jacob and in Gilead the Mizpah covenant was made between them. This is one of the most interesting scenes of its kind in Biblical history. The parting of Laban from his children and their children is full of tenderness and good will.

2. The night at Peniel. 32:24-32.

That night was a great moment in Jacob's life. It marked a radical change in his character and career. The struggle with the angel and his prayer followed by the blessing he sought, and the changing of his name to "Israel" constituted a new thing in the spiritual experience of this patriarch. One cannot thus spend a night with God and not be a changed man. The new Jacob with a new name not only can now meet Esau, but throughout the centuries, dating from this night, his seed shall be called "Israelites."

In this great moment Jacob received word that Esau, with a band of 400 men, was drawing near. Jacob remembers the last moments in Isaac's home and sought to avoid an encounter with his brother by entreaties and gifts. But he was not the Esau whom Jacob had known; he was now an Edomite chieftain and felt kindly towards Jacob who had risen to no such distinction. It must have been an agreeable surprise to Jacob the gracious manner in which Esau now treated him and tried to persuade him to accompany him to his own land, Mount Seir.

The land of Edom, or Idumea, is a mountainous land between the Dead Sea and the Gulf of Akabah, and extends into Arabia Petrae. Its chief city was Sela or Petra. They were conquered by David (2 Sam. 8.14), and by Amaziah (2 Chr. 25.11, 12). They at last fell under the power of the Assyrians, and disappeared as a nation. The southern part of Edom was known as Teman.

3. From Peniel to Hebron. 33.18—35.

There was a brief stay at Shechem. The insult offered Diana was avenged by Simeon and Levi. Jacob came next to Bethel where he erected an altar to God and the covenant is renewed with Jacob.

They proceeded on their way and when near Bethlehem Benjamin was born which caused the death of his mother, Rachel. Benjamin was the only one of the twelve sons born in Canaan.

4. Jacob's residence in Hebron.

Rebekah died while Jacob was in Padan-aram. At the age of 180 years Isaac died and was buried by Jacob and Esau beside his father, Sarah and Rebekah in the cave of Machpelah.

The generations of Esau are given. Esau, called Edom, was the ancestor of the Edomites. As the son of Isaac and the seed of Abraham, and especially because of the place of this race in Biblical history these generations are given. They were the bitter enemies of Israel and never lost an opportunity to persecute them. As already noted, they were settled in Mount Seir.

5. The history of Joseph. 37—50.

From this point the history of Jacob and his sons is bound up with that of Joseph. He was the son of Rachel, was Jacob's favorite son and one of the purest characters in Biblical history.

Joseph had remarkable dreams. His brothers were jealous of his place in his father's affections, and when he related his two prophetic dreams their bitterness towards him increased. He was sent by Jacob to see how his brothers were getting on with their flocks in the vicinity of Shechem. When they saw him coming they formed a conspiracy to kill him. It was Reuben who frustrated this design, and it was his purpose to see that Joseph was restored to his father. A company of Midianites passing on to Egypt suggested to Judah a better solution of the problem and Joseph was sold for twenty pieces of silver. The Midianites sold him to Potiphar, the captain of Pharaoh's guard.

Jacob believed the lying tale of his sons, that Joseph had been slain by a wild animal, and mourned for him as dead. Between this and the continuation of Joseph's history is the account of Judah and Tamar, which stands out in strong contrast with the character of Joseph.

Joseph was favored by Potiphar and was made overseer of his house. His good fortune was sadly reversed by the false accusation of Potiphar's sensual wife, and he was cast into prison where in time he was placed in charge of the prisoners. But this prison was to be the vestibule to the court of Egypt.

Two royal prisoners had each a dream which Joseph interpreted. One, the butler, should be restored to his former position, while the other, the baker, should be executed. The interpretations proved to be correct.

Two years after the restoration of the butler the king had two dreams that greatly troubled him. The butler then remembered Joseph who was sent for to interpret the dreams. According to his interpretation seven years of great plenty were to be followed by seven years of famine. Joseph counselled such measures as would safeguard the nation against the years of want. The result was that Joseph was made ruler of the land of Egypt to put into execution these measures.

By anticipating the future of Israel's history it is of interest to note the instances in which Hebrews held a high position in foreign courts:

Joseph the prime minister of Egypt.

Moses trained in the court of Egypt.

Daniel's position in Babylon, who, like Joseph, was highly favored through the interpretation of the king's dream.

Daniel's exalted position in the Persian State.

Esther, Queen of Ahasuerus, the Persian king.

Nehemiah, cupbearer of the king of Persia.

Thus we have briefly sketched the history of Joseph from his humiliation to his exaltation. These providential circumstances in the life of this great soul are directly related to the whole future of the chosen nation. They contain great truths for our instruction and edification, but we are being led by this historical development, step by step, to see the unfolding of God's redemptive purpose by the means of this Messianic nation.

Fourth Period—In Egypt. 42—50.

This brings us to the last stage of Jacob's life and it is invested with vital significance.

1. Joseph's dealings with his brethren.

Joseph's prophecy is fulfilled; Palestine and other lands are in the grip of famine. Jacob hears that there is corn in Egypt and sends his sons there to purchase food. There are few stories more interesting and uplifting than that of this noble soul who, when he had his wicked brothers in his power, instead of using this advantage, treated them in the most gracious manner.

It was during the second trip to Egypt Joseph, with great fulness of heart, made himself known to his brethren. In the midst of their bewilderment because of his weeping he declared, "I am Joseph." They had called him the dreamer, and they must have wondered when he spoke so surely of the five remaining years of famine.

How he sought to relieve their souls when he explained in terms of an overruling Providence their sinful act of selling him to the Midianites. But there was more in this statement than simply relieving their apprehensions. He spoke a great truth which we can appreciate more fully than could his brethren. He then declared they must take up their residence in Egypt during the period of the famine. This was as far as Joseph could see, but how far-reaching was his gracious proposition.

2. Israel in Goshen. 46—50.

The joy it must have brought to the heart of Jacob that Joseph was alive and he was to go to him. It was a moment of supreme importance when Israel left the Land of Promise and took up their sojourn in Egypt. The significance of this may be easily overlooked. It was very essential that such a change take place while the nation was in its infancy. To grow up in Palestine two dangers threatened, the first, the likelihood of the descendants of Jacob being scattered indiscriminately over the land. The difference between that and the manner in which sections were assigned the tribes under Joshua when they entered the land a strong people, can be easily seen. It was necessary that they enter upon their national career strong enough to drive out the idolatrous races and claim their full inheritance.

The second danger that threatened their growing up in the land was intermingling with the idolatrous peoples then occupying the land. That would be a serious defection. It was necessary that Israel be kept pure from intermixture of that kind. They were a select people. Thus did Isaac and Jacob obtain wives of Shemitic stock in Mesopotamia.

These two dangers were providentially averted by sending Jacob and his family into Egypt. There they would develop and become numerically strong. Favored by Pharaoh through the influence of Joseph they were hated by the Egyptians who hated the Hyksos (Shepherd) kings then ruling the land. This very attitude on the part of the Egyptians would safeguard Israel from mingling with that idolatrous nation. They were thus safer in idolatrous Egypt under those conditions than they would have been in their own land.

The Israelites were settled in Goshen. Originally this name was applied to a tract of land situated in the angle formed by the eastern or Pelusian branch of the Nile and the canal running towards the Red Sea. As we gather from the inscriptions, Pharaoh gave it to Jacob and his family because it was not cultivated like the rest of the country, but was pasture land, and suitable for shepherds. It was for them "the best of the land." As the people increased in number they extended south

towards Heliopolis and east towards the Red Sea. All of which, however, went by the name of the Land of Goshen.

We cannot but be deeply impressed by the providential circumstances that were so favorable to Israel's settlement in Egypt. That we should see in the following conditions the overruling of God should not be questioned. Egypt had passed through that remarkable period of the Pyramid Kings in which those massive structures were reared. Between the Sixth and Twelfth Dynasties Thebes was established and became the seat of royalty.

The next great period was that of the Twelfth Dynasty which lasted about 200 years. During this time Egypt passed through one of the brightest periods of her history. It was the Golden Age. It was the creative period in which literature especially flourished.

Shortly after this a radical change occurred that was to continue for a period of 500 years. The peace of Egypt was disturbed by wandering tribes of Arabia and Syria that settled down on the rich lands of the delta. Very little is known of these people. This invasion resulted in the founding of the empire of the Hyksos Kings, also called Shepherd Kings. The word is derived from the Egyptian *Hyk*, a king, and *Sos*, a shepherd. According to some authorities the period of their dominion extended from 2000 to 1500 B. C.

They were a ruthless people. The Egyptians saw the destruction and mutilation of their monuments. These invaders had no appreciation of the civilization by which they were surrounded, but gradually it had its effect upon them and in time they adopted the customs and culture of the Egyptians.

Under these conditions Joseph was brought to Egypt. He would be favored by a foreign king as would not be the case if an Egyptian were on the throne. When Jacob arrived Joseph instructed him that if Pharaoh should inquire as to his vocation he should tell him they were shepherds, which was the truth. Note Joseph's statement: "That ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." (46.34.)

What is of special importance is the fact that the Israelites being favored by the Hyksos whom the Egyptians hated, they would incur the disfavor and enmity of the people. This would raise a barrier between the Israelites and Egyptians and thus safeguard the former against the idolatry of the land. Thus we see how they were placed under favorable conditions to grow up a strong people and at the same time be prevented from mingling with the native population.

This will clearly indicate why it was necessary that Israel be removed from Palestine, and when we come to the study of Exodus we

shall learn why they should be removed from Egypt, and how this was effected in connection with these invaders.

Some of the Old Testament characters were types of Christ in the circumstances of their lives and the course of their history. Joseph is one of the most pronounced of these types.

JOSEPH

CHRIST

The special object of a father's love.	God's only beloved Son.
His superior claims rejected by his brethren.	He came to His own people and they rejected Him.
Hated and persecuted by his own.	He was despised and rejected of men.
Was sold by his own people.	Sold for 30 pieces of silver.
He resisted temptation.	Was tempted, but sinned not.
His humiliation by a sinner.	Suffered humiliation of the cross.
In his humiliation, by his word one was blessed, in like circumstances the other went to his death.	On the cross he assured one thief of Paradise, the other had no hope.
His exaltation. Taken from prison and placed in a regal position and restored to his father.	Rose from the dead and ascended to His Father in Heaven.
His great forgiving love.	Father forgive them.
Was a blessing to Gentiles and obtained a Gentile wife.	The Gentile Church. Bride of Christ.
The preserver of his people.	The Saviour of mankind.

3. Judah the Messianic Tribe.

We have traced the line of the Messiah from Seth to Jacob. We have noted how the selections were made from stage to stage. The time has come for the next great distinction. In Abraham and Jacob we were brought to the national. But Jacob had twelve sons, one of which must be chosen.

In his last utterance Jacob gave a prophetic statement of the future of the tribes, the most significant of which was the "Shiloh Prophecy" distinguishing Judah as the tribe of the Messiah, and made a declaration regarding Shiloh (49.9, 10). There is but one more general distinction of the line, that of the family, which is introduced by the book of Ruth.

Thus we see how far this Messianic unfolding is carried by the book of Genesis, and why it is so essential that we grasp the facts of this book, the ground work of the Biblical system.

a. Messianic history began with the first promise of a Redeemer.
3.15.

b. Seth the head of the line for the historical fulfillment of that promise.

c. Noah, in whom the line was preserved, and the preservation of the race in the Messianic line.

d. Shem, the son of Noah, received the blessing and in his line the promise will be fulfilled. The line carried forward through Arphaxad.

e. Abraham, of the line of Shem, head of the Messianic nation. The Abrahamic Covenant. The promise including the land, the seed, the Messiah.

f. Isaac, heir to the covenant promises.

g. Jacob, father of Israel—Twelve Tribes.

h. Judah, the Messianic tribe.

4. Assurance and death of Joseph.

Israel might become satisfied to remain in Goshen, but just as Abraham was called from Ur to Canaan, and Jacob from Mesopotamia back to Canaan, so Joseph assures his people that God will take them back to their own land—that it is in Palestine and not in Egypt or Babylon where God will bring salvation to the race. He understood the provisions of the Covenant. He instructed them not to bury his remains, and exacted an oath that they would carry his unburied body back with them to Canaan. This was a most significant requirement. That unburied coffin was a connecting link between Egypt and the Land of Promise.

EXODUS—PERIOD OF BONDAGE

II. Second period of Moses' life. 40 Years.

THE CAUSES

1. Expulsion of Hyksos Kings. The new line of Egyptian Kings. Eighteenth Dynasty. The "Pharaoh who knew not Joseph."
2. Multiplication of Israelites. Might favor the enemy in time of war.

EGYPTIAN MEASURES

1. Israel afflicted—Building of Pithom and Raameses.
2. Increase of Israel. Slaying of children.

MOSES—LEADER AND LAWGIVER

- I. First period of his life. 40 Years.
 1. Preservation. Adoption. In the court.
 2. Trained in Egyptian wisdom.
 3. Protector of his countrymen.
 4. Kills an Egyptian. Flees to Midian.

1. In Midian.
2. In the service of Jethro.
3. The Burning Bush. Divinely commissioned. Appointment of Aaron.
4. In Egypt—Before Pharaoh. The burdens of the Israelites increased.

5. The Ten Plagues of Egypt.
6. Institution of the Passover.
7. The Exodus.

The departure.
The pursuing Egyptians.
At the Red Sea.
Escape of the Israelites.
Destruction of Egyptians.
Length of the sojourn in Egypt.
The census—number of Israelites.

FROM THE RED SEA TO SINAI

Third Period of Moses' Life

THE JOURNEY TO SINAI

1. The Song of Moses.
2. The Wilderness of Shur.
3. At Marah. Bitter waters sweetened.
4. At Elim. Springs and palm trees.
5. The Wilderness of Sin. Quails and manna are sent.
6. At Rephidim. Water from the rock. Israel's first battle. Amalekites.
7. The wise counsel of Jethro.

ISRAEL AT SINAI

1. The Ten Commandments. Moses in the Mount.
2. The Book of the Covenant.
3. The Tabernacle and Its Furniture.
4. Institution of the Priesthood.
5. Observance of the Sabbath required.
6. Israel's Idolatry. Moses' intercessory prayer for Israel.
7. The Response of the People. Contributions. Tabernacle set up.
8. The Cloud and Glory of the Lord.

SECTION II. EXODUS

The second book of the Pentateuch gives the history of the departure of the Israelites from Egypt after being under bondage to the Egyptians, hence the title of the book—Exodus—departure, *ex* out, *hodos* way.

During this sojourn in Egypt, which, according to Ex. 12:40, was 430 years, they became a strong people numerically. The census taken at the time of the exodus showed that their fighting men numbered over half a million. They were now able to enter the land given to Abraham for his seed a full-grown nation, and the land could be properly allotted to the twelve tribes.

This book is the history of this exodus and the stay at Sinai for nearly a year. It is by the means of a nation that God's redemptive plan is to be executed. This was clearly set forth in our study of Genesis when Abraham was called to be the head of the Messianic nation.

We have explained why it was necessary for them to leave Canaan and spend a long time in Egypt. Now that they are on their way home, and before they enter Canaan, it is necessary that they receive from Jehovah the system of institutions, religious and civil, by which they will be governed in their national and individual life.

Here, in the history of nations, is a wonderful thing—a nation to enter upon its national career with its institutions formulated and established for the government of its life. In this respect it stands alone among the nations of the world.

The book of Exodus gives us, in part, the record of this unusual provision, which is in line with the divine selection of this nation for Messianic purposes. It would be expected that such revelations be made by Jehovah since Israel was under His direction and absolutely dependent upon Him for those institutions which alone could accomplish the ends for which the nation was chosen. All of which establishes the divine character of those institutions.

It is by this book, and also Leviticus, that we come to a new unfolding of the Messianic idea. In Genesis we followed the historical line that will bring forth the Messiah. We are now to study the institutions revealed to Israel that set forth in a typical way the person and work of the Redeemer of mankind. This will enable us to see more clearly

why it required a nation to prepare the way for the coming of the "seed of the woman" who was promised in Eden.

PERIOD OF BONDAGE

Under the Hyksos, or Shepherd kings, Israel enjoyed peace and prosperity. A great change has taken place in which they find themselves in a state of bondage to the Egyptians.

The Causes of this Servitude. Ex. 1.1-10.

1. The new Pharaoh.

"Now there arose a new king over Egypt, who knew not Joseph." Two hundred or more years are probably covered by this statement. In what follows, this book gives us but a bare outline of those years.

As stated in our outline of Genesis, the Hyksos kings were on the throne when Joseph was prime minister of Egypt. They were driven from the throne by Amasis which restored the Egyptian rule and established the Eighteenth Dynasty. This instituted a new order of things for Israel.

2. The numerical strength of the Israelites.

So greatly had they increased, the Egyptians feared that in the event of war with another nation they would be a troublesome factor, a dangerous element within the State.

Methods of Repression. 1.11-22.

1. Burdensome afflictions.

They compelled them to build the treasure cities, Pithom and Raamses, for the storing of their grain. But this, so far from diminishing their number, they increased the more.

2. Slaying of male infants.

By this brutal measure Pharaoh hoped to weaken the strength of the Israelites.

Birth, Preservation and Adoption of Moses. 2.1-10.

1. A mother's extremity.

The parents of Moses, Amram and Jochebed, were of the tribe of Levi. To save Moses from the murderous Pharaoh he was hidden in the ark of bulrushes on the Nile, and his sister watched over him at a distance.

2. Finding and adoption of Moses.

The heart of Pharaoh's daughter was touched. Note the unusual diplomacy of the sister in suggesting a Hebrew nurse. What joy it must have been to that mother when she was appointed the nurse of her own child. If her care of him extended over a few years she would train him in the things of his race, while in the court, the adopted son of the king's daughter, he would be trained in the civilization of Egypt (Acts 7.22).

Moses the Israelite. 2.11-14.

1. The return to his people.

He saw their burdens and acted in their behalf. Note how it is stated by Heb. 11.25, 26.

2. Slays an Egyptian.

In protecting an Israelite. The deed is known and he flees to Midian. This closes the first period of the life of Moses. About 40 years of age. Acts 7.23.

Moses in Midian—The Second Period. 2.15—4.28.

1. His relations with Jethro. In the service of Jethro and married his daughter.

2. Moses divinely commissioned.

At the burning bush the Lord revealed Himself as the God of Abraham, Isaac and Jacob. The misgivings of Moses. He questions the wisdom of sending him on such a great mission. He contends that his people will not believe that God has so commissioned him.

The Lord proves to Moses by remarkable signs that he is divinely commissioned, that He will be with him and that the people will believe.

Moses now declares that he is not competent to speak eloquently. It may be that during the 40 years he had been away from Egypt he had become "rusty" in the use of the Egyptian tongue, and that, in part at least, he is referring to that fact. Aaron is appointed as his spokesman. He had never been away from Egypt, and could speak fluently. This ends the second period of 40 years of Moses' life.

Moses and Aaron in Egypt. 4.29—13.31.

1. The announcement to the people. 4.29-31.

The people believed. We learned by our study of Genesis how famine had driven Israel to Egypt. The number consisted of 75 people.

Joseph was there to secure them the favor of the king. The time had now come for them to return to Canaan, and the afflictions laid upon them gave them longings for freedom. Joseph was providentially placed in Egypt, and Moses is divinely commissioned to lead them out of Egypt.

2. The contest with Pharaoh—the Ten Plagues. 5—12.30.

It was a long struggle. It was to establish in the minds of the Egyptians as well as the Israelites the fact that Jehovah was the Sovereign-God. Pharaoh refused to let the people go and increased their burdens—making brick without straw. God reveals Himself as JEHOVAH—the covenant-keeping God.

a. The water turned to blood, and plague of frogs. The magicians attempted the same things. The Nile was an Egyptian deity. When the frogs came, Pharaoh prayed to be delivered from them.

b. The plague of lice. This they declared to be “the finger of God,” but Pharaoh was obdurate.

c. Flies and murrain. The magicians were silent. The Hebrews were exempt. Pharaoh refused to yield.

d. Plague of boils. The magicians afflicted. Pharaoh’s heart is hardened.

e. Hail and locusts. No hail in Goshen. Pharaoh confessed his sin.

f. Darkness. Israel had light. Pharaoh bids them go, but to leave their flocks.

g. Death of the first-born. This was the crowning disaster. The Passover was instituted and the destroying angel passed over the homes of Israel. They were behind the sprinkled blood. Pharaoh entreats them to go and take their flocks.

The Passover, the First National Institution of Israel.

3. The Exodus—From Egypt through the Red Sea. 12.31—14.31.

a. The number of the Israelites and the length of the period in Egypt.

b. The law of the Passover. Its typical significance. 1 Cor. 5.7, 8.

c. The passage through the Red Sea. Between two deaths—the sea and the pursuing Egyptians. “Stand still, and see the salvation of Jehovah.” End of the Egyptian bondage.

FROM THE RED SEA TO SINAI

1. The Song of Moses. 15.1-21.

Following the destruction of the Egyptians in the sea, Moses and Israel sang a song describing the providence of God in their behalf. It is the first of the “songs” of the Bible.

2. In the wilderness of Shur. Note what this is called in Num. 38.8.

3. At Marah. 15. 23-26.

The bitter waters were sweetened.

4. At Elim. 15.27.

Here they found springs and palm trees.

5. In the wilderness of Sin. 16.

The people murmured because of lack of food. Quails and manna were sent. Note the conditions relative to gathering the manna.

6. At Rephidim. 17.

Water is supplied from the rock. At this point they fought their first battle. They were attacked by the Amalekites (Gen. 36.12) whom they defeated. While Joshua conducted the battle, Moses prayed. This victory was especially noteworthy.

7. Moses and Jethro. 18.

The father-in-law of Moses and the priest-king of the Midianites. The wise counsel of Jethro followed by Moses.

ISRAEL AT SINAI

They arrived at Sinai in the third month after leaving Egypt and remained there nearly a year. It was one of the most remarkable years in the history of the nation. During this time they received from God those institutions by which they were to be governed in their religious and civil affairs.

The Decalogue—the "Ten Words." 20.1-17.

Amid the thunderings and lightnings of Sinai Moses received the Commandments from the Lord, which Davidson declared to be the most wonderful thing in the history of the human race—the "*Magna Charta*" of Israel.

These are among the oldest statutes that have come down to us. A few years ago the Hammurabi Code was discovered which is older than "the book of the covenant" by several centuries. Moses made use of these Babylonian laws by adapting some of them to the needs of Israel.

In the mount God gave Moses the "two tables" containing the Ten Commandments. These consist of two sections, the first comprising the first four, and the second the remaining six commandments.

1. Duties to God. Respecting:

God's Being. Mark 12.29, 30.

God's Worship. John 4.24.

God's Name. Matt. 5.34.

God's Day. Mark 2.27.

2. Duties to Others. Respecting:

Parents. Eph. 6.1, 2.

Life. Matt. 5. 21, 22.

Purity. Matt. 5.27, 28.

Honesty. 1 Cor. 10.24.

Truth. Eph. 4.25.

Covetousness. Rom. 7.7.

By getting clearly in mind the four things relative to God—Being, Worship, Name, Day, and the six things relative to others—Parents, Life, Purity, Honesty, Truth, Covetousness, we have in these ten words the Ten Commandments as each will suggest the substance of the commandment.

The fundamental character of the Moral Law invests it with an abiding significance for all time and all people. With the exception of the Passover, it is the first of the many institutions communicated to Moses, and is unlike those that were designed specifically for Israel to be fulfilled at a later time and then abrogated.

The Book of the Covenant. 21—24.8.

This "book of the covenant" is a system of codified law setting forth the ordinances by which the people were to be regulated in their relations to each other and to strangers. It includes the laws regarding labor, giving the land rest every seventh year, called the Sabbatic Year, the Feast of Ingathering and other feasts.

When these were committed to Moses he returned to the people and rehearsed all these ordinances. The people pledged themselves to meet all of these requirements. Moses made a written record of these divine announcements and it was called "The Book of the Covenant." After reading all it contained to the people and they declared their obedience to these ordinances, Moses sprinkled them with the blood of the covenant.

Following this the Lord called Moses into the mount to make to him other revelations which occupied forty days.

The Tabernacle and Its Furniture. 25—31; 35—40.

Certain seasons were set apart as sacred seasons such as the Sabbath and Feasts. Certain persons were set apart as sacred because of their

office and the functions performed by them. Certain things were sacred such as the Tabernacle and Altar of Burnt Offering.

Moses in the mount is now given full directions regarding the construction and furnishing of the tabernacle. This was the national sanctuary, the central fact of Israel's religious system. It was the visible symbol of Jehovah's presence among his people, and therefore God alone could say of what it should consist. Every detail was communicated to Moses and he was commanded "See that thou make them after the pattern which hath been showed thee in the mount" (25.40; Heb. 8.5).

The tabernacle had two apartments, the holy place and holy of holies. The furnishings for the former and the ark of the covenant for the latter were specified as also the altar of burnt offering which stood in the court before the entrance of the tabernacle.

The care taken in designating every item should be noted. Nothing was left to the judgment of Moses or the people to supply. It was God's sanctuary and God alone could give the particulars that were to symbolize the presence of Jehovah and by which His redemptive plan should be revealed.

In the outer court was the altar of sacrifice. Approach to God was by means of sacrifice as expiation for sin. In the holy place the priests were permitted to enter and perform their services, but into the Holy of Holies, or the Most Holy Place, the high priest alone was permitted to enter. The people were not allowed to enter the tabernacle.

In the time of Christ when the Temple took the place of the tabernacle, which was a duplication of the latter, Jesus, not being of the tribe of Levi, had no access to the inner places of the Temple or to the court of the priests. He could enter the court of the Gentiles and that of the men of Israel. When it was said that he entered the Temple, that did not refer to the holy place or the holy of holies or the court that contained the altar.

Institution of the Priesthood. 28—29.

After receiving from the Lord full directions concerning the tabernacle and its furnishings, it was necessary that there be appointed a priesthood to perform the priestly functions in this religious system. Sacrifices were to be offered and the priests alone could officiate. The high priest was appointed to act as mediator between Jehovah and the people.

For this sacred office God now gives Moses specific directions. A priestly order must be set apart, and everything pertaining to their persons and ministrations must be indicated. Aaron was selected as the first

high-priest, and after him his sons thus constituting the high priestly family.

Their "holy garments" were distinctive. The color, the workmanship, the breastplate, every item, is designated.

Now that every provision is made for these outer things, which have a deep significance, Moses is directed in the manner in which Aaron and his sons are to be consecrated and set apart for their office-work. They are to be clothed in the priestly vestments and be anointed with oil and with the blood of the sacrifice.

Thus the tabernacle and its furnishings, the altar of sacrifice and the priesthood are instituted for the religious life of the people. Those who are to have charge of the work are designated: Bezalel of the tribe of Judah and Oholiab of the tribe of Dan.

Observance of the Sabbath. 31.12-17.

Instructions concerning the Sabbath close this remarkable period of God's revelations to Moses in the mount. They have unfolded to Moses sacred things, sacred persons and sacred seasons. The sacred season upon which the Lord now lays special emphasis is that of the Sabbath.

It was instituted after the work of creation and all that was said about it at that time was that the Lord blessed and hallowed it. It was given a place in the Moral Law and its sacred observance was established. And now at the close of these divine communications it is the one commandment that is given special emphasis.

One day in seven is to be devoted to meditation and worship. It is to be regarded as holy. It is an established institution for the world and not simply for Israel. This is seen in the fact that it was instituted before there was a nation, and in speaking to Moses the Lord makes mention of the genesis of the Sabbath.

The Sabbath is to be a "sign" between God and the children of Israel, and is to be maintained as a "perpetual covenant."

He who sustains a right attitude to the Sabbath, giving it a true observance, sustains a right attitude to the God of the Sabbath. He who ignores the Sabbath and its claims upon him is out of touch with holy things.

Israel's Idolatry. 32—34.

While Moses remained with the Lord in the mount the people said, "as for this Moses, we know not what has become of him." They lapsed

into idolatry by constructing a golden calf. Note that the Egyptians worshiped the Apis-bull.

This is the first account of Israelitish idolatry. In later days, during the period of the Judges and after the division of the kingdom, they became frightfully idolatrous.

It was Aaron, the first high-priest of Israel, the type of the coming High-Priest of our salvation, who led the people in this defection. At this moment his weakness was especially apparent.

The Lord informed Moses of the idolatrous conduct of the people. He leaves the mount and when he sees their shameful indulgence he dashes in pieces the "two tables." Thus, "the first use that was made of the commandments was to break them."

After punishing the people for their sin Moses returned to the mount to intercede for them. It is the second great intercessory prayer of the Bible. We immediately think of Abraham praying for Sodom. Moses pleads and reasons with Jehovah. His sincerity and magnanimity are seen in his statement: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee out of thy book."

The prayer is answered, and in response to Moses' request, the Lord reveals His Glory.

The tables are renewed. God promises to exercise His power in their behalf in bringing them into their land. He warns them against idolatry and gives certain specific instructions. Then Moses with his face shining returned to the people.

The Response of the People. 35—40.

Moses now appealed to them to make their contribution and offer their services for the construction of the tabernacle, the altar and the making of the priestly garments. They responded so generously that more than enough was contributed. The tabernacle was completed and furnished. About it and the altar ran the court, and "So Moses finished the work."

When all was completed the cloud covered the tent and the glory of the Lord filled the tabernacle. It was by the resting of the cloud upon the tabernacle, or the removal of the cloud that the Israelites were guided in their movements, when to remain and when to continue their journeying.

MESSIANIC UNFOLDING

In the development of the Messianic idea the book of Genesis gave us the historical line that is to bring the Messiah to the world, carrying it as far as Judah, the Messianic tribe.

In Exodus a new unfolding of an institutional nature is begun. The types of the Old Testament were fulfilled in Christ, and by the means of these we have disclosed the office-work of the coming Messiah. In Genesis we have the record of some offerings, but nothing in the way of divine institutions in that regard. Whatever instructions of that nature may have been given, there is no record of them.

At Sinai Moses is given definite direction pertaining to the tabernacle and the altar and the law in regard to sacrifice which is elaborated in Leviticus. Before these institutions were set forth the Passover was instituted. Thus we have foreshadowed the great truth of Christ our Passover sacrificed for us, Christ the Lamb of God, which taketh away the sin of the world.

Prior to the institution of the priesthood, the head of the family acted as priest, and this was the case when the Passover was instituted. But Exodus brings to us the divine institution of the priesthood, as we have seen. In Aaron is typified Christ the Great High-Priest of the New Covenant. When we come to the study of the Epistle to the Hebrews we shall see that Jesus was not of the Aaronic priesthood, but that the latter was typical of His high-priestly work.

It is of the first importance that we grasp this Messianic unfolding as it is brought out in the history of Israel at Sinai and throughout the subsequent history of the nation. The Bible is Christo-centric.

HOW TO STUDY EXODUS

1. Study it historically.

The account of Israel's bondage in Egypt is brief, and it will be easy to get what facts are given. This will show how Israel's extremity was God's opportunity in serving her in her dire needs. Note how the Egyptian oppression was an important factor in getting them out of Egypt and back to Canaan, just as the famine was the occasion of their leaving Canaan and going to Egypt.

2. Study Exodus geographically.

Trace by the map Israel's movements from Egypt to Sinai.

3. Study it biographically.

There are but few outstanding figures—Moses, Aaron, Miriam, Joshua, Jethro. The commanding figure is Moses. His Call was the second great “Call.” Which was the first as given by Genesis? Study the character of Moses as distinguished by the situations in which he was placed, and as contrasted with the character of Aaron.

4. Study the book institutionally.

It is the record of great institutions, laws and ordinances for the government of the nation. Note their Messianic significance.

PERIOD OF WANDERING --- SACRED INSTITUTIONS

MORAL LAW

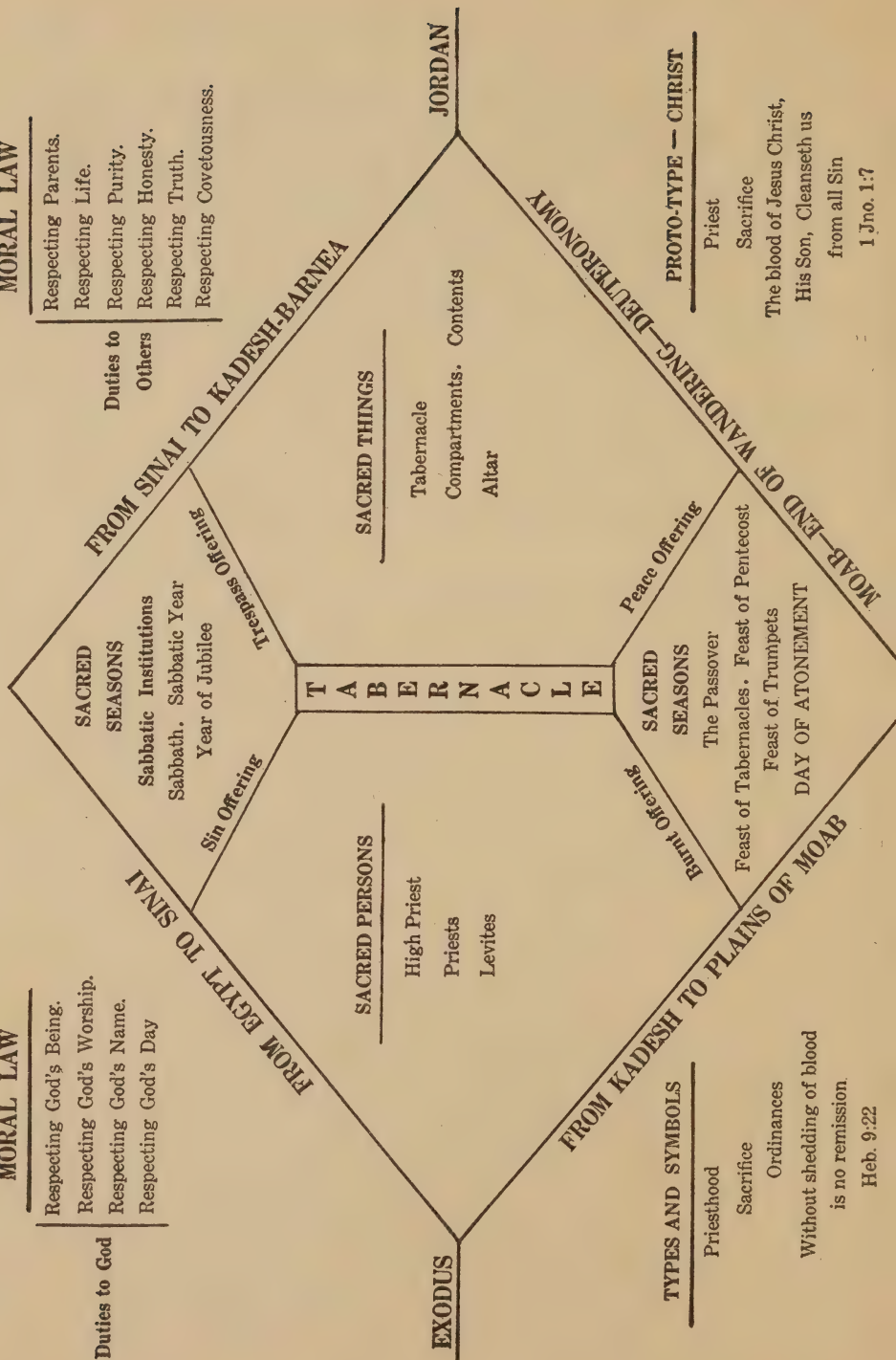
Respecting God's Being.
Respecting God's Worship.
Respecting God's Name.
Respecting God's Day

Duties to God

MORAL LAW

Respecting Parents.
Respecting Life.
Respecting Purity.
Respecting Honesty.
Respecting Truth.
Respecting Covetousness.

Duties to Others



SECTION III. LEVITICUS

The title of this book signifies that the book, in the main, relates to the Levites and Priests. It is a continuation of the book of Exodus in that it sets forth an elaborate ritual that had its beginning in the preceding book.

Exodus gave us the plan and construction of the tabernacle, the altar of sacrifice and institution of the priesthood. Leviticus is closely related to Exodus and gives us a larger development of the Sinaitic legislation.

The people are still at Sinai. It is not until we come to the book of Numbers that we have any record that they resumed their journey. What occurred as recorded by Leviticus falls within the period of their eleven months' stay at Sinai.

What is of first importance in regard to the Levitical order set forth by this book is the fact that it looked beyond itself. It is prophetic. It points to something else as the great reality, the substance of which this is the shadow. It foreshadows that which invests this Levitical order with its full significance.

The Epistle to the Hebrews is an inspired commentary on the book of Leviticus. As the New Testament interpretation of this Old Testament system we have clearly revealed to us the deeper meaning of these institutions. We cannot read this Epistle and not realize that priesthood and sacrifice had their fulfillment in the Lamb of God; that the ordinances of outward purification signified the cleansing of the heart, the inner spiritual nature.

While, in point of time, the type appeared first, it did not determine the nature of the office work of Him whom it typified. The reverse was true. It is because Christ is the sacrifice for sin and the High-Priest of our salvation that we have this Levitical system of sacrifice and priestly service. In other words, the types in every particular are determined by the Proto-type, and not the Proto-type by the types.

With this New Testament interpretation in mind we shall study Leviticus more intelligently, and shall realize more clearly that it is the New Covenant that imparts to the Old Covenant its full significance.

This being true, these institutions establish the nature of Christ's atoning work. Guided by them, the expiatory nature of His sacrifice is at once evident. That He was our substitute, that He died for us, that

by His vicarious sufferings we are redeemed are forever the settled truths of the Scriptures as seen by these Sinaitic legislations as touching sacrifice and priesthood. The outstanding truth of Leviticus and the New Testament is, "Without shedding of blood is no remission."

LAWS PERTAINING TO SACRIFICES

These laws are set forth very specifically in the first seven chapters. The Lord gives Moses explicit directions regarding them. Each offering had a definite significance. We will take them in the order in which they are given, and then the order in the relation they sustained to each other and as touching the attitude of the offerer.

The Burnt Offering. Chap. 1.

This offering, made by any one, was offered at the door of the tabernacle.

1. This offering signified the self-dedication or consecration of the offerer. It is important that we grasp the significance of these various offerings.

2. The victim offered. It could be taken from the herd, the flock or the fowls. Thus a bullock, a ram, a he-goat, turtle doves or young pigeons could be offered.

3. The ritual of the offering. The offerer placed his hand upon the head of the offering, which signified that it was his offering and was accepted for him. He then killed the victim.

The priest then performed his part. He sprinkled the blood and burned the flesh and the fat.

The Meal or Meat Offering. Chap. 2.

This offering could be made by anyone and was made to the sons of Aaron.

1. This was an offering to God and expressed thankfulness and the desire to receive the Divine favor.

2. The things that could be offered were fine flour, oil, frankincense, salt. They were not allowed to use leaven.

3. In making this offering, the offerer took out a handful. The priest burned it as a memorial. The balance of the offering fell to the priests.

The Peace Offering. Chap. 3.

This offering could be made by anyone. It was made at the door of the tabernacle.

1. This offering signified fellowship or communion with God.

2. The victim could be a male or female of the herd or flock. It will be noted the emphasis that is laid upon the fact that what was offered in these various instances must be without blemish.

3. The offerer was required to lay his hand upon the head of the offering. He then killed it.

The priest sprinkled the blood and burned the fat. The characteristic of the peace offering of thanksgiving was that the offerer ate the sacrifice the day of the offering.

The Sin Offering. Chap. 4.

This offering was an acknowledgment of sin and was offered at the door of the tabernacle.

1. This offering signified expiation, atonement for sin.

2. The victim, for the priest or congregation, was a bullock. For a ruler it was a he-goat or ram. For one of the people it was a female kid.

3. The offerer placed his hands upon his offering and then killed it. The priest sprinkled the blood and burned the fat.

The Trespass Offering. Chap. 5.

1. This offering signifies expiation. It was brought "unto the Lord" and "unto the priest."

2. The victim could be birds, or if the offerer was not able to bring these he could bring fine flour.

3. The offering of birds, killed by the priest who sprinkled the blood. If flour, the priest burned a handful of it on the altar and made atonement for the sin. The balance of the flour went to the priest.

The Order and Importance of These Offerings.

The sin offering occupies the first place. The first great necessity was that of atonement for sin. This is fundamental to all the rest.

"The sin offering represented the Covenant between God and man as broken by man, and as knit together again, by God's appointment, through the 'shedding of blood.' The shedding of the blood, the symbol

of life, signified that the death of the offender was deserved for sin, but that the death of the victim was acceptable for his death by the ordinance of God's mercy. Beyond all doubt the sin offering distinctly witnessed that sin existed in man, that the 'wages of sin was death' and that God had provided an atonement by the vicarious suffering of an appointed victim."

Following the sin offering, the way was opened for the burnt offering. Access to God was secured by the former, and by the burnt offering the offerer signified his desire to dedicate himself to God and to His service. Thus this offering could not be made until the first had been accepted.

The meat and peace offerings signifying thanksgiving and the enjoyment of communion with God could not be made until by the sin offering atonement was made for sin and access to God was secured, and by the burnt offering the offerer had dedicated himself to God. Only by these means could the offerer have the realization of peace and communion with God.

It will be readily seen how this follows the Christian order of New Testament teaching. There can be no dedication of the sinner to God and His service until he receives the benefits of salvation through the atoning work of Christ, his sacrifice. When thus reconciled and dedicated to God he now enjoys communion with Him and has that peace of which Christ declared He was the giver (John 14:27).

Thus we see how these types foreshadow the person and work of the coming Messiah as the Lamb of God, and the relation the sinner sustains to God through the expiatory work of Christ "slain from the foundation of the world" (Rev. 13:8), that is, slain typically in the Jewish offerings divinely appointed.

AN HISTORICAL SECTION

The preceding chapters setting forth the laws regulating sacrifices indicated the work of the priest in those offerings. This section, comprising chapters eight, nine and ten, relate three historical events that have to do with the priestly order.

The Consecration of Aaron and His Sons. Chap. 8.

The priesthood that had such an important part in giving the laws pertaining to sacrifices, was already appointed as noted by our study of the book of Exodus. We now come to the historical fact of the consecration of Aaron and his sons.

Divinely directed, Moses placed them before the door of the tabernacle in the presence of the congregation and clothed them with the priestly vestments made by the people.

1. Aaron and his sons sanctified by the anointing oil.

By this ceremony they were set apart by Divine appointment for holy things. They were to act in a mediatorial position and had charge of the tabernacle.

2. The offering of the Sin Offering.

What has been said regarding the importance of this offering in the fundamental relation it sustained to the other offerings, is now exhibited. It is given the first place in this service of consecration.

Note the victim of this offering and recall the facts relating to the law of this sacrifice. The first act on the part of the priests was to place their hands upon the head of the offering. It was their offering and it was accepted for them in making atonement for sin. This offering was expiatory and secured access to God.

The directions already given regarding the slaying of the victim and the sprinkling of the blood, etc., were now carried out.

3. The Burnt Offering.

Note the victim and compare with what has been said in connection with this offering. Thus the burnt offering signifies the dedication of Aaron and his sons to God and His service. The requirements of the law of this offering are met. They are now anointed with the blood of the ram of consecration.

The order of these sacrifices became the appointed order—the sin offering, the burnt offering, the meat offering of thankfulness, the peace offering.

It was an imposing ceremony in which sacrifice and the ordination of the priesthood were established, both pointing forward through the centuries to Him who, as the High-Priest of our salvation, shall offer Himself as the “Lamb of God which taketh away the sin of the world.”

The First Offering of Aaron for Himself and the People. Chap. 9.

The offerings just considered were for the consecration of Aaron and his sons by which the priesthood was solemnly ordained. Aaron now performs his first high-priestly offerings.

1. Aaron's sin offering for himself.

The law of sacrifice is observed regarding the victim and the right order is followed. The high-priest must make an atonement for himself

before he can offer a sacrifice for the people. The Epistle to the Hebrews sets forth the difference between the Aaronic priesthood in this respect and Christ who was in no need of making an offering for Himself.

2. Aaron's burnt offering for himself.

This, as we have seen, is the offering of dedication to God. This, as noted, must follow the sin offering. There can be no such dedication until atonement is made for sin. The law of this sacrifice is maintained in Aaron's burnt offering.

3. The sin and burnt offerings for the people. Also the peace offering.

Note the victims used in conformity with the law of these sacrifices, and how the three offerings are brought together in the relation they sustain to each other.

After making these first offerings in his priestly office Aaron blessed the people. Then followed a Divine manifestation—the glory of the Lord appeared and a supernatural fire consumed what was upon the altar. This Divine sanctioning of the first offerings by the first high-priest greatly affected the people.

Death of the Sons of the High-Priest. Chap. 10.

This is the third historical fact of this section. Aaron's sons, Nadab and Abihu, disobeyed the Lord's commandment in offering "strange fire" which they were forbidden to do, and were destroyed.

It was a presumptuous offence, the particular nature of which is not given. From the Lord's statement to Aaron (10:9) it may be that what Nadab and Abihu did was done in a state of drunkenness.

The fact that they were of the high-priestly family did not protect them in their presumption. On the contrary, it was all the more necessary that such drastic measures be employed by the Lord to impress upon Israel the sanctity of His Divine institutions.

When Moses explained this fact to Aaron, who must have been stunned by the blow that had fallen upon him, the record adds, "And Aaron held his peace." It was an event that just at this time was calculated to drive home to every Israelite the supreme sacredness of Jehovah's appointments, and that no one could commit such an offence with impunity. Thus the first judgment to fall upon an impious act after Israel had been fully instructed in the sacredness of these institutions, fell upon the family of the high-priest.

LAWS, CEREMONIAL AND LEGISLATIVE

This section extends from the eleventh chapter through the fifteenth. It consists of particular instructions to be rigidly observed by the Israelites regarding things clean and unclean, pure and impure.

Instructions Concerning Eating. Chap. 11.

This chapter sets forth the legislations regarding the beasts, fishes and fowls that may or may not be eaten. The beasts that parted the hoof, that are clovenfooted and chew the cud they were permitted to eat. An animal that met the condition of chewing the cud but whose hoof was not divided, as in the case of the camel, was unclean and should not be eaten. The coney chewed the cud but did not divide the hoof was of the same class. This was a gregarious animal, erroneously identified with the rabbit. The hare belonged to this class. Swine divided the hoof but did not chew the cud and was therefore unclean and not to be eaten.

Fish having fins and scales may be eaten.

Unclean fowls, eagle, vulture, kite, raven, owl, hawk, cuckow, cormorant, swan, pelican, stork, heron, bat and all creeping fowls, must not be eaten.

The creeping animals such as the weasel, the mouse, tortoise, chameleon, lizard, snail, were forbidden. Whatever these unclean things would touch would be rendered unclean.

These restrictions were also designed to make the Israelites peculiar in their food and to isolate them. This would have the effect of discouraging social relations with other peoples, and the thing of special importance was that they be kept apart from idolatrous nations, as we shall see a little later in connection with the selection of the land for their national home.

Instructions Concerning Purifications. Chaps. 12, 15.

These instructions pertaining to both sexes are very specific. Note the offerings to be made in connection with the birth of a child relative to the ordinances of purification, also the sacrifice to be offered by men in connection with their ordinance of purification.

Instructions Concerning Leprosy. Chaps. 13, 14.

The legislation regarding this dreaded disease was very particular. Every care was taken by the priest in determining whether certain skin affections denoted leprosy. If he discovered that it was a case of leprosy

then the leper was pronounced unclean, and in coming near to others he was required to call out, "Unclean, Unclean."

Sacrifices and ordinances were ordained in the case of the leper, and every precaution was taken.

What is of peculiar interest is the statement relative to the leprosy of garments and of houses. "Some have thought garments worn by leprous patients intended. This classing of garments and house-walls with the human epidermis as leprous has moved the mirth of some and the wonder of others. Yet modern science has established what goes far to vindicate the Mosaic classification as more philosophical than such cavils. It is now known that there are some skin diseases which originate in an acarus, and others which proceed from a fungus. In these we may probably find the solution of the paradox. The analogy between the insect which frets the human skin and that which frets the garment that covers it, between the fungous growth that lines the crevices of the epidermis, and that which creeps in the interstices of masonry, is close enough for the purposes of a ceremonial law. It is manifest also that a disease in the human subject caused by an acarus or by a fungus would be certainly contagious, since the propagative cause could be transferred from person to person."

The Day of Atonement. Chap. 16.

A new great institution was now divinely communicated to Moses. Following the death of Aaron's two sons it was prescribed that Aaron should come into the holy of holies, or the Most Holy Place, of the tabernacle but once a year. The time specified was the tenth day of the seventh month (October 10). This was to be the Great Day of Atonement.

1. A national fast day.

It was a day when the people were required to "afflict their souls." It was a day set apart for national self-denial, of confession of sin, a day of cessation from labor the same as the Sabbath.

2. Atonement made for the nation.

The sins of the nation were atoned for in the most solemn manner. The nation as such assumed the attitude of humiliation before Jehovah. It was a chosen nation by which the Divine plan of redemption was to be accomplished, and in the selection of this people the nation was holy unto God. To this nation God reveals Himself in a monotheistic system of religious truth—to them the oracles of God were committed. Thus for the nation is appointed a Day of Atonement.

3. The atoning work of the high-priest.

On this day the high-priest entered twice into the holy of holies. The first time for himself and his house. He sprinkled the blood of a bullock before the mercy seat, the latter signifying propitiation.

Thus it was necessary for the high-priest to offer this sacrifice for himself before he could officiate in a like manner for the people. In the Epistle to the Hebrews Christ is contrasted with the Aaronic priesthood in showing the difference between the imperfection of these priests which required a sacrifice for their sins and the sinlessness of Christ, who was in no need of making an offering for Himself.

The high-priest entered the holy of holies a second time with the blood of the goat in behalf of the people. This was a sin offering and the blood was sprinkled before the mercy seat. Thus the sins of the nation, and their need of an atonement, were acknowledged before God.

4. The slain goat and scapegoat.

When Aaron came from the holy of holies he offered the goat as a sin offering for the people. He then took the live goat and having placed his hands upon its head and made confession over it of all the sins of the people, the goat was led away into the wilderness, thus indicating by this symbolical transaction the complete removal of all the sin of the nation. (Ps. 103:12.)

They were commanded to perpetuate this institution each year throughout their national life. The tabernacle, altar, priests and people were to be atoned for. The blood of the innocent victim typified the atonement to be made by Christ who would give His own life for our atonement. The two are set forth and contrasted by the Epistle to the Hebrews: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). By the "holy place" is signified Calvary, as Christ had no part in the temple service. In this same Epistle we are told that while the high-priest entered the holy of holies to make intercession for the people, that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24; 7:25).

Israel Separated From the Nations. Chaps. 17—20.

These four chapters set forth the legislative system for the government of Israel that is to be altogether peculiar to this chosen nation. It is wholly unlike the nations of the world and their distinction is made

to appear. They were a "holy" people, sanctified, separated, set apart, for holy purposes. (19:1.)

Their food was designated. The eating of blood was forbidden. The life was in the blood and the blood of all slain beasts must be offered to the Lord at the door of the tabernacle. The other nations made no such distinctions and it would be a difficult thing for them to mingle with these nations in a social way and maintain their institutions. Thus they were safeguarded against idolatrous peoples. "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances" (18:3).

Unlawful marriages are forbidden and they are warned against the abominations and irregularities of other nations. "Therefore shall ye keep mine ordinances, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein. I am the Lord your God" (18:30).

They are warned against idolatry, and giving their seed unto Molech is specified and the judgment of death is pronounced against such a defection, 20:1-5. Molech was the fire-god of the Ammonites. The Canaanite, Syrian and Arab tribes had fire-gods and in their worship of these deities performed the most inhuman rites. Among these were human sacrifices. This image was of brass and hollow within. The hands were stretched forth. They were heated and into these arms were placed the babe offered as a sacrifice.

Laws Concerning the Priests. Chaps. 21—22.

Set apart for holy things, the priest was "a chief man among his people," and was "holy unto God." There were special legislations to guard him against those things by which he would be defiled and thus maintain the high order and integrity of his office.

The priest, a seed of Aaron, having any blemish, was forbidden to minister in the sanctuary. In studying the laws of sacrifices we saw that the animal to be sacrificed must be without blemish. The significance of these legislations is clear. Sacrifice and priest were typical of the coming Messiah whose perfection is set forth in the New Testament. If the priest touched an unclean thing he must be cleansed.

Laws Concerning Sacred Seasons. Chaps. 23—26.

1. The first of these holy days was the Sabbath.

What has already been said regarding the careful observance of this day is now repeated.

2. The Passover.

This was instituted in Egypt just prior to their departure. It was to commemorate their deliverance from Egypt and was to be observed the fourteenth day of the first month of the sacred year. This season lasted for one week. At the Feast of the Passover Jesus inaugurated his memorial—The Lord's Supper.

During this period every trace of leaven was put away from the houses. Every Israelite who was physically able was required to appear before the Lord at the tabernacle (and later, the temple) with an offering of money according to his means.

3. Feast of Pentecost.

This was observed seven weeks after the Passover. It was a harvest thanksgiving. At the Passover the people presented before the Lord the first sheaf of the harvest. They then gathered the harvest. It was the dedication of the harvest to God as its giver, and to whom both the people and the land were holy. This was the Jewish Thanksgiving Day. Note the great New Testament event that occurred on that day (Acts 2).

The poor must be considered in this harvest season and the law secured them plenty of gleanings in the field.

4. Feast of Trumpets.

On the first day of the seventh month (Tizri). It was one of the seven days of Holy Convocation. It was "a day of blowing of trumpets." It was the festival of the New Year's Day of the civil year, the month in which began the Sabbatical year and the year of Jubilee. It is possible that Psalm 81 was composed expressly for this feast.

5. Day of Atonement.

This was the tenth day of this seventh month. We have already noted quite fully the legislation regarding this day which was set apart for offerings for the sins of the nation.

6. Feast of Tabernacles.

This occurred five days after the Day of Atonement, the fifteenth day of this month and continued for one week. It commemorated the sojourn in the wilderness, and the Israelites were commanded to live in booths, tents, during this season. It was also a thanksgiving for the harvest. The burnt offerings for this feast were more numerous than those of any other festival.

7. The Sabbatical Year. Chap. 25:1-7.

Each seventh day was a holy day, and each seventh month was a holy month. In like manner, each seventh year was a holy year. This was first mentioned in Exodus 23:10, 11, but now it is an enactment and

becomes a part of the Mosaic code. This new legislation provides several things:

- a. The land was to have rest. No cultivation of any sort was permitted. During previous years owners of land were to lay by corn.
- b. All indebtedness was remitted. (Deut. 15.)
- c. The Sabbatical year opened in the Sabbatical month and during this year the entire Law was to be read. One of the sins of the nation was to ignore this legislation regarding the Sabbatical year.

8. The Year of Jubilee. Chap. 25:8-55.

After seven Sabbatical years the fiftieth year was the Jubilee. The following are the distinctive features of this enactment:

- a. It was inaugurated on the Day of Atonement, the tenth day of the seventh month, by the blowing of trumpets.
- b. The soil should have rest during this year. The Lord promised that He would bless the land so that it would bring forth fruit in the sixth year for three years.
- c. All land which had been alienated was to be returned to those to whom it had been allotted in the original distribution, that is, to the original owners.
- d. The release of slaves. We have no record of debts being remitted in the Jubilee which seems to be a point of distinction between the Sabbatic year and the Jubilee.

It differed from the Sabbath day, the Sabbatic month and the Sabbatic year in that there was no prescribed religious observance peculiar to itself.

The Jubilee had an important bearing upon Messianic interests in this respect: in order that all property that had been alienated be returned to the original owners it would be necessary that a careful register of the members of each tribe be maintained, so that when the property reverted there would be no question as to tribal claims. This would tend to safeguard the records of Judah, the Messianic tribe.

The great economic advantages that attached to the provision of the Jubilee relative to the reverting of property, will be readily seen.

The following statement of these Sacred Seasons will be convenient for the reader's use:

1. The Passover. Commemoration of their deliverance from Egypt. The 14th day of the first month of the Sacred Year (April 14). It lasted for one week.

2. Feast of Pentecost. Seven weeks after the Passover (June 6). A harvest thanksgiving. The Advent of the Holy Spirit occurred on this day. Acts 2.

3. Feast of Trumpets. The beginning of the Civil Year, October 1.
4. Day of Atonement. The tenth day of the seventh month (October 10). The great day on which sacrifices were offered for the sins of the nation.
5. Feast of Tabernacles. One week, October 15-22. It commemorated the sojourn in the wilderness. They lived in booths during this season.
6. The Sabbath Day. The seventh day of each week.
7. The Sabbatical Year. Every seventh year. It opened in the Sabbatical month. A year of rest. Debts were remitted. The Law was read.
8. The Year of Jubilee. It followed seven Sabbatical years, or every fiftieth year. It was inaugurated on the Day of Atonement. The land rested. Slaves were liberated. Land that had passed from original owners was restored to them.

Promises and Warnings. Chap. 26.

The declarations of this chapter are directly related to the legislations that have been given. These are the statutes of Jehovah, and if the people exercise the obedience required of them in keeping these statutes, Jehovah will be with them to bless and prosper. But if they ignore and violate these statutes then the judgments of God will be visited upon them. The chapter closes with the statement: "These are the statutes and judgments and laws, which the Lord made between Him and the children of Israel in mount Sinai by the hand of Moses."

The last chapter is of the nature of an appendix containing the laws concerning vows.

Thus we have a nation, not so much in the making, as one already made. It is the one outstanding thing in human history in that, prior to entering upon its national career in its own land, its legislative system, religious and civil, was worked out in remarkable detail.

The hand of Jehovah was in it all—in the selection of them and in all of the appointments for their national life. *This remarkable race can trace its history back to the first man—Abraham.* From him we trace the nation from stage to stage throughout its development. No other nation can so trace its history from the father of its race.

This year at Sinai was a wonderful year for Israel and the world. It was a preparation of Israel, and Israel was the preparation for that moment in which would be fulfilled the promise to Abraham that "in thee shall all families of the earth be blessed."

What was said at the close of our study of Exodus applies now in a larger measure relative to the Messianic unfolding in the book of Leviticus. The person and work of the coming Messiah are more fully set forth typically by the priestly office and the laws regulating sacrifice. The Great Day of Atonement and the offerings of the various feasts are new appointments. When we come to the study of the Epistle to the Hebrews we shall realize more clearly the great advance made by Leviticus in unfolding the atoning work of the Messiah.

HOW TO STUDY LEVITICUS

1. Get the general outline of the book by means of the main divisions. This will give you in a general way the scope of the book.
2. In the same manner study the chart. After doing so carefully reproduce it without referring to it. Then compare your chart with the original to see if anything has been omitted or misplaced.
3. Study each section of the Bible text with the outline that is given.

SECTION IV. NUMBERS

This book takes its name from the double numbering or census of the people. It gives us the history of the journeyings of the Israelites from the time they left Sinai until they arrived in the Plains of Moab across the Jordan from the Promised Land.

They left Sinai in the second year after the Exodus, and came to the end of their wanderings in the fortieth year. Thus the book of Numbers covers a period of a little more than thirty-eight years. The happenings of the large part of that period are not recorded. The greater portion of the record deals with the last year. About twenty-six chapters are devoted to the events after leaving Sinai, and of these about seventeen chapters give the history of the last year.

During this nomadic period Israel learned some great lessons. They had the opportunity of entering Canaan after leaving Sinai and could have been established in their land during the second year after the Exodus. Their cowardice and lack of confidence in God deprived them of this blessing. The result was, that during the period of wandering, with the exception of two, Joshua and Caleb, not one man of that great company over twenty years of age entered Canaan.

A new race of Israelites arose during these years, so that by the time they reached Moab they were about as strong as when they left Egypt. During this period they murmured and complained, and were rebuked, punished and instructed. The kindness of Jehovah was exhibited to them, and by the time their wanderings ceased their varied experiences taught them many lessons and prepared them the better for entering upon their national career in the land of their inheritance.

PREPARATION FOR THE DEPARTURE FROM SINAI

The object of the encampment at Sinai has been accomplished. God has revealed Himself to Israel and has unfolded to them the ordinances and laws for the government of the nation. A great religious system has been set forth in remarkable detail. The encampment at Sinai was one of the greatest periods in Israel's history, and in the history of the world. The various appointments are made and the time has come to proceed on their journey. This book is the history of their wanderings.

Numbering and Arrangement of the Tribes. Chaps. 1—2.

The Tabernacle occupied the central position and about it the tribes were arranged in a given order. The following gives the number of each and the position.

1. East Side of the Tabernacle—Camp of Judah.			
Judah	.....	74,600	
Issachar	.....	54,400	
Zebulun	.....	57,400	186,400
2. South Side of the Tabernacle—Camp of Reuben.			
Reuben	.....	46,500	
Simeon	.....	59,300	
Gad	.....	45,600	151,450
3. West Side of the Tabernacle—Camp of Ephraim.			
Ephraim	.....	40,500	
Manasseh	.....	32,200	
Benjamin	.....	35,400	108,100
4. North Side of the Tabernacle—Camp of Dan.			
Dan	.....	62,700	
Asher	.....	41,500	
Naphtali	.....	53,400	157,600
			<hr/>
			603,550

The Levites were not numbered among the children of Israel.

Distinction and Service of the Levites. Chaps. 3—4.

Our study of the book of Leviticus set before us the facts regarding this priestly tribe. It was set apart for spiritual purposes and was given charge of the religious ordinances.

The firstborn of the Israelites belonged to Jehovah, but the Levites were accepted in the place of the firstborn, while the latter paid to Aaron their redemption price. "I have taken the Levites from among the children of Israel: therefore the Levites shall be mine" (Num. 3:12).

This tribe had full charge of the tabernacle and its service. The directions were so specific relative to their exclusive oversight of everything pertaining to the tabernacle, materially and spiritually, that it was safeguarded against others having any part in this service.

These responsibilities were divided among several families of the tribe and the work of each was specified. For example, the sons of Gershon were responsible for the covering of the tabernacle, the hanging for the door, the hangings of the court and the curtain for the door of the court. The sons of Merari had charge of the boards, the bars, the pillars, the sockets and vessels of the tabernacle. Thus it was definitely impressed upon the Israelites that to this tribe alone was committed the

keeping and service of that which occupied the central place in this religious system.

Supplementary Laws. Chaps. 5—6.

Moses was divinely commanded regarding the segregation of lepers so as to prevent contaminating others with their disease. Also laws respecting trespasses, adultery, the trial of jealousy. Then follows the law of the Nazarites. The vow of the Nazarite required him to abstain from strong drink, from the cutting of hair and beard and to keep himself ceremonially pure. It was a period of holy separation. When he had fulfilled his vow he was required to make certain offerings, and was relieved of the necessities laid upon him by his vow.

This section closes with the Aaronic Benediction with which we are familiar.

Events and Accompanying Regulations. Chaps. 7—10:10.

These consisted of the dedication of the altar which occupied a period of twelve days giving the offerings for the various tribes. Each tribe through its representative made its offering.

God speaks to Moses from the mercy seat instructing him regarding the tabernacle, the consecration of the Levites and the period of their service. The passover is again commanded together with the time of its observance. An instance is given of defilement by touching a dead body on the day of the passover which gave rise to the question whether that one would, on that account, be allowed to observe the passover on that day.

When the tabernacle was reared it was covered by the cloud which at night had the appearance of fire. By the means of this cloudy pillar they were to be divinely directed in their journeyings.

FROM SINAI TO THE BORDERS OF CANAAN

- I. Happenings on the Way, 10—12.
 1. The order of the march.
 2. Complaint answered by fiery judgment.
 3. Flesh food demanded. Plenty and plague.
 4. Seventy elders appointed.
 5. Sedition of Miriam.
- II. Expedition of the Spies and the Result, 13—14.
 1. The spies chosen and their findings in Canaan.
 2. Their return and the double report.
 3. The cowardice of the people. To wander forty years.
 4. Presumption. Defeated by the Amalekites.

That for which they were brought to Sinai and kept there for about a year has been accomplished. They have witnessed the marvelous manifestations of Jehovah, and the time has come to proceed to the Promised Land.

The Order of March. 10.11-28.

It was on the twentieth day of the second month, in the second year, that the cloud rose from the tabernacle and led them out of the wilderness of Sinai. The general direction of their journey was northwards from Sinai to the mount of the Amorites. The cloud rested in the wilderness of Paran.

The order of march was first, the standard of Judah, then the standard of Reuben, then the standard of Ephraim and lastly the standard of Dan. We have already noted the tribes included in each of these camps.

Moses appealed to his father-in-law, Hobab the Midianite, to stay with them and share their blessings in Canaan—"Come thou with us and we will do thee good."

The Journey to Kadesh-barnea. 11—12.

1. The complaint of the people punished by fire.
2. Lusting for flesh, tired of the manna.
3. The task of Moses. Seventy elders appointed to assist him. Two of them prophesied and Moses declared, "Would God that all the Lord's people were prophets, and the Lord would put his spirit upon them."
4. The quails and the plague.
5. Sedition of Miriam and Aaron. It was when Miriam assumed the presumptuous attitude, i. e., that the Lord spoke through her and Aaron as well as through Moses, we are told that Moses was a man of exceptional meekness (12.3).

As punishment for her sedition Miriam was smitten with leprosy and was shut out of the camp for seven days. God declares His acceptance of Moses as the one through whom He will make known His will. They had come to Hazeroth and now they move forward into the wilderness of Paran.

Happenings at Kadesh-barnea. 13—14.

At this point they were a comparatively short distance from Palestine, and from here could proceed directly to their own land.

1. The appointment of spies.

A ruler from each tribe was chosen by Moses to act as a delegation to get information concerning the land. They were given instructions as to the land, the people, their strength and to bring back a sample of its fruit.

2. The spies in Hebron.

It was the grape season. They cut a great cluster of grapes carried by two of the men and brought also pomegranates and figs. They saw there the children of Anak. Their commission required forty days.

3. Report of the spies.

They gave a glowing picture of the fruitfulness of the land, and a disheartening account of the strength of the people and their walled cities. In the midst of this recital, Caleb, one of the spies, declared they were fully capable of taking the land. This brought forth a protest from the other spies, excepting Joshua, and these others painted the picture still darker, and as compared with the giants they described the Israelites as grasshoppers.

This adverse report had the effect of frightening the people who bewailed their lot and their deliverance from Egypt. It was a critical moment. The Lord had brought them from Egypt for the express purpose of placing them in their own land. That He was able to do so was abundantly established by His mighty acts in their behalf.

At this critical point when fear, cowardice, dismay and lack of faith were operating as a deadly menace, Joshua, in support of Caleb, declared their ability to take the land. Note, however, the stress he laid upon their dependence upon the might of Jehovah and that through Him they would succeed. He warned them not to rebel against the Lord, and urged their faith to supplant fear. It was of no avail. The report of the ten prevailed. When they demanded that Joshua and Caleb be stoned, the glory of the Lord appeared in the tabernacle.

The Lord spoke to Moses emphasizing the "signs" He had shown them that should have grounded their faith, but that had no such effect. Note the argument of Moses when the Lord threatened to disinherit them. He then intercedes for the rebellious and unbelieving people. The petition was granted, but judgment was pronounced—with the exception of Joshua and Caleb they would not be allowed to enter the land. That great multitude, from twenty years and upwards, would perish in the wilderness. It would be a new Israel that would inherit the land at the expiration of forty years of wandering—one year for each day the spies were in the land (14.34).

When Moses told the people the judgment they had brought upon themselves, a frenzy seized them and they declared they would take the land. Moses warned them against this presumption. They had the opportunity of going forward in faith assured of the presence and power of Jehovah. They lost the opportunity and now, under the sting of their loss, their rash decision to take the land would be sheer presumption and not faith. Moses told them the Lord would not be with them. The result was they were defeated by the Amalekites and pursued to Hormah.

This incident teaches two lessons:

1. It is a serious thing to close the door God has opened.
2. It is a serious thing to attempt to force open the door God has closed.

LEGISLATIONS. EVENTS DURING THIRTY-SEVEN YEARS.

- I. Special Instructions Regarding Offerings and the Sabbath, Ch. 15.
- II. Rebellion. Ch. 16—17.
 1. The occasion.
 2. The test and the punishment.
 3. The budding rod.
- III. Regulation of Offerings and Ordinances, Ch. 18—19.

These chapters give us a very brief account of this extended period from the time of the happenings at Kadesh to the last year of the wandering. During this long period there are no notices of time or place. Thus we see that the great portion of the book is devoted to the second and last years of the wandering.

Laws Pertaining to Offerings. 15.1-29.

Moses is divinely required to instruct the people that the laws are to be maintained when they are settled in Canaan. These laws pertained to the meat and drink offerings. Strangers were to be subject to these same laws. They would be living under the theocratic government of the Jews and therefore must maintain its institutions. Following these laws are those relating to the heave offering and the offering for the sin of ignorance.

Punishment of Presumptuous Acts. 15.30-37.

This sin was clearly defined. It was a willful deliberate act that defied the law announced—"Because he hath despised the word of the Lord, and hath broken his commandments" (15.31). The judgment

upon this sin was that the one committing it should be "utterly cut off."

Following this announcement is given a case—the presumptuous act of the man who deliberately violated the law of the Sabbath. Under the theocracy such an act was treason. He brought upon himself the punishment he deserved.

That these commandments be strictly observed the people were required to fringe their garments with a strip of blue. When they looked upon that they would be constantly reminded of these obligations and be safeguarded against sin. It was by the goodness and power of God they were delivered from Egypt and holiness was required of them (15.37-41).

Rebellion of Korah, Dathan and Abiram. 16—17.

1. The contention of the rebellious ones, that they were all holy and that Moses was guilty of self-exaltation.

2. The charge of Moses—the presumption of Korah.

3. The criticism of Moses by Dathan and Abiram, that he had not brought them into their land.

4. The test. The destruction of Korah and his company.

5. The rebellion of the people and punishment by plague.

6. The Divine sanction of Aaron.

It was necessary that this spirit of sedition and rebellion be crushed. The calling in question of the position of the priestly office would deprive it of its sacred significance, its distinctiveness and its function in dealing with holy things.

To convince the people of these things the rod of Aaron was placed among the rods of the tribes. The rod that should bloom was the one the Lord would accept—the one to whom the rod belonged. In the morning the rod of Aaron was in bloom. This settled the question of the position of Aaron and the house of Levi among the tribes.

Priestly and Other Laws. 18—19.

Following this vindication of the priestly office, the separation of the tribe of Levi from the others, the priests and Levites are charged concerning their service to the Lord in connection with the tabernacle and the sacrificial system. The priestly service is clearly distinguished, also that of the Levites.

The portion of the priests and the portion of the Levites are specifically designated (18).

This section closes with the laws relative to the water of separation. They are instructed concerning the manner of it, and the conditions under which it should be used.

LAST YEAR OF THE WANDERING

- I. In the Desert of Zin. 20.1-21.
 1. Death of Miriam, sister of Moses.
 2. Sin of Moses and Aaron and the penalty.
 3. Dealing with the Edomites.
- II. At Mount Hor. 20.22—21.3.
 1. Death of Aaron and succession of Eleazar as high priest.
 2. Defeat of the Canaanites.
- III. Journeying by the Way of the Red Sea.
 1. The complaint of the people.
 2. The fiery serpents. The Cross in the wilderness (John 3.14, 15).
- IV. To the Plains of Moab. 21.
 1. Ammonites defeated.
 2. Og and his people destroyed.
- V. In the Plains of Moab. 22—36.
 1. Balaam and Israel. 22—24.
 2. Israel's sin and punishment. 25.
 3. The second census. 26.
 4. Joshua appointed the successor of Moses. 27.
 5. Instruction on offerings and vows. 28—30.
 6. The Midianites defeated. 31.
 7. The section allotted to Reuben and Gad. 32.
 8. Summary of the forty-two journeys. 33.1-49.
 9. Instructions regarding the taking of the land and inheritance by lot. 33.50—36.

As has been noted, the record of the last year is much more specific than that of the preceding thirty-seven years.

Israel Again at Kadesh. 20. 1-21.

Thus the narrative returns abruptly to the second encampment in Kadesh. It would recall to many of them the scenes of years before, when by a few days travel they could have entered their own land, and the consternation that seized them when they were condemned to wander for a period of forty years. Since that time the great majority of them over twenty years of age have been buried in the wilderness.

1. The death of Miriam.

She is one of the small number given specific notice in this record. Her sedition and leprosy stand out conspicuously, and as one of the number condemned at this place years ago, she answers the call.

2. Water from the rock.

The need of water was the occasion of bitter complaint on the part of the people. Again, they criticised Moses and Aaron for bringing them from Egypt to this desolate wilderness. Moses is divinely directed to provide water by striking the rock. And now Moses and Aaron are guilty of their great defection. No doubt their patience had been sorely tried, but they failed to honor God in this great expression of His mercy and power—"Must we fetch you water out of this rock?"

It cost Moses and Aaron the privilege of entering the Land of Promise. It debarred them as effectually as did the cowardice in this same section decades ago deprive the people of this great joy. How clearly this would show Israel that God was no respecter of persons. Even their great leader could not sin with impunity.

3. The enmity of Edom.

Moses pledged the king of Edom that no damage would be done to his land, and no loss would be sustained by him in permitting Israel to pass through his land. Note how Moses states the fact of their sojourn in Egypt, and the sufferings they had endured. Also, the kindness of God to them.

They were refused the passage because of the bitter hostility of the Edomites. They were the descendants of Esau and never forgot how Jacob took advantage of his brother's weakness and secured the birth-right. Centuries have passed, but Jacob's seed are paying for his act. The Israelites were compelled to take a round-about journey.

Israel at Mount Hor. 20. 22-29.

1. The death of Aaron.

He was not long in following to the grave his sister Miriam. It is the penalty upon sins committed at Kadesh, the sins separated by years. For nearly forty years Moses has had the support of his brother. Together they have passed through the trying scenes from the moment they stood before Pharaoh until now. At the grave of Aaron, Moses knows that within the year he, the leader and law-giver of the nation, will follow Aaron, Israel's first high priest.

2. Eleazar, successor of Aaron.

The high priestly office passed for the first time from father to son. How old Eleazar was at the time of the first encampment at Kadesh we do not know, but he must have been not older than twenty years of age.

From Hor to the Plains of Moab. 21.

It was a journey full of stirring incidents.

1. Defeat of the Canaanites.

This is Israel's second victory. It will be recalled that their first victory dates back nearly forty years at Rephidim.

2. The fiery serpents.

Although they can see the end of their wandering, for they are in the fortieth year, they cannot forget Egypt when in need of water and having manna to eat. Their complaint was punished by serpents—fiery, which probably signified the burning sensation of their sting—and many died.

Moses is directed to raise on a pole a brazen serpent and those looking upon it were cured. Thus the cross is raised typically in the wilderness. Jesus laid His hand upon this incident and made it typical of His own atoning death (John 3.14, 15).

3. Defeat of the Amorites.

After the incident of the serpents they encamped at several points. These are simply mentioned with the exception of the stay at Beer where they were provided with water.

Sihon, king of the Amorites, refused them passage through the land and engaged the Israelites in battle. He was defeated, lost his country and the Israelites dwelt in his cities.

4. Defeat of Og.

At Edrei they defeated the king of Bashan, ruined him and his forces and took possession of the land.

In the Plains of Moab. 22—36.

They have come to the end of their wanderings. They are on the east side of the river Jordan opposite Jericho. Across the river is the Land of Promise, their inheritance. Jehovah has led them to its borders and looking back they can see how, in the midst of their defections, they have been graciously cared for and preserved.

1. Balak and Balaam, 22-24.

Balaam belonged to the Midianites. He was endowed with the gift of prophecy and possibly exercised the same sort of authority over his people that Moses did over Israel. While he lived among pagans he possessed a certain knowledge of the true God.

Balak, king of Moab, sent for Balaam to curse the Israelites. The king offered him great riches, but God prohibited him from going to or

cursing Israel. The Lord told him that if they came for him again to go, but to speak the word He should give him. Without waiting he went and thus incurred the anger of Jehovah. He was met by the angel.

Instead of cursing the Israelites, in singularly beautiful language he prophesied of the coming Messiah: "I shall see him, but not now; I shall behold him but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

2. The sin of the Israelites, 25.

They committed themselves, not only to the idolatry of the Moabites, but to sinful relations with their women. The Lord sent upon them a plague by which 24,000 died. Note the service rendered by Phinehas, son of the high priest, and Jehovah's commendation of him.

3. Numbering the people, 26.

This is the second numbering of the people. The following gives the two numberings showing the strength of Israel at the beginning and end of their wanderings.

	First Numbering	Second Numbering
Judah	74,600	76,500
Issachar	54,000	64,300
Zebulun	57,400	60,500
Reuben	46,500	43,730
Simeon	59,300	22,200
Gad	45,650	40,500
Ephraim	40,500	32,500
Manasseh	32,200	52,700
Benjamin	35,400	45,600
Dan	62,700	64,400
Asher	41,500	53,400
Naphtali	53,400	45,400
	<hr/> 603,550	<hr/> 601,730

The Levites were not numbered among the tribes for the reason stated, "because there was no inheritance given them among the children of Israel." It is noted that of those of the first numbering there was not one in the second numbering with the exception of Joshua and Caleb. Moses belonged to the tribe of Levi.

4. The inheritance of daughters, 27.1-11.

The legislation on this point was, "If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter."

5. The successor of Moses, 27.12-23.

After being told by the Lord that he would have the privilege of seeing the land from the mount, and the reason why he would not be

permitted to enter it, Moses asked that his successor be appointed. Joshua is commissioned as the second great leader of Israel.

6. Offerings and feasts to be observed, 28-30.

Additional legislation concerning the continual burnt offering, the offering on the Sabbath, feast of tabernacles, passover, etc. Also the law concerning vows.

7. Defeat of the Midianites, 31.

A thousand from each tribe constituted the army to make war on the people of Balaam. They were completely defeated and their cities and possessions taken by the Israelites. Balaam was slain.

8. Inheritance of Reuben and Gad.

On condition that these tribes assist in taking the land of Canaan these tribes and one-half of the tribe of Manasseh would receive as their inheritance the land of Sihon and Og on the east side of the Jordan. It was a rich country.

9. The journeyings of the Israelites, 33.1-49.

This chapter gives an account of the movements of the Israelites from the time they left Egypt to the last encampment in the Plains of Moab. In all, there were "forty-two journeys."

10. Concerning Canaan, 33.50-56; 34.

They are divinely commanded to drive out the inhabitants of Canaan and destroy all marks of idolatry. They are warned that if they fail to do so what the consequences will be. That this warning was necessary we shall see when we come to the time of the Judges.

The borders of their land are indicated. A commission consisting of representatives of each tribe was appointed to divide the land among the tribes.

11. The cities of the Levites, 35.

Forty-two cities with suburbs were appointed for the Levites, including six cities of refuge. The latter were provided for those who should slay unwittingly. The law was given by which the slayer, fleeing to one of these cities, should be dealt with. The book of Numbers closes with a statement of the inheritance of daughters and the laws regulating the same.

THE MESSIANIC LINE

A few more weeks, covered by the book of Deuteronomy, and the period of the wandering will end. Our references to the line of the Messiah have called attention only to the great names that mark the

developments. The following gives the line more completely, capitalizing those indicating the various stages in the historical unfolding:

- | | | |
|----------------|---------------|----------------|
| 1. ADAM. | 11. SHEM. | 21. Isaac. |
| 2. SETH. | 12. Arphaxad. | 22. JACOB. |
| 3. Enos. | 13. Salah. | 23. JUDAH. |
| 4. Cainan. | 14. Eber. | 24. Pharez. |
| 5. Mahalaleel. | 15. Peleg. | 25. Hezron. |
| 6. Jared. | 16. Reu. | 26. Aram. |
| 7. Enoch. | 17. Serug. | 27. Amminadab. |
| 8. Methuseleh. | 18. Nahor. | 28. Nahshon. |
| 9. Lamech. | 19. Terah. | |
| 10. NOAH. | 20. ABRAHAM. | |

SECTION V. DEUTERONOMY

The word *Deuteronomy* signifies the Second Law, or the Law Repeated. The title comes from the Septuagint. In this book it is required that the coming king shall "write him a copy of this law in a book," and the translators combined the word *copy* (double or duplicate) with the word *law* which gives the compound of which the word Deuteronomy is the equivalent. It is a second declaration of the Law similar to that announced at Sinai.

This is not a mere repetition of the Law. Certain laws relating to priestly duties are omitted, while there are additions relative to the new conditions upon entering the land. Special instruction is given regarding the spirit in which their worship should be performed. This was fully set forth in the book of Leviticus.

Every Sabbatic Year at the Feast of Tabernacles the priests are required to read these addresses of Moses in the hearing of Israel. Note also that it was from this book that our Lord quoted when tempted by Satan and vanquished him by the "sword of the Spirit."

This book covers the last five or six weeks of the period of the wandering while the people are encamped at Moab. They are the last addresses of Moses, the great lawgiver of Israel.

First Address. 1—4.40.

Visualize this scene in the plains of Moab east of the Jordan. After wandering for forty years they are at their last encampment. They have passed through many distressing scenes, but now they are looking beyond the river to their promised inheritance. They have had signal victories over their enemies in this section, and now they are waiting for the Divine word to go forward. As they wait, in preparation for this great moment, Moses delivers these addresses. They had a deep significance for the chosen people, but it is the Word of God to us for our instruction in spiritual things.

Moses reviews the years and events since the deliverance from Egypt. With the exception of Joshua and Caleb not one of that great assembly, save those who were under twenty years of age at Kadesh, witnessed the events of the Exodus.

He first reviews the period from the Exodus to the sending of the spies. You will recall that they spent about a year at Sinai, the events of which are recorded by the large part of the book of Exodus, the book

of Leviticus and the first chapters of the book of Numbers. They then resumed their journey and came to Kadesh-barnea. Fear and cowardice kept them from marching from that point directly into Canaan and for this defection they passed through the trials and hardships of the desert. In this address Moses traces their movements to this point that had such a significant bearing upon their career. They are never to be allowed to forget the great things Jehovah did for them in saving them from Egyptian bondage.

Moses then takes up the events from the time of the appeal to the Edomites to the conquest of Og. He emphasizes the goodness of God during these years and pleads with the people to render Jehovah their loyalty and obedience. How deeply Moses could feel on this point. How often he had witnessed Israel's waywardness, her sins and backslidings. How often they had forgotten God when every moment He was round about them with His providential care. And now Moses admonishes them, by all these exhibitions of divine love, to loyalty and obedience to God and His laws.

Second Address. 4.44—26.

This second address embraces six things of peculiar importance.

I. The Moral Law and Idolatry, 4.44—11.

We must read this statement from the standpoint of that moment and the circumstances. The Israel Moses was addressing was not the Israel that witnessed those marvelous scenes in the giving of the Law. They had not heard the thunders and had not seen the lightnings of Sinai.

It was necessary that they be made to realize the supreme significance of those events in their national career. The moral law announced the fact of one God, and hence in keeping that law they must abstain from every form of idolatry. When they sinned so grievously at Sinai by turning to other gods, at the very moment that this law was being divinely committed to Moses, God restored them to His favor. They are reminded of the temptations and danger of violating the law of Jehovah and turning to the gods of their idolatrous neighbors.

They were a chosen nation through whom God should accomplish His redemptive purposes for all mankind. Moses stresses the fact that they must not imagine that the goodness of Jehovah in this peculiar honor bestowed upon them is out of respect to their unusual worthiness, or as a reward for righteousness, for their past history would disprove such assumptions. They must not interpret the favors of Jehovah in

such terms, and are reminded that their conduct in the past forty years had been marked by sinfulness and persistent unfaithfulness. The fear of their falling into like sins was justified by their former conduct, and most certainly by their subsequent history.

II. Laws Regulative of Their Life in Canaan, 12—13.

The sanctuary of Jehovah is to be established as centralizing the interests of the nation. In the wilderness the sanctuary was the Tabernacle. It was the visible symbol of Jehovah's presence. It was destined to be the sanctuary during the period of Joshua and the Judges and more than two-thirds of the period of the monarchy, or to the time when the Temple was reared by Solomon. The latter would have the same significance, but would be a much more magnificent sanctuary.

The whole land was sacred to Jehovah, and the sanctuary, the center of their religious system, was the central fact of all the interests of this theocratic nation. Hence the stress laid upon these religious institutions as the regulative factors of their national life.

There can be but one place for the offering of sacrifices—the altar of sacrifice in the court before the tabernacle. As we have seen, the whole system of sacrifice has been provided for by Jehovah, and no other sacrifices will be accepted by Him. So carefully and minutely have these sacrifices been specified that they bear no resemblance to the sacrifices of other nations, and their significance is of a vastly different order. And above all that is the crowning fact that they are typical of the Lamb of God whom Israel is to bring forth as the Saviour of mankind.

Having this divine sacrificial system provided for them, Moses declares they must have no interest in the rites of idolatry. All forms of heathenism are denounced and forbidden. Thus safeguarded by these provisions and restrictions their whole religious system is designed to keep their spiritual eye upon Jehovah and away from pagan gods and worship.

III. Israel a Select People and Must Remain So, 14:1-21.

How earnestly Moses sought to impress upon them this fundamental truth, to get them to realize that they are a chosen race, that they were called out as a distinctive people to be excluded from the nations, to have no intercourse with them. We have seen how provision was made for this exclusiveness by prohibitions in the matter of food and peculiarities of dress. Social intercourse would be a difficult thing as their food regulations would place them in embarrassing and impossible situations.

In order to communicate through them a religious, redemptive sys-

tem they must be kept apart from the nations that they be not corrupted by their polytheism, their idolatrous worship and practices. To this end nothing should be introduced or adopted contrary to the worship of Jehovah, or would desecrate His institutions. False prophets, idolatry and heathen customs must be excluded, and every regulation be observed to hold them in their peculiar isolation.

No other religion had been established by such supernatural manifestations as had the religion that was given to Israel. It was not something into which they grew and developed from stage to stage. It was not man-made. The God of Israel revealed Himself in revealing His will. By the most marvelous expressions of power this system of truth was unfolded. They had nothing to do with it. The very curtains, rings and bolts of the tabernacle were divinely specified. Nothing was left to their selection or judgment. They were a peculiar people, under peculiar direction, provided with a God-given religion and a God-given inheritance in which these divine revelations would be operative. These are the things Moses is impressing upon the mind and heart of Israel in this second address.

IV. The Sabbatic Year and Other Institutions, 14.22—16.17.

The reader will recall the legislation relative to the Sabbatic Year. Every seventh year the land was required to rest. Nothing was cultivated. There was no sowing of seed, planting of vineyards, pruning, etc. What the soil produced of its own accord was gathered and devoted to charitable purposes.

God promised that if they met His conditions He would so prosper them during the sixth year as to provide for their needs for that year, the Sabbatic Year and the following year. What an occasion for the exercise of their faith in Jehovah, and in doing so how this would minister to the spiritual life of the people. This was the greatest consideration. What was of supreme importance was that Israel be a holy people, for they were chosen for the holiest ends. What they needed above everything else was a living faith in God and obedience to His will.

Furthermore, relieved of the necessities of labor, much time was devoted to religious instruction. The Law was to be read publicly in the hearing of the people. It was a year-long Sabbath.

Debts that had been contracted during the six years were remitted. This would have the effect of maintaining careful business relations so that one would not suffer loss through people of loose or careless business measures. On the other hand, those who were unfortunate and handicapped by adverse circumstances would not have these conditions

hanging over them, and at the expiration of the year would begin anew unhampered by distressing debts.

No other nation had such beneficent provisions for the deepening of spiritual interests and the lightening of material burdens. At this time, also, Hebrew slaves were to be set at liberty. If a slave voluntarily chose to remain a slave he had the right to do so, but the Sabbath year opened the doors and set him at liberty if he wished to avail himself of this gracious ordinance.

In this section of the address Moses instructed the people regarding tithing. They were required to give a tenth of their income. They were taught to give as well as receive. This was a theocratic state and its needs must be met. To devote the portion required was a duty to be performed. While this was an obligation, they had the privilege of making free-will offerings that were not required.

IV. Judicial, Political and Civil Measures, 16.18—26.

God was the author of their laws. In no man or body of men or the nation as a whole was vested the right or authority to make or change laws. Judges and kings were His viceroys. Authority was delegated to them, but they did not hold it in their own right. They were simply the instruments of Jehovah to facilitate the administration of laws under their Divine Sovereign in a theocratic state.

There were three orders of laws: the moral, judicial and ceremonial. The principles of the moral law are set forth in the Ten Commandments. These are of universal application and take the form of First Principles. The judicial were designed to regulate the civil government of the people. The ceremonial had to do with their religious life and worship.

One of the remarkable things about their whole system is that their political institutions were governed and regulated by the religious. The foundation of their civil government, the spirit and principle of their constitution was reliance on God and strict obedience to His will. This race was selected for religious ends, the reclamation of the world through a Saviour who was then in the loins of Israel, and who should appear in due time. We call it the Messianic nation.

In this section of this second address Moses deals with the judicial, political and civil measures by which they will be governed. These are the ordinances for the administration of justice in matters of war, civil and criminal cases, treatment of animals and strangers.

V. The Fundamental Nature of the Covenant, 26.

Attention has already been called to the essential manner in which the Covenant differs from Mosaism. The covenant antedated the law by

centuries and was not of a temporary nature. It embraced all that God had in store for the natural and spiritual seed of Abraham for all time. There was nothing about it to be abrogated by the work of Christ as was true of the temporary and typical system of sacrifice and priesthood.

It is, therefore, very essential that we do not confuse the covenant with the Mosaic ceremonial institutions. It was against such confusion that Paul warned the Galatians who had been led astray by Judaizing teachers (Gal. 3.16, 17). It is this important fact of the abiding and fundamental nature of the covenant which is now emphasized by Moses.

Third Address. 27—30.

I. The Law to be Proclaimed on Gerizim and Ebal.

Moses now instructs the people that when they come into possession of the land the law should be proclaimed on Mount Gerizim and Mount Ebal, and be subscribed to. These two mounts are separated by a narrow valley. On the northern slope of Gerizim is the city of Shechem, and from the valley on the north rises Ebal.

We shall see that the requirements were met by Joshua. Thus one of the first things attended to when they came into their inheritance was to acknowledge God as their Sovereign, and to pledge to Him their loyalty and obedience.

II. The Blessings and Curses.

Upon these two mountains the tribes were to gather. Part of them were to read the blessings, and part of them the curses of the Law. This is one of the great mountain scenes of the Bible.

What an imposing sight it must have been when a nation, a new nation at the beginning of its career, gathered about those two mountains and crowded the valley, to commit itself to the written will of its Divine Ruler! As the blessings and curses were announced from these mountains what a profound impression must have been made on the hearts and minds of this new state. Never before or since in the history of the world was another such scene.

III. Loyalty to the Covenant.

How necessary it was for Moses to dwell upon the loyalty of his race. How often they had been disloyal to Jehovah in the past forty years.

They had witnessed such manifestations and had so many expressions of God's care and preservation, while in return they had complained, murmured and rebelled. Moses is mindful of this, and now he sees them soon to be settled in their own land with idolatrous neighbors

round about them, and he pleads, as the messenger of Jehovah, for their loyalty to God and His institutions.

God has made with them a great covenant the blessings of which should extend to all mankind. What an honor, and at the same time responsibility, is laid upon this people, this Israel of God, to be the oracles of God, to be the human channel through which should flow the river of the water of life!

Last Official Acts of Moses. 30—31.

The life and labors of the great lawgiver, Israel's first leader, are drawing to a close. It was an eventful life from the time that babe was taken from the basket of bulrushes. The last forty years can scarcely be matched by any other life in human history.

To him God has spoken face to face. What a task to lead a great people from abject slavery to their Promised Land. How he had borne their complaints, attended to their needs, was patient with them when distrustful and rebellious. But through it all they have come to the end of the weary way and are looking into the land God had promised Abraham, the father of the nation.

There remain but a few official acts for Moses to perform. They are summed up in these two chapters. He first delivers the Law to the priests with instructions concerning the Sabbatic Year. It is during that year of rest the Law will be read to the people. They must be spiritually nourished in the Law. For the present it is the only Bible they have. What has been communicated to Moses alone is now committed to those whom God has appointed to supervise the spiritual things of the nation. It is an important fact that for these holy institutions God selected the tribe to which Moses belonged, and that his brother Aaron should be the head of the priesthood of the Messianic nation.

The next official act was the appointment of Joshua as his successor. Who else could so well discharge the duties, or continue the work of the great leader and lawgiver? He who pleaded for the people at Kadesh to trust Jehovah and go forward and take the land has now committed to him the honor and authority to do so. It was nearly forty years ago when he failed to move them to faith and courage and to follow the leadership of Moses. Little did he think at that time that it would be he who would be their second great leader to take the land and settle the tribes in their possessions. The names Joshua and Jesus mean the same thing—a saviour.

After declaring that the Law should be publicly read and then placed it in the keeping of the priests and Levites, Moses spoke to them

of their future apostasy. They will not remain true to Jehovah; they will forsake Him and follow after other gods. Before the prophetic vision of their great leader are those periods of apostasy, and the very curses he has penned and that shall be spoken from Ebal, shall descend upon them.

Last Words of Moses. 32—33.

After their miraculous deliverance from Egypt Moses sang his first song. And now after their deliverance from the wilderness he sings his last song. In what a remarkable manner this ode of Moses displays the attributes of God. He is living over again the scenes of their journeys as he sets forth God's merciful dealings with Israel. He recounts their sinful defections and describes God's judgments upon their disobedience. He pays his high tribute to the majesty of God. To the mind of Moses what a being in power, majesty, holiness and goodness was Almighty God!

The last act of Moses was the blessing of the tribes. He loved his people. He brought them out of Egypt and through the wilderness. He interceded for them when God threatened to destroy them. He declared he would rather God would blot out his name than to reject this chosen race. And now he is going to God, and with upraised hands he speaks his benediction. How his heart must have been filled with unspeakable tenderness and his eyes bedewed with tears as he spoke these farewell words of blessing.

Moses on Pisgah. 34.

On account of his act at Meribah Moses was not permitted to enter the Land of Promise. What an object lesson to Israel. He is divinely permitted, however, to go to Mount Pisgah which overlooks the Dead Sea and from that elevation view the land. Standing on that spot the writer could visualize Moses sweeping with his gaze the Jordan valley, the Wilderness of Judea and far to the north. And it was he whom God had called to lead the seed of Abraham to the very borders of the land. How faithful God has been to all of His promises to the great patriarch.

How this remarkable history must have passed before the mind of Moses as he stood on Pisgah. He is alone with his tears realizing that he is not permitted to enter Canaan. But there he is in the closing moments of his life drinking in the view which stands for God's supreme faithfulness to His word, the great lawgiver, the prophet who occupied the highest place in Israel whom the Lord knew face to face (34.10),

whose name shall be engraved in human history and shall remain the foremost legislator of the world.

It is now of special interest to note how far this first division of the Bible has brought us in this redemptive history. It has set before us the marvelous unfolding from the first promise of a Redeemer to the moment when the Messianic nation is about to enter into its inheritance and its national career. It is the groundwork of all that follows.

CRISES OF THE FIRST PERIOD

This initial period, called the Pentateuch, gives us the first stage of the Biblical system. During this period, from the creation of man to the close of Israel's nomadic era, great crises arose. While they have been noted in the course of the study we now bring them together so their significance will be seen to better advantage.

Man's Moral Opportunity.

We called this the genesis of the moral history of the race. It was the moment when the race in the person of its federal head was afforded the great opportunity of passing from a state of mere innocence to a state of holiness by moral action. It was a moment of supreme significance—a crisis in human history.

Constituted with a moral nature, having moral capacity, it was impossible that our first parents be left in a state of mere innocence. They were furnished with the ability to act freely, independently and not as machines. It was designed by virtue of their mental constitution that they rise to the moral plane, and consequently were placed under moral conditions to exercise their moral powers.

By the announcement of a Divine law their rights were defined. Not to transgress a law signifies the ability to do so. Temptation furnished the occasion to act in conformity with the will of God, or choose the alternative and thus act in opposition to that will. By the former he becomes holy; by the latter he becomes a sinner. It was a critical moment for Adam and his race. He chose the way of sin.

The Recovery of a Lost Race.

Now that man, at the beginning of his moral history, has fallen, what is to become of him? He was divinely instructed, guided and warned. He was given his chance. He cannot have another such opportunity because he is no longer in the state to maintain the Covenant of

Works. The moral conditions for such no longer exist. Must he now be left to suffer separation from God, separated by sin?

It is at this moment, facing such a problem, such a crisis, that Love finds a way for the recovery of a lost race—it is possible through the “seed of the woman.” Justice can be satisfied. We cannot be innocent again, but we can be forgiven and reconciled to God. Thus, in this moral crisis, God provides redemption for Adam’s fallen race.

A Drastic Measure.

The fulfillment of the promise in Eden required a specific line. The promised Redeemer must come by a historical procedure. To this end the Sethite line was set apart. But wickedness became so abounding, so universal and excessive, that this line was all but lost.

This is a new, a fearful crisis. The only way to save the race is by means of a flood. A single family of the Sethite line is preserved for the saving of the line and the preservation of the race. It is still the fallen Adamic race.

Safeguarding the Line.

The next great situation arose when the descendants of Noah became three distinct races in the plain of Shinar—the Hamitic, Japhetic, Semitic. The latter is now the line of the Messiah and the problem is, how to keep it distinct and safeguard it from intermingling with the others and becoming disintegrated. In other words, how prevent the recurrence of the defection of the line of Seth. It was a critical situation and the problem was solved by the dispersion of the other races and leaving the Shemites in the East.

Israel Under Bondage.

For Messianic purposes it was necessary that a nation be selected, or rather that the line develop into a nation. To this end Abraham was called. Isaac became the heir to the covenant promises and Jacob became the father of Israel. As we have noted in our studies, it was necessary that they be removed from Canaan until they had grown strong enough to take the land and have the inheritance properly divided.

The conditions in Egypt met these needs. But the critical moment came when they found themselves under bondage to the Egyptians who feared their numerical strength in the event they developed political

ambitions inimical to the native population, or might assist an enemy of Egypt.

Their burdens were crushing and things looked dark for the chosen people. In this crisis Jehovah spoke to them through Moses and Aaron, Egypt was humiliated and thrown into a panic by the plagues, and then came the Exodus. The liberated Messianic nation is now on its way home, the human channel through which God is to execute His saving measures for the race.

Man's Extremity Is God's Opportunity.

In addition to these four situations in which Israel was plunged there were others in which the obstacles seemed insurmountable, or at least the manner in which the problems would be solved was quite incomprehensible. We note four of them.

1. The first of these was in providing an heir for Abraham by whom God's promise of Abraham's seed would be fulfilled. Abraham could understand how such provision could be made through his son Ishmael, the son of Hagar, but when he was informed that Sarah, his wife, then ninety years of age, would be the mother of the heir, he was staggered and his incredulity got the better of him. The promise was fulfilled.

2. The second instance was when Abraham was divinely required to offer this heir, Isaac, as a sacrifice. But it was through him that God was to fulfill the great promise of the Abrahamic Covenant—"in Isaac shall thy seed be called." This time Abraham's faith held, as explained by the Epistle to the Hebrews, he knew that if Isaac was slain the Lord would raise him from the dead.

3. We come to the time of the Exodus.

After witnessing the mighty doings of Jehovah, Israel escaped from Egypt. At the Red Sea they were halted. Here indeed was an apparently insurmountable obstacle. When they looked back and saw the Egyptian army in pursuit of them, it was a crisis. There they stood between two deaths. It is one of the great moments in their history. Moses, his faith unshaken, called out "Stand still, and see the salvation of your God." That was all they could do—man's extremity is God's opportunity. The waters were divided and they passed through, but what was escape for them was death for the pursuers.

4. They face a new crisis.

They are gripped by a new fear—they escaped from Egypt only to die of hunger in the wilderness. But they soon learned that Jehovah

does not work that way. His arm is not shortened, and His resources were not exhausted at the Red Sea. He can and did "rain bread from heaven," and for forty years not for one day did He fail them. In later years in recounting these marvelous providences they said, "When our fathers did eat manna in the wilderness."

We see them suffering with thirst. With no water in sight, the horrors of death stared that great company of half a million of people in the face. They were in the presence of another extremity. That the dry rock beside which Moses was standing could become a fountain was unbelievable. But this and other extremities were God's opportunities. This race wandering in the wilderness was the hope of the world. The tribe of Judah was carrying in its loins the "seed of the woman," the "Jesus who should save his people from their sins."

NATIONS OF THE BIBLE

In tracing the history of the Hebrew people it is important that we know something about the nations of the various periods. It is because of the relations Israel sustained with these nations that the latter have a place in Biblical history. The knowledge of these facts will contribute to a fuller understanding of the Bible. Our limited space renders it impossible to consider all of the races mentioned in the Bible. We must confine our attention to those nations which had the most significant place in the affairs of the Hebrew people.

Babylonia.

What has been said in these studies has introduced us somewhat to Babylon and the Euphrates region. Great interest attaches to this section in which began the struggle for world-wide dominion. It marks an enlargement in human ideas and activities. These far-reaching influences, beginning in Orientalism and culminating in Roman Imperialism, were calculated to leave their stamp upon future civilizations. The nations of the Tigris and Euphrates form a group, were a kindred people and had a common civilization.

I. Early City-States.

Babylonia was an ancient district of Mesopotamia. From inscriptions it appears that the early settlers were Semites who drifted from the north. These people, mingling with the Aryans and Canaanites, by 4000 B. C., had reached a high state of culture. The river plain was filled with city-states similar to those of Greece of a later time. Each city was independent, having its own king.

Sargon I (about 3800 B. C.) was a Semitic king of Agade. He was a little earlier than the Fourth Dynasty of Egypt. Prior to the time of the Pyramid Kings he had built up a strong state and extended his power to the Mediterranean, thus connecting the East and the West. He gathered together the literature of the time which he placed in libraries.

II. The Old Babylonian Empire.

About 2250 B. C. a great change was brought about. The cities of the plain had been held in subjection for great periods of time by Elamite kings. Elam was east of Babylon; its leading city was Susa.

Babylon had been gaining in power and now the power of Elam was broken by Hammurabi, king of Babylon. By uniting all the cities of Babylonia he became the founder of the Old Babylonian Empire, and made Babylon the capital.

In 1902 A. D., was discovered what is called the "Hammurabi Code," a code of laws compiled by this great king, the oldest in existence. What lends to it peculiar interest is the likeness it bears to the Mosaic code. Since Hammurabi antedated Moses by several centuries it is important to note that Moses was divinely guided in whatever use he made of what was then current that could be made valuable in the Hebrew system.

Hammurabi, as is well-known, was the Amraphel of Gen. 14.1. He had conquered the rival king Eri-Aku, or Arioch, and, as noted, founded a united monarchy. This was divided into the two districts of Akkad which lay to the north, and Sumer (probably Shinar) in the south.

About 2000 B. C., some time after Hammurabi, began the colonization of Assyria by Babylonians. This new power was soon to make itself felt. For five centuries, beginning about 1782 B. C., Babylonia was ruled by the Kassites, who came from Media. Following that time for about 250 years the Babylonians alternated with the Kassites in ruling the country.

III. The City of Ur.

The first reference in the Bible to any of the nations of antiquity is to Babylonia in connection with the call of Abraham, a native of Ur. We are told that Abraham was born at Ur of the Chaldees. "Chaldees" is a mistranslation of the Hebrew "Kasdim," this "being the Old Testament name of the Babylonians, while the Chaldees were a tribe who lived on the shores of the Persian Gulf, and did not become a part of the Babylonian population till the age of Hezekiah."

Ur was one of the most ancient and most famous of the Babylonian cities, and was once the capital of the Accadian kingdom. The site is

now called Mugheir. If we go back one hundred years prior to the time of Abram we find this city under the rule of a dynasty of kings. They exercised great power and extended their conquests to Elam on the one side, and on the other to Lebanon. But finally the kings of Babylon were brought under the power of Elam. It sprang up at Larsa, not far from Ur. In the time of Abram the king of Larsa was Eri-Aku, who, in Gen. 14.1, is called Arioch king of Ellasar.

Ur was devoted to the worship of the moon-god, called in early times Ur, and the place itself appears to have been named after that divinity, "the city of Ur."

Egypt.

Egypt has the greatest antiquity of any land of which we have knowledge. It is the starting point in our historical studies. We take the steamer at New York and in a few days we step ashore at Alexandria, that wonderful harbor, and in this brief time we are in the midst of the physical surroundings of this nation of long ago. It is thus easy to get to Egypt, but when we travel back by the historical route we pass through a period of thousands of years. How much has transpired within that time! The world has grown from its childhood to its present maturity. But the present is not something apart from the past—it is all one great life.

The earliest written records we have of this great life of ours are those of Egypt. Herodotus, the Greek historian, called this land "the gift of the Nile." There is a difference of opinion as to the antiquity of Egypt. According to some historians the First Dynasty was founded by Menes 4500 years before Christ, over 6000 years ago. Others say 3900, while others place the antiquity of Egypt at 5000 B. C.

I. The Four Periods.

1. The Old Empire which lasted about 1000 years.
2. The Middle Empire which covered a period of 925 years.
3. The New Empire, through the Twentieth Dynasty, a period of 475 years.
4. Foreign Domination. A period of about 1000 years. In the end, Egypt was annexed to the Roman Empire, 30 B. C.

II. The Rosetta Stone.

As long as the world was unable to read the peculiar forms of Egyptian writing called hieroglyphics, it was impossible to know what their writings contained. It was a wonderful discovery that made pos-

sible the unfolding of these treasures. They were safely locked up until the key was found that opened the treasure-house of Egyptian history.

The key was the Rosetta Stone discovered in a fort by the French in 1798 during the Napoleonic invasion. This was at the Rosetta mouth of the Nile. This stone is a block of basalt which now lies in the British Museum. The inscription on this stone is in the Greek as well as the Egyptian language. It was the Greek inscription that enabled the French scholar, Champollion, to decipher the Egyptian hieroglyphics and thus give to the world the sealed up libraries of Egyptian learning. The inscription was in honor of Ptolemy Epiphanes, and was written about 196 B. C.

III. The Fourth Dynasty—the Pyramid Kings.

We are now back in those early days of peace seeing Egypt at work rearing those massive structures upon which the coming ages would gaze in wonder and amazement. Great in her antiquity, Egypt was also great in her creations. We are back in that far-distant past. Khufu, the most celebrated of the Pyramid Kings, is building his tomb. Upon this 100,000 men labored for twenty years. It covered thirteen acres, rose to a height of 480 feet and contained 2,300,000 blocks of stone.

These were days of peace in which Egypt could do great things undisturbed. But an interruption occurs that is to have a far-reaching effect.

IV. The Hyksos Invasion.

For some centuries following the Sixth Dynasty we know little or nothing of Egypt. Memphis loses her prominent position and Thebes comes to national distinction as the seat of royalty.

The next great period is that of the Twelfth Dynasty which lasted about two hundred years. This was one of the brightest periods of Egyptian history and is called the Golden Age. Literature flourished; it was a creative period.

Shortly after this, wandering tribes of Arabia and Syria settled down in the rich lands of the Delta. Little is known of these people. They founded the empire of the Hyksos Kings, also called Shepherd Kings.

The exact date of this intrusion is not known. Some authorities place the period of their domination at 2000 to 1500 B. C. For over four hundred years they held possession of the valley. In connection with the history of Joseph, Jacob and the Exodus we have noted this period and its significant bearing upon Israel's sojourn in Egypt under these kings. Joseph became the prime minister of Egypt and his people were

happily located in Goshen. We have seen why it was so necessary that they be removed for a time from Canaan.

Some time before this Abraham was in Egypt and saw the great marks of her civilization. And now, under these intruders, who at first so ruthlessly marred and destroyed the great works of Egypt, we see the vital relation of this land to the chosen race. It was a moment of supreme significance in the out-working of God's redemptive purpose through Israel.

V. The Restoration—the New Empire.

During the Hyksos supremacy the Theban princes seemed to enjoy a certain amount of independence. Finally a revolt was organized which developed into a war. It was a long and bitter struggle on the part of the Egyptians to regain their liberty, and on the part of the invaders to maintain their power. It was brought to an end by a Theban prince, Amasis, a man of great courage, who drove the intruders from the land, and placed the Egyptian line once more on the throne.

The Israelites, no doubt, watched this conflict with great misgivings, wondering what effect it would have upon their peaceful and prosperous life.

1. The Eighteenth Dynasty.

With the expulsion of the Shepherd Kings began the reigns of those eminent Theban kings who built the magnificent temples and palaces at Thebes. It was a new day in Egyptian history, the beginning of the most eventful period of the nation known as the New Empire. After being under the domination of foreigners for over four centuries, now that a great burden has been removed, this people, in the consciousness of their new independence, arose speedily to greatness and power.

A new civilization in learning and building came forth at a bound. Amasis, the first king of the Eighteenth Dynasty, proceeded at once to protect his country. Realizing what Egypt had suffered from the Hyksos conquest he determined that another invasion from that quarter should not be attempted, and proceeded to break the power of the Syrians and Mesopotamians.

This scheme of conquest was carried forward by the successors of Amasis which, for the first time, brought Egypt into conflict with the power of Babylon in the region of the Euphrates. This state had extended its authority westward to the Mediterranean and her interests were jeopardized by Egypt's invasion of Syria.

Thus we see how, in seeking to protect themselves against the people under whom they had suffered, Egypt is brought into contact with a

new power that was destined to change the whole order of things. As Maspero has said, "Egypt's sudden appearance in the heart of Syria gave a new turn to human history. The isolation of the ancient world was at an end; the conflict of the nations was about to begin." Two civilizations were brought together and a widening and broadening for both resulted. In this way the history of the world has developed.

One of the most famous rulers of the Eighteenth Dynasty was Thothmes III who has been called "The Alexander of Egyptian history." He subdued Palestine, Syria, a part of Mesopotamia and the region beyond the Euphrates.

2. The Nineteenth Dynasty.

The achievements of this dynasty and those of the preceding dynasty contributed greatly to Egypt's place in history. This dynasty covered a period of about one hundred and six years (1359-1253). The two great Pharaohs were Seti I and Rameses II.

The Hittites threatened Egyptian dominion in Syria, and one of the greatest military exploits of Seti was his campaign against this people. This was a Canaanitish nation first mentioned in connection with the Hebrew patriarch Abraham, who purchased from them the field of Machpelah in Hebron. We hear of them in Palestine during and after the Babylonian Captivity.

They were a strong non-Semitic people whose capital was Carchemish on the Euphrates. According to some inscriptions it was a confederacy ruled by a number of chiefs. At one time their empire extended over a large area in Asia Minor and Syria. In his war with them, Seti won an important victory and returned to Egypt with the heads of several of their chiefs fastened to his chariot.

Rameses II, successor of Seti, was the Sesostris of the Greeks. His long reign (1347-1280), one of the longest in history, was filled with great deeds as set forth by ancient writers who regarded him as the greatest of Egyptian monarchs.

The chief war of his reign was that against the Hittites. Again and again he tried to conquer them, but failed to break their power and finally made a treaty with them. They shattered the hopes of the Egyptians to become the conquerors of Western Asia. At this point Egypt reached its zenith and now began to decline.

According to some strong authorities Rameses II was the Pharaoh "who knew not Joseph" and was the oppressor of the Israelites, who laid upon them heavy burdens (Ex. 1.14). If they are correct in this, the Jews were allowed to dwell in peace for some time after the expulsion of the Hyksos Kings. From what has been said, the Israelites were

brought very close to the military operations during the time of Amasis, Thothmes, Seti and Rameses and witnessed two great developments of the nation from the time of the expulsion of the Hyksos Kings.

This brings Israel to one of the great moments of her history. They were providentially placed in Egypt to grow up a strong people. The time has come to remove them from Egypt to enter upon their national life in their own land. It would not be an easy thing to induce them to leave the land where they were living in peace and plenty, and none of them had ever been in the Promised Land.

A famine drove them out of Palestine, which was a good in disguise, and now bondage and oppression conspire to give them longings for freedom and to drive them home. All that was needed was a great leader to come to them with the requisite credentials that he was divinely commissioned by Jehovah the God of Abraham, Isaac and Jacob, to lead them forth. This leader was Moses the world's greatest lawgiver. We have seen in our studies how this was accomplished, and how in time they came to the borders of Canaan.

Thus we have traced briefly some of the outstanding things of Egyptian history and civilization to this point so as to fully appreciate the relations of Israel with this great state. As we proceed from stage to stage in Biblical history we will take up the thread of Egyptian history as bearing upon the interests of Israel.

Ammon and Moab.

I. The Ammonites.

This race was descended from Lot and therefore sprang from Semitic stock (Gen. 19.36-38). In blood and language they were closely related to the Hebrews. They inhabited the country east of the Jordan and north of Moab and the Dead Sea from which they had driven the Zuzim (Gen. 14.5; Deut. 2.20).

II. The Moabites.

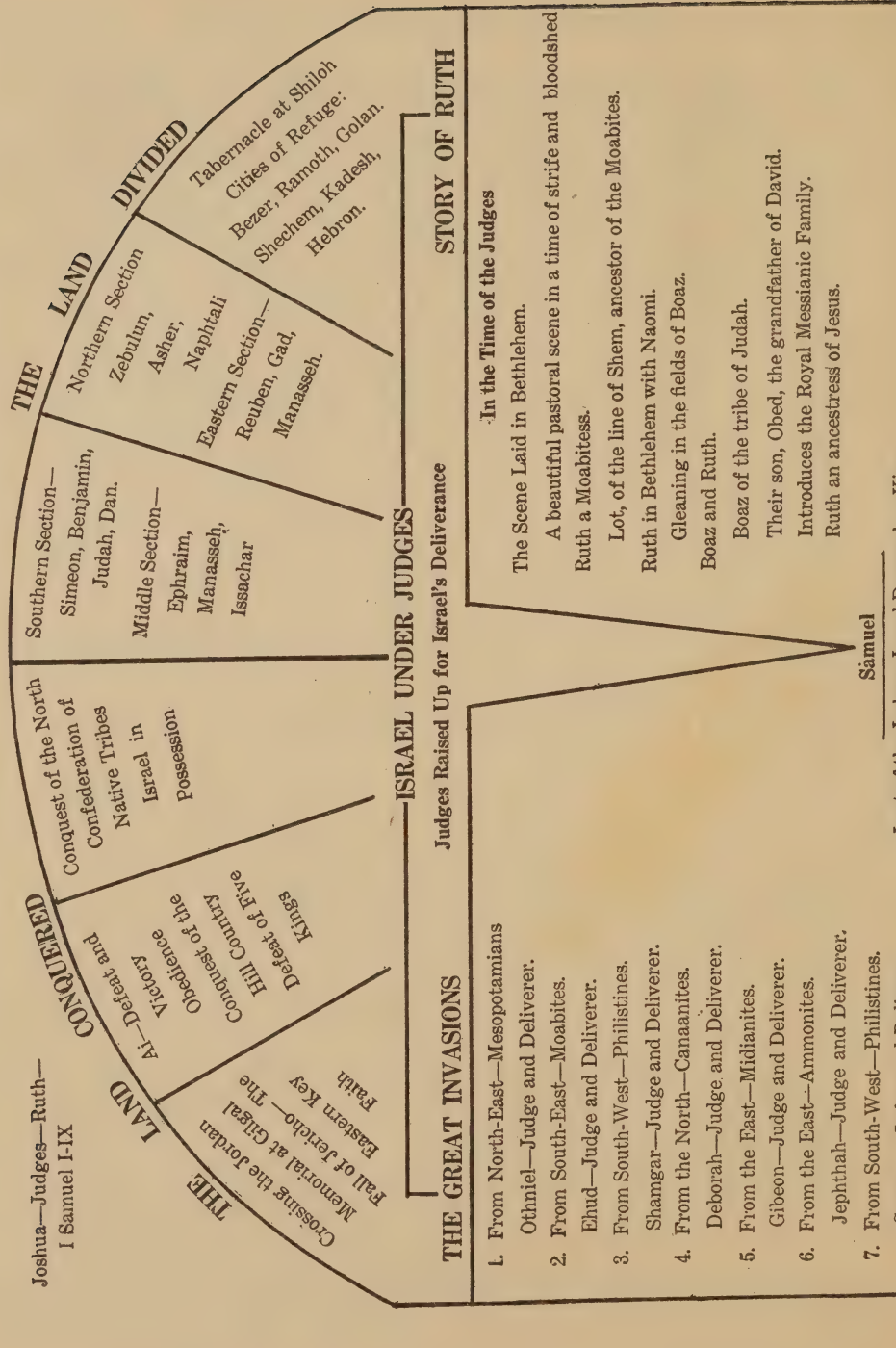
This race was also descended from Lot (Gen. 19.36-38). By means of the Moabite Stone of Mesha it was discovered that the language of this Semitic race differed very slightly from the Hebrew. They took possession of the country on the east side of the Dead Sea, and the kingdom of Moab lay between the kingdom of Ammon and that of Edom.

A dark range of low mountains, east of the Dead Sea, called the Mountains of Abarim, is often referred to by travelers as the "black

wall of Moab." This was a fertile district and thickly populated. Rameses II of Egypt, enumerates Muab (Moab) among his conquests.

At the close of the period of wandering the Moabites permitted the Israelites to pass along their eastern border unmolested; but when Sihon and Og were conquered they were afraid they would share the same fate. They either did not know or did not consider the fact that it had been divinely specified that the Ammonites and Moabites should be spared, because of their ancestor, Lot (Deut. 2.18, 19). We saw by our studies in the book of Numbers how Balak, king of Moab, employed Balaam to curse the Israelites. What he succeeded in doing was to persuade Balak to entice the Israelites to the idolatrous and impure festivals of the Moabites. We shall have occasion to consider these two nations in future studies.

ISRAEL UNDER JOSHUA AND THE JUDGES



Part Two

ISRAEL UNDER JOSHUA AND THE JUDGES

The book of Joshua is the first of the twelve historical books of the Old Testament. It is intimately connected with the Pentateuch and takes up the narrative where Deuteronomy leaves it. Joshua completes what Moses began. The name of Joshua is attached to the book because he is the principal personage in its history.

We have called attention to the fact that Joshua and Caleb were the only ones over twenty years of age, of the great multitude that came out of Egypt, who were permitted to enter the Land of Promise. This was due to the courageous stand they took at Kadesh, that the people should at that time enter and take the land. The Lord acknowledged this spirit and rewarded it.

It was therefore fitting that the mantle of leadership should be taken from Moses and laid upon Joshua. He was a man of courage and capable of leadership. He undoubtedly realized the responsibility of his position as the successor of Moses, Israel's first great leader. This is suggested by the opening chapter in which God enjoins him to be of good courage, and assures him that as He had been with Moses He will also be with him to support and strengthen him in his arduous duties. Thus in the Lord's work good men die, but the work goes on. There is always a Joshua to follow a Moses.

After forty years of weary wandering Israel looks across the Jordan to the land given to Abraham for his seed. They are about to possess it and thus fulfill the Divine promises made centuries ago. Their national history is about to begin, a history that has changed the course of human history.

It is called the "Land of Promise" because it was promised to Abraham. There are four special reasons why this land should be selected for this purpose. As the people were divinely chosen so was the land. Four peculiarities of the land determined its selection.

1. Its Isolation. The people to whom were committed the oracles of Jehovah, who were to bring forth the Messiah, should be kept from association with idolatrous peoples, and to this end the land, by its geographical conditions, was isolated. On the west was the sea; on the south and east were deserts; on the north were the mountains.

2. Its Centralization. While it was isolated, it was centrally located with respect to the great nations and civilizations of antiquity: Babylon, Persia, Assyria, Egypt, Phoenicia, Greece, Rome.

3. Its Limitation. Its exceedingly limited area necessitated national compactness. It afforded no opportunity for political aspirations or aggression. They were chosen for religious and not political ends.

4. Its Fructification. The soil was rich and was capable of producing a great variety of grains and fruits. It was abundantly able to support this isolated people.

ISRAEL UNDER JOSHUA

PERIOD OF CONQUEST

- I. To the Fall of Jericho. Ch. 1—6.
 1. The appointment of Joshua to succeed Moses.
 2. Spies sent to Jericho.
 3. Crossing the Jordan. Memorial stones.
 4. First stopping place in the land—Gilgal.
 5. The fall of Jericho, the eastern key. Lesson of faith.
- II. At Ai. An Old Truth Emphasized. 7—8.
 1. Israel defeated. Consternation.
 2. The cause. Account of Achan.
 3. The lesson of obedience. Victory.
- III. The Covenant Confirmed at Ebal.
- IV. Defeat of the Confederated Kings. 9—10.
 1. Trickery of the Gibeonites.
 2. Battle of Beth-horon. Joshua's signal victory.
- V. The Northern Campaign. 11.
 1. The confederated kings defeated.
 2. Hazor destroyed.
- VI. A Summary of Joshua's Conquests. 12.

Investigations in Palestine have brought forth some interesting and important facts relative to Israel's establishment. "Officials of the Palestine Exploration Fund have observed that the boundaries of the tribes were almost entirely natural—rivers, ravines, ridges, and the watershed lines of the country; that the names of towns put down in the several tribes follow a consecutive order, so that their identification is the more easy; also that the territories of individual tribes in many cases constitute well-marked physical districts of the country; and that the proportion of territory to population varied with the fertility of the country. Such facts heighten our estimate of the care with which

the facts were preserved and of the accuracy of the record which contains them."

Divisions of the Land.

Palestine falls into three natural divisions:

I. Judah or Judea.

This is the southern section which extends about twenty-five miles north of Hebron and about the same distance south of that town. After the disruption, this section was called the kingdom of Judah. In the time of the New Testament it was called Judea. It contained the three cities which had such a large place in Old and New Testament history—Hebron, Bethlehem, Jerusalem.

II. Ephraim or Samaria.

In this district the tribe of Ephraim, the great rival of Judah, rose to power. It is crossed by several deep valleys and mountain passes, which separate this section from the northern district. This central district held a prominent place in the kingdom of Israel when, after the death of Solomon, the ten tribes revolted and formed a separate kingdom. In New Testament times it was called Samaria.

III. Galilee.

This district, consisting of plains and mountains, lay to the north. It was inhabited by four tribes—Issachar, Zebulun, Asher, Naphtali. In the New Testament it was the district of Galilee.

The length of the land is about 180 miles, and the average breadth about fifty. It will be recalled that on the east side of the Jordan the kingdom of Bashan fell to the tribe of Manasseh.

Thus we see how admirably the land was adapted for the great purposes for which this race was chosen. It was necessary that their land be secluded from other nations. By them was to be preserved the knowledge of the true God, and it was of first importance that they be kept distinct from idol-worshipping nations. To this end, how well they were shut in, isolated, by the sea on the west, deserts on the south and east and the mountains on the north. "In this well-protected land it was the purpose of God that the Jews should remain, quietly pursuing the peaceful life of farmers and gardeners, until the fullness of time should arrive, when their history should take a new departure, and a light should arise upon them destined to spread to all parts of the world."

What is meant by Theocracy, and what was the length of this period?

The word *Theocracy* signifies the rulership or sovereignty of God. As applied to Israel it means that during this period God was their sole sovereign with no human monarch ruling over them. In a sense this would apply to the previous period, but at that time they were a nomadic people, and not settled in their own land under national conditions. It is therefore better to apply the term to this first settled state of national life. While David was under the sovereignty of Jehovah and was divinely chosen and anointed, yet the monarchy was instituted upon the demand of the people, hence the two national periods, theocracy and monarchy.

This entire period of Joshua and the Judges continued for about three hundred and fifty years. Another chronology gives the time as 356 years.

What memorial was set up in Gilgal?

The memorial of twelve stones taken from the bed of the Jordan, signifying the power and goodness of Jehovah in providing a passage through the Jordan, and the fulfilling of His promise in bringing them into their inheritance. They were commanded to teach their children the significance of this memorial.

Thus, in leaving Egypt the Passover, the first great memorial, was instituted and the Red Sea was divided by which they escaped from the Egyptians. The Jordan is now divided and they escape from the period of the wandering, enter their own land and a new memorial marks the event.

What other important things occurred at Gilgal?

1. The Passover was kept, thus bringing together the two memorials.
2. The seal of the covenant, circumcision, was renewed. They began their national career by the acknowledgment of Divine institutions.
3. The manna ceased. This had never failed them. They are now in the land of plenty.

What great truth was the fall of Jericho designed to teach them?

From a military standpoint what importance attached to this event?

1. At the very outset it was necessary that they have a signal manifestation of Jehovah's presence and power, as an assurance of His continued support, and for the firm grounding of their faith in God.

The fall of Jericho was peculiarly the Lord's battle. It was for Israel to believe and watch Divine operations. They had seen the sea and the Jordan rolled back; they are now to witness the walls of a city crumble by no human action. They had a part in this in carrying the ark of the covenant, the visible symbol of the presence of Jehovah, around the city for six days. It was designed to teach them once more the lesson of faith in their covenant-keeping Jehovah. How essential that the beginning of their conquests be an act of God to inspire faith and courage.

2. The importance of this first victory lay in the fact that Jericho was the eastern key of the country. This in ruins would provide against an enemy left in their rear.

What great lesson was Israel taught at Ai?

With these strong assurances, the Israelites began the work of conquest by attacking Ai with a select body of troops. They were repulsed. It struck consternation to the soul of Joshua. It would appear that Jehovah had abandoned them.

Then came the explanation. They had been specifically instructed relative to the spoils of Jericho. Disobeying these commands, Achan had stolen and hidden part of the spoils. Israel was now required to punish this violation of God's instructions, which they did.

It was as necessary that they learn the lesson of obedience as the lesson of faith. It was impressed upon them by this defeat as profoundly as was the other by the destruction of Jericho. When they vindicated God's authority by punishing the offender, and thus declared their obedience, God's presence accompanied them and Ai was taken. How essential it was that these two supremely important things be burned into the consciousness of Israel because upon these alone could they build their national structure—Faith and Obedience.

What was the next unusual exhibition of Divine power in rendering Israel the necessary assistance?

It was in the conquest of the hill country when five kings confederated to resist Joshua. The standing still of the sun and moon over Gibeon and Ajalon afforded light to enable Joshua to defeat his enemies.

In the pass of Beth-horon the elements combined to demoralize them and give Joshua a complete victory.

Again the miraculous was employed in this great contest. We become incredulous regarding such supernatural manifestations when we lose sight of the omnipotence of God. When we fail to put Him back of them, faith wavers. We have laid great stress on the miracles of Jesus authenticating His divinity, and have overlooked the fact of Jesus authenticating the miraculous.

It is historically instructive to read in connection with this campaign in the hill country the Tel-Amarna Letters discovered in Egypt by a peasant woman. The letter written by Adonizedek to the king of Egypt for help against Joshua is especially to the point when the account of Joshua (Ch. 10) refers particularly to Adonizedek, king of Jerusalem.

How complete were the conquests of Joshua?

For a summary of these campaigns the twelfth chapter should be read. The following gives the sections and the peoples conquered:

1. East of the Jordan—Moabites, Ammonites, Amorites.
2. From the Sea of Galilee to the Dead Sea—Girgashites, Canaanites, Amorites.
3. The southern section—Amalekites, Kenites, Edomites.
4. The Mediterranean section—Canaanites, Zidonians, Philistines.
5. The central section—Hivites, Canaanites, Hittites, Perizzites, Jebusites.

THE INHERITANCE DIVIDED

I. Location of the Tribes.

A general view of the land to be divided. 13.1-7.

1. Eastern section. A description of the boundaries of Reuben, Gad, and half of Manasseh, east of the Jordan.
 2. Southern section. Simeon, Benjamin, Dan Judah. Hebron given to Caleb for a special inheritance.
 3. Central section. Ephraim, Manasseh, Issachar.
 4. Northern section. Zebulun, Asher, Naphtali.
- The special inheritance of Joshua. 19.49-51.

II. The Levitical Cities and Cities of Refuge. 20—21.

The priestly tribe received no portion of the land.

Cities of Refuge:

East of the Jordan: Bezer, Ramoth, Golan.

West of the Jordan: Kadesh, Shechem, Hebron.

III. Shiloh, the Religious Center. The Tabernacle Set Up.

What Inheritance did the Levites receive?

They surrendered their right to one-twelfth of the land. "The territorial compensation lay in the forty-eight cities which were granted to the whole tribe, including the priests. These cities were scattered among the different tribes, as centers of instruction, and had 1,000 square cubits, equal to about 305 English acres, attached to them, to serve for gardens, vineyards and pasturage. It is obvious, however, that this alone could not have been an adequate compensation for the loss of one-twelfth of the soil, seeing that the produce of 305 acres could not in any case have sufficed for the wants of the inhabitants of these cities." To supplement this, provision was made in the way of a tenth of the produce of the grounds allotted to the other tribes.

What important instruction given by Moses was carried by Joshua following the settlement of Israel?

The tribes assembled at Shechem which lies on the northern slope of Mount Gerizim and in the valley, while across the valley is Mount Ebal. Part of the tribes gathered on Gerizim and part on Ebal, and as the blessings and curses of the Law were read the people responded. No nation began its national life under such conditions.

It was to this section they brought the bones of Joseph. Joshua delivered a solemn address of warning against the idolatry of the Canaanites. The covenant was renewed and a memorial stone set up, 23—24.28.

From this time until the time of David where was the religious life of Israel centralized?

The Tabernacle was set up at Shiloh. At this place the Israelites assembled to participate in the sacrificial ceremonies as appointed by the Law. In the reign of Solomon the Temple in Jerusalem became the religious center. In the time of Christ synagogues were scattered throughout the land.

Death and burial of Joshua. 24. 29-33.

Moses was the great legislator of the nation. Joshua was not a legislator, but a general. He was a man of piety and courage. He was not brought into those relations with Jehovah that Moses enjoyed, for there was not the same occasion. They were the first two great leaders

of Israel divinely employed to establish the nation in its institutions and settle it in its inheritance.

No other nation of history can so trace its origin from the founder of the nation and through its various heads as can Israel. This nation stands alone in that it entered upon its national career fully constituted having provided for it all the institutions for the government of its life.

ISRAEL UNDER THE JUDGES

At the death of Joshua, Israel was well established. Their national existence began most auspiciously under the guidance of Jehovah. During the life time of Joshua they enjoyed peace and prosperity.

Following the death of this great and pious leader a different state of things arose and the Hebrew nation was destined to pass through a remarkable experience for over three hundred years. These events are recorded in the book of Judges, hence the Period of the Judges. This book does not contain the full history of this period. The story of Ruth belongs to this time, as also the history of the time of Samuel to the beginning of the monarchy as recorded by the first book of Samuel.

Conditions following the death of Joshua.

- I. Canaanites Conquered by Judah. 1.1-20.
- II. Idolatrous Nations Dwelling Among the Tribes. 1.21—2.15.
- III. These Nations Left in the Land the Test of Israel's Loyalty to Jehovah. 2.16—3.4.

A New Crisis.

The Hebrew race alone worshipped the true God. All about them idolatry prevailed against which they were warned by Jehovah through Moses. By allowing these races to dwell in their midst, practicing their idolatrous worship with attending immoralities, so far from presenting such a contrast to their own pure religion as to render idolatry obnoxious to them, it had the effect of attracting them away from the truth and purity of Judaism. And this danger would be greatly augmented by inter-marrying with these races. This would result in making idolaters of the Hebrews rather than monotheists of these idol-worshippers.

It will be readily seen the seriousness of this debasement in these early years of their national development. Through them Jehovah was to establish a monotheistic religion and the scheme of salvation. For this purpose they had been safeguarded by the geographical conditions of

Palestine. To commit themselves to idolatry would endanger all that was designed in selecting them as the Messianic nation. It was a crisis.

The same thing happened at Sinai while Moses was receiving from God in the mount the great commandment, "Ye shall have no other gods before me." They were severely punished. It was repeated at the close of the wandering through the scheme of Balaam and Balak, and twenty-four thousand were destroyed. And now that they are well established in their national home they forsake the God of Abraham, Isaac, Jacob, Moses and Joshua and serve other gods.

From Othniel to Samson

Oppressors	Period	Judges	Peace
Mesopotamians	8 years	Othniel	40 years
Moabites	18 years	Ehud	80 years
Philistines		Shamgar	
Canaanites	20 years	Deborah-Barak	40 years
Midianites	7 years	Gideon	40 years
		Abimelech	
		Tola	
		Jair	
Ammonites	18 years	Jephthah	31 years
		Ibzan	
		Elon	
		Abdon	
Philistines	40 years	Samson	

What were some of the events in connection with the Six Great Invasions, and the deliverance of Israel in each instance?

These invasions were the occasion of the Judgeship. Judges were raised up for the deliverance of Israel. The period of the Judges which extended to the time of Samuel covered about 330 years. We know very little about some of these judges. All that is said of them is that they judged Israel for a certain number of years. The military Judges of special distinction were Othniel, Ehud, Deborah (with Barak), Gideon, Jephthah, Samson.

While at times the whole country was brought under the dominion of oppressors, in other instances it was only that part of the land that was close to the territories of their enemies that thus suffered. There were six great invasions of which the following are the principal facts:

First Invasion. 3. 5-11.**1. From the North-east—Mesopotamians.**

This invasion took place not many years after the death of Joshua. The people had been marrying into idolatrous families, worshiping the gods of the Canaanites and forsaking the worship of the true God.

The instrument used for their punishment was the Mesopotamian power. This country lay between the Euphrates and Tigris rivers. In the Old Testament it is also called Padan-aram. There was the original home of the Hebrews. There lived Rebekah who became the wife of Isaac, and there Jacob found his wives and there were born eleven of his sons.

The king, Chushan-rishathaim, who was sent to chastise the Israelites, had ravaged Syria, but his kingdom was finally absorbed by Assyria. For the worship of Baal and Ashtarothe the Jews were to suffer at the hands of this king, and it was in his country where that worship had its origin and headquarters. For eight years the Israelites were held in this bondage.

2. The Deliverance—Othniel, 3. 7-11.

Othniel, of the tribe of Judah, was the nephew of Caleb. We are told by Josephus that this judge first conquered the garrisons of the invaders that were kept in the country; that he then assembled forces from all sections, fought a pitched battle, won a signal victory and drove the enemy across the Euphrates. This chastisement had its effect upon the Israelites for a whole generation during which time they enjoyed peace.

Second Invasion. 3. 12-20.**1. From the South-east—the Moabites.**

Forty years after the Mesopotamians were driven out the people fell into the same defections. For their correction the Moabites were used, having as allies the Ammonites and some tribes of the Amalekites. Following the studies in the Pentateuch, under "Nations of the Bible," we gave the facts representing the Moabites and Ammonites.

Eglon, king of the Moabites, crossed the Jordan and took possession of Jericho. For eighteen years he held his ground during which time he greatly afflicted the eastern tribes and those who dwelt near the Jordan plain.

2. Deliverance—Ehud.

This judge, who was raised up to deliver Israel, was a Benjamite. He would, therefore, be well acquainted with that part of the country.

The manner in which he overthrew these invaders is an interesting story. He was sent with a present to Eglon. He managed to secure a private interview with the king. He stabbed him, locked the door and escaped. He wasted no time in getting into Ephraim, raised an army, seized the fords of the Jordan, cut off the retreat of the Moabites and put them all to death. For eighty years after this deliverance there was peace.

Third Invasion. 4—5.

1. From the North—Canaanites.

The Philistines were causing trouble in the south and Shamgar rendered his country a service. But it was from the north the next great chastisement was laid upon Israel, by Jabin, king of Canaan.

While the word Canaan signified "the lowlands," and denoted the sea-coast of Palestine and the valley of the Jordan, the name came to be applied to the whole of Palestine. The Canaanites spoke a Semitic language. The Greeks called them Phoenicians. This Semitic race was famous as merchants and seamen. They worshipped the Sun-god whose title was Baal, "lord." Each locality had its own Baal, and these local Baals were summed up under the name of Baalim, "lords."

The followers and forces of Jabin were the descendants of the original inhabitants that remained in the territories of the northern tribes, or occupied the section beyond them between the two Lebanon ranges. The military strength of Jabin may be measured by the fact that he had nine hundred war-chariots by which he swept the plains of Israel and terrorized the country.

2. Deliverance—Deborah and Barak.

While this scourge was sweeping over the land the godly Deborah dwelt under a palm in Mount Ephraim, between Bethel and Ramah. She was a prophetess characterized by faith and courage. As judge of Israel she, no doubt, brought her people to realize the sinfulness of their backsliding and brought them to a state of repentance.

Deborah secured the cooperation of Barak, of the tribe of Naphtali, who gathered from northern tribes an army of ten thousand men. He engaged in battle Sisera, Jabin's captain, in the famous plain of Esdraelon, near Megiddo. This plain offered a splendid opportunity for the chariots of the Canaanites which inspired the Israelites with terror.

Barak's army was assembled on the side of Mount Tabor which is in this plain. It was while he led his army forth to attack the foe that, according to Josephus, a hail-storm of awful violence swept into the faces of the Canaanites. This so terrified their horses and threw the entire force into such confusion, that they were easily vanquished. As

they attempted to escape by crossing the swollen waters of the river they were swept away. We are told, "The stars in their courses fought against Sisera. The river of Kishon swept them away" (Jud. 5. 20-22).

In celebration of this remarkable deliverance a triumphal, stirring song was sung by Deborah. It is one of the great songs of the Bible and reminds us of the song of Moses following the passage of the Red Sea. The yoke of the Canaanites was broken and once more they had peace.

Fourth Invasion. 6—8.

1. From the East—Midianites.

After forty years Israel again committed herself to her old corruptions. As punishment for this new defection the land was again invaded. The new instrument was the Midian race together with the Amalekites and the tribes of Arabia.

The Midianites were the descendants of Keturah (Gen. 25. 1-4), who belonged to the Arabian division of the Semitic race and occupied the sea-coast on the eastern side of the Gulf of Akabah. They were governed by high-priests.

These hordes swept down upon the land of Israel, rushing their cattle into the country at the time of harvest to devour its crops and then retire for the winter. When the summer returned these devastations were repeated. This continued for seven seasons. The Israelites were driven from their plains and valleys into their walled towns or to hide in their caves. Not until they were driven to the greatest necessities did they acknowledge their sin and disloyalty to Jehovah.

2. Deliverance—Gideon.

A prophet was sent to hold up to them their iniquity which had the desired effect. That prophet was Gideon, of the tribe of Manasseh. In his house at Ophrah an angel commissioned him to deliver Israel.

He challenged the Midianites who accepted it by gathering in the valley of Jezreel, the eastern section of the plain of Esdraelon, which they covered like a swarm of grasshoppers. Gideon must have been reminded of Deborah and the forces of Barak drawn up on the same plain.

Thirty-two thousand men from the tribes of Manasseh, Asher, Zebulun and Naphtali answered his call and occupied the slopes of Mount Gilboa. And now a strange thing happened, nothing like it in all Biblical history. It would seem that the largest possibly army would be the desirable thing to meet the great force of Midianites. But God considered that the number was too great, and by various expedients this large

number was reduced to three hundred—thirty-one thousand seven hundred being rejected unable to meet the test of Jehovah.

When the signal was given Gideon's small force broke their pitchers, waved their lamps and joined in a great shout. Terror seized their foes. In a state of panic and confusion they slew one another and beat a hasty retreat towards the Jordan. The Ephraimites were ordered by Gideon to seize the fords of the river. Fifteen thousand of the enemy had succeeded in crossing. With his band of three hundred Gideon pursued them into their own country, defeated them and slew the chieftains.

"Never, before or since, not even in the days of Leonidas and his Spartan band, were greater prodigies done by three hundred men." The "day of Midian" was not forgotten by Israel. A long time afterwards it was referred to by Psalm 83. 9-11. Five hundred years afterwards the prophet Isaiah (9.4; 10.26) used this event as an emblem of the destruction that was to be visited upon Assyria. Gideon is one of the heroes of faith in the Epistle to the Hebrews.

When the people asked him to become their king he refused the honor for he knew that God was the nation's king, but he acted as judge for about forty years.

Fifth Invasion. 11—12.7.

1. From the East—Ammonites.

Forgetful of the past oppressions as punishment for their sinful defections, Israel again lapsed into sin and was afflicted with a terrible scourge from the east. The Ammonites and Moabites, descendants of Lot, were closely related to the Hebrews by blood and language. They were settled in the section east of the Jordan and north of the Dead Sea.

They followed the methods of the Midianites a century before in ravaging the country east of the Jordan. They also swept over Judah, Benjamin and Ephraim. Crushed under these oppressions the Israelites appealed to God. But it was the cry of their suffering rather than that of a deep repentance. The Lord brought them to a sense of their spiritual degradation by taunting them, telling them to cry to the gods they had been worshipping: "Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines." It is significant that "it was from these very nations, whose gods they were so often tempted to worship, that their troubles always came." When they came to realize how greatly they had sinned and made full confession, God heard them and brought relief.

2. Deliverance—Jephthah.

This new deliverer was a Gileadite. He had an unusual experience in being driven by his brethren from his father's house, and at the head of a band of followers kept up a desultory warfare on the borders of the eastern desert. He regarded the God of Israel as the only true God, but did not always have an intelligent understanding of the way He should be served.

His great fame as a warrior attracted the notice of the Israelites who appealed to him to lead them against the Ammonites. In a pitched battle, not far from the scene of Moses' victory over Sihon, he completely defeated them. "Jephthah's character was bold but unenlightened; but the faith he showed in going out in God's name against the Ammonites, and the thorough trust he reposed in God as the covenant God of Israel, secured him a place in the muster-roll of the ancient worthies (Heb. 11.32).

The tribe of Ephraim resented the fact that they had not been called to the war which resulted in a civil war between this tribe and the Gileadites. The latter were victorious. They were able to distinguish fleeing Ephraimites by a provincialism, saying Sibboleth instead of Shibboleth, which cost them their lives. Ephraim lost so heavily in this war as to be greatly weakened for a considerable period.

Sixth Invasion. 13—16.

1. From the South-west—Philistines.

These people, it would appear, were not of the Semitic race, but after their establishment in Canaan they adopted the Semitic language of the country. According to the Old Testament they came from Caphtor (Deut. 2.23; Jer. 47.4; Amos 9.7), the exact situation of which is unknown though it is supposed to be Crete. The name Palestine was derived from the Philistines. That is, Philistia, the name of the land of the Philistines, came to be extended to the whole of Palestine.

The Philistines occupied the five cities of Gaza, Ashdod, Ekron and Gath in the south-western corner of Canaan which belonged to Egypt up to the closing days of the Nineteenth Dynasty. Many scholars identify the Philistines with the Pelethites of 2 Sam. 8.18.

On former occasions when the Philistines troubled Israel and were successful, they deprived the people of all weapons and would not permit them to use a forge for sharpening farming implements. Following the defeat they suffered at the hands of Shamgar they became more aggressive and held the Israelites under their dominion for forty years.

2. Deliverance—Samson.

To free the people from this great scourge Samson was raised up. He was born at Zorah in the tribe of Dan. He was a child of promise, a Nazarite from his birth and set apart for the service of God. He was required to abstain from wine and strong drink, and that his hair should not be cut.

He possessed remarkable bodily strength, but his will and moral nature were not equally strong when brought into contact with a woman who fascinated him. Samson was too much among the Philistines. As a young man he married a woman of the Philistines. At Askelon he killed thirty Philistines and a thousand men at Enhakkore. He carried the gates of Gaza to a hill near Hebron.

He was fascinated by Delilah, a Philistine woman to whom he entrusted the secret of his strength. When his hair was shorn, through the treachery of Delilah, we are told "And he wist not that the Lord was departed from him"—*the unconscious loss of power*. In this state he was seized by the Philistines, who put out his eyes. But in the Philistine prison his hair grew again. His last act was the destruction of the Philistine temple and the multitude then in the building. He died by the temple he ruined.

THE STORY OF RUTH

- I. Naomi in the Land of Moab. 1.1-18.
 1. The circumstances. Death of her sons.
 2. Departure from Moab. The daughters-in-law.
Loyalty and love of Ruth.
- II. In Bethlehem. 1.19—4.22.
 1. Ruth in the field of Boaz. Kindness of Boaz.
 2. The inheritance. The Jewish land system.
 3. Love and marriage of Boaz and Ruth.
 4. Obed, grandfather of David.

This book takes its name from its leading character, the young Moabitish widow who became a mother in Israel. The time of the events is stated to be "the days when the judges ruled" (1.1). The closing words of the book give the genealogy of David from which we may conclude that it was written after the establishment of the monarchy.

What are the main facts of this beautiful story?

In a time of famine Naomi, a Hebrew matron, goes to the land of Moab. There she becomes a widow, and her two sons, who had married two Moabite women, die. She returns to her own country accompanied by Ruth, the wife of one of her sons, who not only expresses so beautifully her loyalty to Naomi, but also her acceptance of the Hebrew religion: "Thy people shall be my people and thy God my God."

The scene is laid in Bethlehem about which gathers so much historical interest as the home of David and birthplace of Jesus. Ruth attracts the notice of Boaz who was a kinsman of Elimelech, a relation of her husband's family, a man of wealth and property. She gleanes in the fields of Boaz. One of the most tender expressions in the book is the statement of Boaz to Ruth while gleaning in his field: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (2.12).

When a nearer kinsman refuses to discharge a kinsman's duty (Deut. 25.5-10), Boaz marries her. A son is born to them who became the grandfather of David.

How does this story impress us from the standpoint of its historical setting?

In striking contrast to the bloodshed, war and strife of this period of the judges is this beautiful story of exquisite beauty, peace and simplicity, and according to Tennyson, "a poem which no art can improve upon." This story of Ruth "gives a beautiful touch to the whole account, making us feel that, notwithstanding the roughness of the times, there were here and there gleams of idyllic peace and fervent piety."

What Jewish habits and customs appear in this story?

This story gives a picture of Jewish things of the time such as that of the harvest, the happy season of gathering in the fruit of the soil and the kind treatment of the poor. It sets forth the land system of the Jews, "the mode of transferring property from one person to another; and also of the manner in which the rights of broken-down families were maintained. And we see also—what is exceedingly interesting—how, occasionally at least, members of other nations were brought to know and love the God of the Hebrews. Israel was becoming, in some instances, 'a light to enlighten the Gentiles.'"

What, in the Biblical system, is the most significant fact of this book?

While this book is highly interesting from the idyllic character of the narrative, the light it throws on ancient customs, on the history of the period and the contrast to the rough warlike exploits set forth in the book of Judges, the point of outstanding interest is its introduction of the next great fact in Messianic development.

We have traced the line of the Messiah to the flood and following that through Shem, Abraham, Isaac, Jacob and Judah, the latter giving

us the tribe that was selected for this great end. The book of Genesis gives us the history of the line to this point. The time has now come, during this period of the judges, to carry this historical unfolding one step further and announce the family of the Messiah by giving the family of the tribe.

Obed, the son of Boaz and Ruth, was the father of Jesse who was the father of David. It was divinely appointed that Jesus should come by the family of David. The book closes with the generations of Pharez: Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, David. (See Matt. 1.) One of the main reasons why this book was written was that this ancestry be given.

Thus in bringing us this great step forward we have set forth in this first stage of Israel's national career the preparation for the coming of our Lord. But we did not expect that an ancestress of the Messiah would come from Moab, who would renounce the religion of her land and espouse the Jehovah of Israel. Let us not overlook the fact, however, that the Moabites were the descendants of Lot and therefore of the line of Shem. Little did this young Moabite woman know or imagine that the high honor of being a progenitor of the Messiah would be the reward of her faith.

SAMUEL THE LAST OF THE JUDGES

We left Israel in her struggle with the Philistines under Samson. We now come to the closing days of the period, the record of which is given in the first eight chapters of the first book of Samuel. This and the second book form but one book in the Hebrew, while the Jews spoke of the first as the first book of Kings.

Following Moses and Joshua, Samuel is the next great national leader and he came upon the stage of action when the nation was passing through a serious crisis.

- I. Samuel's Early Life. 1 Sam. 1—6.
 1. Birth and dedication to God.
 2. The ministry of the boy Samuel.
 - a. Eli the high-priest.
 - b. The call of Samuel.
 3. Israel defeated by the Philistines.
The ark taken. Death of Eli.
- II. Samuel the Last Judge of Israel. 7—8.
 1. Israel gathered at Mizpeh.
 2. Philistines defeated and cities restored.
 3. Samuel's methods. His yearly itinerary.
 4. Israel demands a king.

What was the difference between the birth of Samuel and that of Isaac, and what lesson should the Christian home learn from the conduct of Hannah?

Isaac was a child of promise while Samuel was a child of prayer. Hannah dedicated him to God before he was born. That the firstborn among males should be dedicated to God was a divine law announced in the early days of the people, but there is something special in Hannah's dedication of her unborn son. It was not in fulfillment of such a law, but in response to personal piety and devotion to the service of God.

It is to be feared that the average Christian home is not seriously committed to the principle and practice of pre-natal or post-natal dedication of children to the service of Jehovah. The falling off of candidates for the ministry, and the fact that the children of Christian homes rarely ever attend the services of the Church do not indicate that the example of Hannah is extensively followed.

What does the Call of Samuel signify, and what was Divinely communicated to him?

1. It signifies that there is a place for the child in the house of God. The great majority of Christian people enter the Christian life in their youth. Carried past that period and the chances are greatly against their acceptance of Christ. "Remember now thy Creator in the days of thy youth," is the Scriptural order.

2. The thing communicated to Samuel by the Lord was the judgment to fall upon the house of Eli; that the priestly office should be withheld from his sons. He had failed to restrain them, and had been sadly remiss in the spiritual government of his home. They probably had not been dedicated to Jehovah as was Samuel.

The fulfillment of the Divine statement to Samuel began when Israel and the Philistines met in battle in the plain of Esdraelon. A spirit of discord had separated the tribes and it was, as Sayce remarks, "a period which religiously as well as politically, was one of degeneracy."

In this battle the Israelites sent for the ark which was at Shiloh, believing that the presence of this sacred symbol would save them from defeat and bring them victory. But their conduct had been an offence to Jehovah, and they soon discovered that the symbol of His presence would avail them nothing when their hearts were turned away from Him. The Philistines captured the ark. Eli's sons, Hophni and Phinehas, were slain. When Eli heard what happened to the ark he fell from his seat and was killed.

The Philistines carried the ark to their country, but where it was set up plagues were inflicted upon them. It was carried to Beth-shemesh and finally the men of Kirjath-jearim carried it to their city in Judah where it remained until the time of David. It was about the time the ark was taken that Samson died.

What change for the better occurred in the affairs of Israel?

The civic functions of Judge devolved upon Samuel which he performed to the end of his life.

I. Samuel's Reformatory Work.

Corruption followed foreign invasion and the people were wholly demoralized. They needed a strong, wise and holy character and such they found in Samuel. It is in such times and under such conditions that people seek for one who represents in himself the very opposite of the prevailing state of things.

Samuel induced the people to abandon their idolatry and return to Jehovah. Thus in true religious attitudes his reformatory work was grounded. He called a solemn assembly at Mizpeh in Benjamin, and assured them that if they would banish the foreign gods, and be true to Jehovah, He would deliver them from the Philistines.

This promise was fulfilled before they left Mizpeh. The Philistines made an attack upon them, but were thrown into such consternation by a thunder-storm in answer to Samuel's prayer, that they met with a crushing defeat and were driven back.

II. Samuel's Wise and Effective Administration.

His mission was more strictly religious than that of the preceding judges. He traveled in a circuit from place to place ministering to the needs of the people. "The holy impression made by Samuel on the tribes of Benjamin and Judah remained long uneffaced. Never was a single man of God more instrumental in sowing the soil of a district with the enduring seeds of godliness. Humanly speaking, David would not have been king if Samuel had not prepared the way. He was to king David what John the Baptist was to Christ. Unquestionably, he is to be ranked among the very greatest and best of the Hebrew worthies."

What reasons were assigned for demanding a king, and in what consisted its sinfulness?

In his old age Samuel had placed in the judgeship with him his two sons, but they proved wholly unworthy of this appointment. They took bribes and were thoroughly corrupt. The immediate pretext for demanding a king was this disreputable administration of Samuel's sons.

It may be they thought that a king would be able to bring about a better state of national unity, and save the nation from the disintegration that was being effected by tribal jealousies.

They looked upon the other nations that had kings, such states as Egypt and Assyria, and were no doubt influenced by the pomp and show and imagined themselves taking their place in this sisterhood of nations. They became dissatisfied with the judgeship. Evidently the old reverence for the theocracy was about gone. As Matheson remarks, "It was an age of materialism. Religion had become a form; its spirit had fled. The nation had lost its faith."

Samuel saw clearly to the heart of the matter and realized that in demanding a king they were giving a human monarch the place that belonged to God alone as the Divine Sovereign of the Messianic nation. God directed Samuel to oppose this act on the part of the people, and to point out to them the manner of the king which would reign over them and the consequences, but they insisted: "Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles."

It was a crisis in their national career. The sin of the people lay in their opposition to the fact that God was their King; that He had chosen them from among the nations for great divine ends, and that it was His right alone to say whether they should have a king, who he should be and when he should be appointed. They were assuming the prerogative of Jehovah and acting contrary to His will. It was a sinful defiance of the God who had brought them out of Egypt to their own land, who had fed and kept them, who had brought them deliverance and peace again and again. Notwithstanding all this, by Divine command Samuel acceded to their request, but warned them of the danger. God had declared to Samuel that it was God and not Samuel they were rejecting.

This brings us to the close of the Judgeship. We have traced the history of this chosen people through the Patriarchal Era to the time of Moses; through the period of forty years of the leadership of Moses in bringing them through their nomadic period to their inheritance; through the period of their establishment in their land under the leadership of Joshua; and now through this period of more than three hundred years under the judges.

NATIONS OF THE BIBLE

It is well to note what is passing on among the nations of the world at this time. While Israel is passing through her own peculiar history in the first stage of it in her national home, it is of great inter-

est and importance that we follow the progress of other great states and see what advancement in civilization is being made by them.

Egypt.

Following the Exodus and the catastrophe of the Red Sea, for several centuries Egypt flourished and enjoyed remarkable prosperity. It was an age of building achievements—temples, palaces, statues, obelisks, tombs and other works of art. The priests had great influence. They were teachers of Grecian philosophers. It was Egypt that lit the torch of civilization and passed it on to Greece.

Her civilization was carried by her people to other shores while men of renown came to her capital for her wisdom and learning for which she was famous. The national triumph was reached in the Nineteenth Dynasty. This came to an end and Egypt was rent by civil war. The Twentieth Dynasty arose and the country was restored by Rameses III. He defeated the foreign invaders. The Twenty-first Dynasty had its seat at Bubastis, while a rival dynasty of Theban high-priests ruled Upper Egypt.

Assyria and Babylonia.

The Assyrians were a Semitic people. Their name was derived from Assur, the ancient capital of the country. At a later date Nineveh became the capital. High-priests originally governed the country, and it was not till the seventeenth century B. C., that the kingdom of Assyria arose. It grew in power and extended its conquests as far as the Mediterranean. For seven years (about 1270 B. C.) she held possession of Babylonia.

During the period of the judges we have little exact knowledge of the progress of Assyria and Babylonia. From time to time the Elamites invaded Babylonia. In the early part of the period a Mesopotamian king, Chushan-rishathaim, swept over Syria and Palestine. At this time Assyria and Egypt were being brought together. It was the beginning of the time when they would become deadly enemies.

Phoenicia.

This was the Greek name of the inhabitants of the Canaanite coast. Its two great cities were Tyre and Sidon. Sidon (or Zidon, Gen. 10. 15, 19; Matt. 11.21, 22) was an ancient Canaanite city. As early as 1500 B. C., it appeared on monuments, and continued to remain one of the most important centers of commerce.

Tyre (Josh. 19.29) was a famous Phoenician seaport, and was also noticed on monuments as early as 1500 B. C. It was during the period of our present study that it was built, and surpassed Sidon in glory.

Greece.

This is the most interesting of all the countries that at this time began to take on greater historical significance. Its remarkable situation and physical features had much to do with its development and importance. It had easy access by sea to the three great continents, Europe, Asia and Africa.

The Heroic Age extended from 2000 to 1100 B. C. This was the age of the Greek Heroes, the Argonauts, the Trojan War and the Dorian migration. During the judgeship of Israel a remarkable people called the Hellenes appeared in Greece. They were a stirring people devoted to war, adventure and discovery and had an unusual capacity for education. The fables of this period tell of Hercules, Theseus, Jason.

At the close of this age the tribes gathered in Asia Minor before the walls of Troy (the Troas of Paul's time). "If the fall of Troy happened, as is supposed, about 1184 B. C., it would be contemporary with the age of Eli and Samson; and thus while the house of Priam was approaching its downfall through the lawlessness of Paris, that of Eli was hastening to its end through the profligacy of Hophni and Phinehas; and the aged king of Troy may have breathed his last, amid the blazing ruins of his capital, at the time when Eli was prostrated by the loss of the ark, and when the great judge, whom a woman had betrayed and ruined, was performing his last achievement against the Philistines."

It is to be expected that the rise of a people characterized by such vigor and energy would greatly influence the history of the world. It taught the world much in things of art, intellect, philosophy, the science of government, the constitution, laws and liberties of states.

If the Greek culture of this time "had proved sufficient to purify, elevate and bless humanity, or to supply a power tending to this result, no other gospel would have been needed. But Greek culture proved to be no gospel. It left the moral sores of humanity unhealed. It made no contribution to the cause of pure religion. It was as necessary as ever that the pure faith and worship of Judaea should be watched and fostered with unremitting care. The hills of Palestine were still the only soil where the true vine lived and grew: had it languished and died there, the tree of life must have disappeared from the world, and the sterility of the desert prevailed unbroken on every side."

THE MONARCHY

Period of 120 Years

REIGN OF DAVID

REIGN OF SAUL

B.C. 1095-1055

Tribe of Benjamin.

The people's choice. They had no right to demand or select a king.

1. The Lord's Rejection of Saul.

His sin at Gilgal.

2. David Chosen by Samuel at Bethlehem.

Samuel divinely directed.

David's contest with Goliath.

3. David in the Court of Saul.

Mutual love of David and Jonathan.

Saul's insane jealousy of David.

4. David an Outlaw.

Saul's persecutions.

David among the caves with a band of followers.

5. Saul's Conflicts and Campaigns.

Defeated by the Philistines at Mt. Gilboa.

Death of Saul.

B.C. 1055-1015

Tribe of Judah. The Royal Messianic Tribe and Family.

1. King of Judah for Seven Years.

The Northern Kingdom under Saul's house.

David's capital at Hebron.

2. Union of All Israel Under David.

Jerusalem taken and made the capital.

NATIONAL CENTRALIZATION

David the general and statesman.

The Ark brought to Jerusalem.

The kingdom established.

3. David's Sin and Sorrows.

His great sin and repentance. Ps. 51.

Absalom's rebellion.

4. David's Part in Building the Temple.

5. Solomon Chosen as his Successor.

Death of the Sweet Singer of Israel.

TEMPLE

B.C. 1015-975

Tribe of Judah. Palmy Days of Israel

4. Solomon's Apostasy.

His pagan wives.

The building of pagan temples.

The judgment of Jehovah—the

kingdom to be divided.

Ten tribes to revolt under Jeroboam

and form an independent kingdom.

5. Solomon the Author of Proverbs, Ecclesiastes,

Song of Solomon.

SOLOMON

REIGN OF

1. Solomon's Peaceful Reign.

David's reign typical of

the Church Militant.

Solomon's reign typical of

the Church Triumphant.

2. Extension of the Kingdom.

Solomon's wisdom, prosperity, fame.

Teacher of monarchs.

3. The Temple Constructed and Dedicated.

Solomon's dedicatory prayer.

RELIGIOUS CENTRALIZATION

Part Three

THE MONARCHY

The outstanding character of the Hebrew people by which they were distinguished from all other races has appeared in the foregoing studies. Their history was so different from that of any other nation. That for which they were selected required that they be different socially, politically, religiously. It was not left to them to originate their system, or to make themselves peculiar. The thing they tried to be was to be like other nations which was absolutely contrary to their divine mission.

No other state passed through such an unusual experience, and for the reason that no other state has had such significance in human history. Bound up in them was a Divine plan that was to change the course and destiny of the human race. To this end their institutions were unusual, their land was exceptional, and their sacred writings stand alone unapproached and unapproachable. These are the three things that stand essentially related and cannot be duplicated—the People, the Land, the Book.

In their national development they have now reached the stage where they want to be like other people—have a king like the nations around them. But even so, they will not be like other people. A different form of government will not alter the plans of God regarding them. In the end they shall have spoken the eternal counsels of Jehovah and have brought forth the Messiah, the world's Prophet, Priest and King.

The record of this period is to be found in 1 Samuel 11 to 1 Kings 11, and 1 Chronicles 10 to 2 Chronicles 9. The monarchy lasted for one hundred and twenty years. The student should be familiar with the length of the various Biblical periods and the dates of great events insofar as these are quite definite.

Israel was permitted to choose a king. It is the beginning of a new chapter in her history, a great era in which the nation comes to a state of settledness and a new place in the world. We are to be introduced to a new Israel, but at the close of this era her glory is obscured by the clouds of moral and spiritual declension which ends in disruption and disintegration.

REIGN OF SAUL

- I. Saul Anointed King. 1 Sam. 9—10.
 1. The circumstances under which Samuel found him.
 2. His appearance and traits.
 3. A member of the tribe of Benjamin.
- II. Early Events in His Reign. 11—13.
 1. Deliverance of Jabesh-Gilead.
 2. Saul's address to the nation.
 3. Saul at Gilgal. His conduct. Rejected.
- III. From the First to the Second Rejection. 14—16.

How are we to reconcile the choice of Saul with the provisions of the Shiloh Prophecy?

Saul did not seek the throne. In seeking for asses he found a throne. How often great honors have fallen upon men while engaged in the simple duties of life. But when rightly imposed ability was equal to the opportunity. The latter is simply the occasion of exercising the former and the means of discovering the best that is in him.

1. In the dying announcement of Jacob, Judah was specified as the royal tribe (Gen. 49). Saul was of the tribe of Benjamin. Thus the monarchy was instituted contrary to these provisions.

2. The monarchy was instituted by the people against the will of Jehovah. Samuel was directed to bring Saul forward. They were pleased with his physical qualities and kingly appearance. When David later was anointed by Samuel he was divinely selected; the choice was not submitted to the people.

The people were permitted to make their selection. God alone had the right to say when a monarchy should be established and who should be king. It has been noted that serious difficulties may have arisen if a king had been chosen by the people from Judah or Ephraim on account of the rivalry that existed between these two tribes. If chosen from either of these it would have aroused bitter opposition to the other. But Benjamin had fallen into insignificance on account of the great loss the tribe suffered at Gibeah.

What was Saul's First Great Error?

Following his deliverance of Jabesh-Gilead and his address to Israel he went to Gilgal. He had a select band of men. He was directed by Samuel to await his coming when the sacrifice would be offered. He became impatient, usurped the priestly office and offered the sacrifice.

As the Lord's messenger and mouthpiece, Samuel ranked above Saul, which the latter fully understood.

He knew full well the sinfulness of his act. He realized the sacredness of the priestly office, and his sin was especially heinous. He was self-willed. He would sacrifice to his impatience holy things that his hands had no right to touch. His impulsive and wayward nature was given free rein as soon as his power was established. In the wild excitement of his self-will the laws of God and the rights of man were alike disregarded. Occasionally he was visited by impulses of a generous kind, but they were not to be relied upon. He was not well-balanced. His rashness, boldness and irreverence utterly disqualified him to be the leader of the people. His defection was clearly representative of his character.

For this wantonness Samuel declared that the Lord had rejected him. The throne also would be lost to his house. He was made to realize that he had forfeited the favor of Jehovah and was rejected by the God of Israel. From a theocratic standpoint Israel's first king was a failure.

What three things stand out prominently in connection with Jonathan's brave deed?

1. The character of Jonathan, Saul's son.

The story of Jonathan's remarkable act in saving the garrison should be carefully read. Every boy should have a deep interest in reading this account. There is nothing more fascinating in the whole range of history than the stories of the heroes and heroines of the Bible. Jonathan was a young man, courageous and daring and possessed great ability to meet emergencies. The historian introduces him to us under circumstances that command our admiration, but later on we shall meet him under conditions setting forth still nobler qualities that compel us to love him.

2. The character of Saul.

He who would not obey orders demands that others shall. His own son would suffer the same as others. Under certain circumstances we could not but approve of such military discipline. But we are dealing with Saul, a man who has proven himself to be self-willed, deceitful and untrustworthy; a man who refuses to obey higher orders, but insists upon the most rigid obedience to his own demands.

It is this egotism that lay at the core of his character, that blinded him to the strength and goodness of others, that prevented him from appraising the greatness and saving importance of a noble deed. All that he could see was that he, Saul, had not been consulted, and that

another did what he could not have accomplished. His whole attitude at this time exhibits a man of temper, of narrow selfishness incapable of judging men and deeds.

3. The interference of the people.

Saul's army had great respect and admiration for Saul's son. They stood between him and unreasonable punishment. They gave Saul to understand that such a deed that secured their deliverance was worthy of the favor of a king and a father, and that they would not stand by and consent to harsh measures. The law in Israel was a different law than that of Rome; it did not permit a parent to take the life of his son. The people had a voice in the matter, and in this instance their rights were asserted.

Of what other defection was Saul guilty?

Following the instance just noted, he was commanded to destroy the Amalekites. He not only refused to fulfill the orders, but when Samuel came upon the scene, Saul attempted a lying excuse in regard to the cattle. He was essentially untrustworthy and deceptive, and again, the second time, Samuel announced that the Lord had rejected him. Samuel was deeply pained for he realized in what incompetent hands lay the kingdom of Israel.

THE REJECTED AND THE ANOINTED KING

I. Saul and David. 1 Sam. 16—30.

1. David Divinely chosen and anointed. Slays Goliath.
2. David in the court of Saul.
 - a. His covenant with Jonathan.
 - b. Defeats the Philistines.
 - c. Saul's jealousy.
 - d. David Saul's son-in-law.
3. David an outlaw.
 - a. His conduct at Nob and Gath.
 - b. His followers. At Adullam. A fugitive from Saul.
 - c. His victories.
 - d. Spares Saul's life twice. Death of Samuel.
 - e. Defeats the Amalekites.

II. Saul's Last Battle. 28—31.

1. Israel and the Philistines at Gilboa.
2. Saul consults the witch of Endor.
3. Defeat and death of Saul and his sons.

What stage in Biblical history is marked by the anointing of David?

Following the second rejection of Saul, Samuel is divinely commissioned to anoint the son of Jesse whom the Lord should indicate. It is

an interesting account of how Samuel selected the various sons, each of whom was rejected and how finally David, the youngest son, was brought in from the field and upon whom the choice rested. In Israel the right of primogeniture belonged to the oldest son, but another son could be selected in his stead. How frequently the younger son was given the distinction—Seth, Shem, Jacob, Judah and now David.

The choice of David brings us to a new development in Messianic history. From the time of Jacob's last announcement in Egypt, centuries back, we have known the tribe that should bring forth the Messiah, but now the particular family of that tribe is specified. In the long line of that house Jesus will be the son of David. And David lived and was anointed in Bethlehem, the city where Messiah should be born.

This brings us to the last general stage of this historical line of the Christ. It began with the promise in Eden; Seth, the son of Adam, became the head of the line; it passed on through Enoch and Methuseleh to Noah; from Noah it passed to Shem; it next appeared in Abraham of the race of Shem and took on a national form; after Isaac it appeared in Jacob the father of Israel; Judah is chosen and the tribe is designated; and lastly, the royal family of David, son of Jesse and grandson of Obed, the son of Ruth and Boaz, is specified. From this point the line will proceed by regular historical movement to the advent of Jesus of the house of David. It is of first importance that the student of the Bible be able to trace these unfoldings of the line of the Messiah.

How does the nobility of Jonathan appear in his covenant with David?

Jonathan fully understood that David was anointed as king of Israel and after the death of Saul would take the throne. If he had kingly ambitions he would naturally make any attempt to keep David from succeeding to the throne. The high honor would appeal to any man of ambition, and we need not suppose that Jonathan did not at times dwell upon the thought of being crowned king. Again, his brave act in saving the garrison would greatly predispose him in the favor of the people.

Jonathan, however, was not an average young man; he was much more than that. He was not the egotistic, self-centered man as was his father. He was unselfish and exemplary. He had a true appreciation of the Lord's choice of David and bowed submissively to His will. He understood the Lord's purpose in bringing Judah to the throne.

Thus it was in his covenant with David he acknowledged all the rights of the latter. There is no other instance in the Scriptures in which two young men were more closely bound together in a loving

brotherhood. Jonathan is one of the few young men in the Bible whose noble traits are so strongly accentuated. He stands in a class with Joseph and Daniel.

In the course he pursued with David how does Saul exhibit his traits of character?

David was installed in the court of Saul after he slew Goliath. This act and defeating the Philistines brought David great glory. The people sang his praises and placed his achievements above those of Saul. But the thing that lit the torch of David's ascendancy created a flame of bitter jealousy and hatred in the breast of Saul. It spelled murder for David. Saul was willing to make him his son-in-law that through his daughter he might compass his death.

David was the occasion of a new expression of Saul's character. He was self-willed, selfish, arbitrary and deceptive. Before Samuel in the presence of his sin he was a coward and could not face the truth. In the presence of David's distinction he was ignoble, a murderer at heart and in his attempt to be so in act. His jealousy became an insanity. The fact that the Lord set His seal upon the young shepherd, instead of causing him to pause and ponder, only fired his anger the more and determined him to save his throne against the Lord's appointment.

Saul is one of the most interesting studies in psychology we have in the Bible. In no character do we see the play of the emotions to greater advantage. The modest, retiring man who hid behind the stuff when the people claimed him as their king has become the man of rash impulses, a stranger to humility, the victim of a weak and tyrannical nature, a soul filled with horrors that only the music of David's harp could sooth, a heart inflamed with bitterest jealousy—the Othello of the Old Testament.

How was David, in this school of trial and hardship, qualified for his future work?

Saul forced David to become an outlaw. David gathered about him a loyal band of men and took refuge among the hills and caves. He defeated the Philistines at Keilah and spared the life of the sleeping Saul at Engedi and again at Hachilah. He defeated the Amalekites. It was during this period that Samuel died.

At every step Saul was declining, his life was disintegrating and falling away. This state of outlawry was a school in which David received an essential training for his work. He rubbed up against stern

conditions and developed hardiness. He came to know and handle men. He saw by the character of Saul how vile and unworthy a king could become, and the consequences of being rejected by the Lord.

He refused to take advantage of his opportunity to slay Saul and step into the throne. He was taught patience, to wait upon the Lord and not force the issue. The study in the Psalms indicates the psalms that most likely belong to this period of David's life. It would be well to read those psalms in this connection.

In this school of hardship, trial and constant danger David teaches us three essential truths:

1. That one may be persecuted by those who are most powerful in human positions and be under the care and security of the King of kings.

2. That there is something about the adverse circumstances of life that make men of us, just as there is that about worldly possessions that minister to our every comfort and ease that is liable to make weaklings of us.

3. That it is better to suffer wrong than do wrong. It was the greatness in David that refused to harm his enemy. It is too much the spirit of the world to "get even" with him who has wronged us. The follower of Christ, when so tempted, should walk with his Master from Gethsemane to Calvary and as He is reviled hear Him say, "Father forgive them."

How do the last scenes in Saul's life exhibit his character?

His last battle was fought in the plain of Esdraelon—his last conflict with the Philistines. The night before the battle, while his army was asleep on Mount Gilboa, Saul steals away to Endor to consult a witch regarding the issues of the coming battle. Saul, who had laid a heavy hand on the witches, now turns to one.

What a sad commentary on a wrecked life! He had lost the Divine favor and in this critical moment could not turn to the God of Israel. He is beset with fears. He knows of but one person to whom he can put the vital question, and he is dead. Samuel, who had reproved him, is the one Saul would have speak to him. The sinner shaken with fears, his sins standing like a mountain before him, never in such a crisis turns to sinful companions, the skeptic, blasphemer or scoffer.

Samuel tells Saul that his life will end on the morrow. He became as weak as water and fell upon his face. In that moment the events of the past years must have accumulated in one hideous and damning picture. He falls broken under the weight of his fears.

It was a long tramp back to Gilboa. The next morning a doomed leader formed his men in battle-line, was completely defeated and ended all by falling upon his sword.

In what respects did Saul's campaigns render Israel a service?

Israel's first king was a dismal failure. In his military campaigns he rendered the nation some service. Israel was beset with enemies.

1. Campaign against the Ammonites.

This was at Jabesh-Gilead on the east side of the Jordan. Saul's capital was at Gibeah. Jabesh-Gilead was besieged by these foes who threatened the people with the loss of their eyes. Saul struck quickly and completely vanquished the Ammonites.

2. Campaign against the Philistines.

These people had a garrison at Michmash which commanded one of the great passes from the Jordan valley to the heart of the country. It was Saul's son Jonathan whose courage and daring secured a great victory for Israel.

3. Various campaigns against Moab, Edom and Zobah of which no particulars are given (1 Sam. 14.47).

4. Campaign against the Amalekites.

These people were the wild bedawin tribes of the desert. They intermarried with the Edomites. Saul pursued them far into the southern desert. It was in this campaign he committed the error that led to his second rejection by the Lord, and following this David was anointed at Bethlehem.

5. Campaign against the Philistines.

He was constantly at war with these people. At this time David slew their champion, Goliath, a giant. Refusing Saul's armor he relied upon the protection of the God of Israel. Then followed Saul's campaigns against David.

6. Last campaign against the Philistines.

We have seen how it ended. He entered the battle with the word of Samuel ringing in his soul.

REIGN OF DAVID

David was thirty years of age when he came to the throne. His reign falls into two periods, the first covering seven and a half years during which time he was king of Judah only and had his capital at

Hebron. He was then made king of all the tribes over whom he reigned for about thirty-three years.

David had the qualities of the warrior and statesman. He subdued the enemies of Israel and brought to an end that state of restlessness and sense of insecurity created by foreign invasion and oppression during the period of the judgeship and was not brought to an end by Saul.

The conditions of the time needed such a leader, a commanding strong character who considered himself the representative of Jehovah, and gave God His rightful place in this theocratic state. He came to the rulership of the kingdom when it was most in need of him.

We have already noticed David's place in Messianic history. In point of time he stands midway between Abraham and Christ. He antedated the founding of Rome by about two hundred and fifty years. During the thousand years between David and Christ, the last half of the period, the world-empires flourished and three of them passed away.

DAVID, KING OF JUDAH

2 Sam. 1—4; 1 Chron. 11.1-3

1. David's Capital at Hebron.
2. David's Lamentation for Saul.
3. Ishbosheth Succeeds to the Throne of Israel.
4. David's Conflict with the House of Saul.
5. Abner's Proposition—the Union of the Tribes.

Who succeeded Saul, and what state of things existed between the two houses?

Abner, who stood in the same military relation to Saul as Joab did to David, made Ishbosheth, Saul's son, king of Israel at Mahanaim. These two captains met at Gibeon and between the two houses a conflict began. While David was king of but one tribe his strength increased while the house of Saul decreased.

What proposal did Abner make to David?

Abner first proposed to Israel that all the tribes be united under David. He then came to David with the same proposal. He was treated kindly and was sent away in peace. Abner, during the previous conflict, had slain Joab's brother. To avenge his death, Joab followed Abner and slew him. It is possible that he feared his position as captain of David's forces might be weakened in the event of the union of the tribes.

The union of the houses was precipitated by the traitorous act of two of the captains of Ishbosheth who assassinated the king and brought his head to David. David ordered the death of the assassins.

DAVID, KING OF ALL ISRAEL

First Period. 2 Sam. 5—8; 1 Chron. 11. 4-17

1. David's Covenant with Israel.
2. Capture of Jerusalem. The New Capital.
3. Defeat of the Philistines. Establishment of the kingdom.
4. The Ark Brought to Jerusalem. David's Interest in Building a Temple.

On what grounds did Israel propose to David that he be king of all the tribes?

1. The representatives of the tribes came to Hebron to announce that Israel desired that David's sovereignty should extend over the whole nation.

Their first reason for this was racial—"We are thy flesh and thy bone." They were one people and two distinct states. They realize the mistake of this, and then, too, Saul's house was in a bad way.

2. The second reason lay in the fact that David was chosen and anointed by Jehovah. A divided Israel was contrary to the will of God. In that situation a large part of the nation would refuse to acknowledge God's selection and appointment of David. This was the fundamental reason why Israel should merge with Judah, accept the choice of Jehovah and become the loyal subjects of the divinely appointed king.

The covenant was made with Israel and for about seventy-three years the tribes were united as one kingdom under a central government.

What was one of the greatest events in the reign of David?

The taking of Jerusalem from the Jebusites and making it the capital of the country. From a national point of view this was of greatest importance. It secured to Israel what was so greatly needed—National Centralization. While not centrally located there was no spot in all the land so well adapted to be the nation's capital. It was the one natural stronghold of Palestine. Later, when the kingdom was again divided, it remained in Judah, its national and religious center.

Built upon four hills, the city is surrounded by hills and is distinctive for the splendor of its position. Across the valley of Jehoshaphat

on the east is the Mount of Olives; on the south, west and north are the protecting hills. Between Mt. Moriah and Mt. Zion, dividing the city, ran the Tyropean valley, and on its western border is the valley of Hinnom. These three valleys converge to the south of Jerusalem.

The capture of the city marks the beginning of those remarkable scenes through which it should pass in the history of the Hebrew nation and long after Judah ceased to be an independent kingdom. What scenes must have been witnessed during the seventeen sieges it endured. It was taken by David, then by Nebuchadnezzar, then by the Romans and long afterwards by the Saracens. How greatly it figured in the time of the Crusades. It came into the hands of the Turk and the Mosque of Omar was reared where the Temple stood. It now lies in the hand of the British who have promised the Jews the re-possession of their father-land.

Four great cities of the ancient era have influenced human history. The first was Babylon after the rise of the New Babylonian Empire. It marked the beginning of the Times of the Gentiles. It was the representative of the Material Order. The second great city was Athens. It was the heart of that great state that raised the race to the Mental Plane. It taught the world to think. The third city was Rome. She carried Imperialism to its highest point and created the Social Order. The fourth city was Jerusalem. Babylon, Athens, Rome, led the race along material, mental and social lines, but Jerusalem is representative of the Spiritual Order, the deeper inner life where the soul comes to rest in God. It was David who brought forth Jerusalem, but it was Jesus Christ who walked its streets, taught in its Temple, died on its Calvary, rose from its tomb, sent to it His Holy Spirit and immortalized it. He breathed into it the spirit of His Divine life and love and made it the outstanding spot in all the world, and for all time.

After making Jerusalem the capital, what great service did David render his nation?

Since the death of Joshua the people were beset and burdened by the races about them. Saul had improved these conditions somewhat, but it was left to David to overcome these foes and to establish the nation. He defeated the Philistines. This establishment of Israel paved the way for that period of peace and glory under the reign of Solomon typical of the spiritual reign of the Prince of Peace. This was David's peculiar contribution to his kingdom.

What was David's next ambition and how did Jehovah regard it?

1. He now gave his attention to spiritual interests.

He brought the ark to Jerusalem. The reader will remember the circumstances in connection with the death of Eli. For a long time the ark was out of the hands of Israel.

2. The disparity between the palace and the Lord's house.

David mentioned the disparity between the magnificence of his palace and the temporary and insignificant character of the place occupied by the ark, and proposed that a Temple befitting its nature be erected. It exhibited his appreciation of the things divinely instituted and that symbolized the presence of Jehovah.

3. He was not permitted to realize these holy ambitions.

Through Nathan God informed him that He had other plans regarding the Temple, that he was a man of war, signifying that his services in this theocratic state were of a different nature.

4. He was permitted to prepare the way for the Temple. He secured the site and organized the contributions of the people.

THE SECOND PERIOD

2 Sam. 8—18; 1 Chron. 18—19

1. David's Victorious Campaigns Against Philistines, Moabites and Syrians.
2. His Kindness to Mephibosheth.
3. David's Heinous Sin and Repentance.
4. David's Great Sorrow.
 - a. The crime of Absalom.
 - b. Absalom's flight and return.
 - c. Rebellion and death of Absalom.

Why David's kindness to Mephibosheth?

By the first division of the analysis we see that David is still a man of war subduing the foes of Israel and bringing the nation to a peaceful settlement.

Mephibosheth was the son of Jonathan, and a cripple. The reader will recall the covenant between David and Jonathan, and that covenant David now fulfills.

What was David's great sin?

He broke two of the commandments—was guilty of adultery and murder. His sin with Bath-sheba was no more personal and willful

than was the murder of Uriah, for it was by his direction he came to his death. His death was designed to save David from exposure and to retain Bath-sheba as his wife.

1. The heinousness of this sin shows what depths our depraved nature can reach. He who could breathe the loftiest psalms of praise, devotion and consecration could descend to the lowest crimes. But the sinful nature from which it sprang belongs to us all. The source of all sinful acts is our fallen and depraved nature.

David's sin clearly shows how sinful the best of saints may become, and how much the heart needs to be guarded. He who would sneer at David's fall has never understood this great problem of our nature, and probably suffers no compunction of conscience in the commission of the sins to which his own nature is prone. Our worst danger lies in the delusion that we are too good to sin, or have soared too high to fall.

2. This instance should impress upon us the enormity of sin no matter who commits it. We are not to excuse our sinful acts by saying that it is not to be wondered at that I should do such and such when David was such a sinner. We are not to estimate sin in terms of the one committing it. David's sin was heinous, not because he was David, but because sin is the unholy thing that sin is. Our conscience is not to be salved in the least by the fact that great and good men sin.

3. This instance is not a support but a reproof of that attitude of mind that says, there is no reason why I should hope to succeed when such good men fall.

Adopting this attitude David might have said, this bad David has been such a good David that the bad David will never again attempt to be good. The reason why David became as bad as he did was because he was not "in the secret place of the Most High" where he would have been saved from his sinful impulses.

No one is good by inheritance; it is a matter of personal action under gracious influences. Good men know their weaknesses and at times they cry out in all the anguish of their souls in the words of Paul, "Who shall deliver me from the body of this death." Holiness lies in personal attitudes and conduct, not in birth or good breeding. And there is no such thing as holiness apart from the right attitude to God.

How was David's sin brought home to him, and what do we know of his repentance?

1. Through Nathan the prophet. By use of a parable Nathan brought David to a confession of his crimes. His spirit was broken as he realized the full enormity of his guilt.

2. In the fifty-first psalm David pours out his soul for pardon and cleansing. This is the great penitential psalm. No one can read it without realizing the agony of sorrow and self-condemnation that David experienced. It is the cry of a broken heart. He was as repentant as he was sinful. He was well-grounded in the principles of grace, and he knew that, sinful as he was with all the accumulated aggravations of his guilty silence, the true and manly thing to do was to confess and repent and cast himself on the gracious mercy of a forgiving God.

3. The thirty-second psalm expresses the peace and comfort of the consciousness of pardoned sin. When pardon seems utterly impossible how uplifting is the assurance, "Though your sins be as scarlet they shall be as wool."

4. There is another important truth that should not be overlooked. The forgiveness of David did not nullify the consequences of David's sin. The Lord told him that the sword should not leave his house. The man who has wrecked his life by sinful indulgence may enjoy the sweet consciousness of forgiveness and know he has passed from death unto life, but may never have restored a strong and healthy manhood. David enjoyed this pardon, but from this time on his face seems to wear a haggard look.

What was the next great sorrow by which David was overwhelmed?

One of the greatest bereavements of his reign was on account of his son Absalom.

1. Absalom's crime and flight. He slew the man who wronged his sister and fled from Jerusalem. He was guilty of murder for just the opposite reason that his father was guilty of the death of Uriah.

2. Absalom's return. As far as we know, David expressed no disposition to forgive his son. He committed a greater sin and pleaded for Divine forgiveness. It should have softened his heart toward his son for whose deed there was provocation. David was reminded of the mistake he was making and he recalled Absalom, but he was kept from the presence of his father. This was another error. Absalom was finally restored to his home.

3. Absalom's rebellion. To what extent the seed of rebellion was implanted by his father's treatment of him, and how much it was due to the unholy ambition to seize the throne, we do not know.

Absalom was aware of the fact that he was committing a crime against his father, the nation and against God who had chosen and

anointed David. He worked up a rebellious spirit, brought an armed force to Jerusalem and compelled David to escape from the city.

The royal forces under Joab put down the insurrection and Absalom was slain. When the news of his son's death reached David his grief was unrestrained. In the whole range of Biblical events there is no instance of deeper human sorrow than burst forth from David at this time: "O Absalom my son, my son! Would that I had died for thee!" Joab could not understand such grief. To him Absalom's death was a fitting thing. But David was a father as well as a king.

THIRD PERIOD

2 Sam. 19—1 Kings 2.11; 1 Chron. 20—29

I. Sedition and War.

1. The return to Jerusalem.
2. Sheba's sedition.
3. A state of famine.
4. War with the Philistines. David's victory.
Psalm of thanksgiving.

II. Sin and Sorrow.

1. David's error in numbering the people.
2. Adonijah's attempt to seize the throne.
3. Solomon crowned king.

III. David's Last Days.

1. Labors in behalf of the Temple.
2. His charge to Solomon.
3. Death of David.

What was David's last great error?

Following the events outlined under the first head of the analysis David made the mistake of numbering the people. That this was a serious error is seen from the manner in which it was reprov'd and the heavy penalty imposed. When the people were numbered when they left Egypt and at the close of the wandering it was by Divine appointment. But not so in the present instance. Evidently this was a matter in which the nation had definite instruction, which was violated.

In what David's sin consisted relative to the spirit in which he acted, and the impulse by which he was moved, it is difficult to say. It was severely punished. David, no more than Moses and Aaron, could sin with impunity.

How was the crowning of Solomon precipitated?

Another attempt was made to seize the throne, this time by David's son Adonijah, aided by Joab. David was getting on in years. Solomon

had been selected as his successor. Joab was probably influenced by the fact that his position in the kingdom would be better secured and he would have a firmer hold upon the reins of government by helping Adonijah to the throne. Before these plans could be executed David was informed regarding them and at once had Solomon anointed king. It was left to the latter to deal with the usurper and Joab.

What great work, dear to the heart of David, was he permitted to perform?

He was permitted to secure the site of the Temple, Mount Moriah, from Arunah, to organize the contributions of the people and have a part in preparing the service of the Temple. The priests were divided into twenty-four courses. The largest part of the Levites, 24,000, were assigned to the service of the house of God. The number appointed as singers was 4,000 who were skillfully trained. The pattern for the Temple was divinely revealed to David.

It only remained for David to give his dying charge and counsels to his son and successor. He was a faithful instrument of Jehovah and one of the greatest souls in the history of Israel. He brought under his dominion that great section stretching between Palestine and the Euphrates, so that the Jewish territory included what was originally given in the promise to Abraham (Gen. 15.18). His great work consisted in securing national centralization in Jerusalem and the firm establishment of the kingdom.

REIGN OF SOLOMON

Solomon came to the throne of a united and well established kingdom. David the warrior and wise administrator created for his son the conditions that contributed to a period of peace, prosperity and glory during which time Israel rose to distinction among the nations.

We are not to think of this nation, even in these palmy days, as a world-power. It was not designed that she should become anything of the kind. She was "called out" and divinely cared for and directed for great spiritual ends, and not for material or political purposes.

We have now come to the closing period of the monarchy. Each of the three reigns occupied about forty years. According to one chronology the monarchy was instituted 1095 B. C. It lasted for one hundred and twenty years and hence ended in 975 B. C.

To the Building of the Temple

- I. Solomon's First Acts. 1 Ki. 2.12—3.15; 1 Chron. 1.1-12.
 - 1. His jurisdiction regarding Adonijah, Joab, Abiathar, Shimei.
 - 2. At Gibeon. His prayer. The things promised.
- II. Solomon's Distinction. 3.16—4; 2 Chron. 1.13-17.
 - 1. His exhibition of wisdom.
 - 2. The material development of his kingdom.
 - 3. His fame as a teacher of wisdom.His prayer answered.

In what essential attitude did Solomon begin his reign?

David was a man of prayer and Solomon seems to have caught the spirit of his illustrious father. At Gibeon he began his eventful reign on his knees. The first thing a king should do is to acknowledge the King of kings.

Solomon had a true appreciation of the great responsibilities laid upon him, a trust to which he felt himself unequal. That very fact would enable him to discharge it more faithfully. The man who feels he is equal to all things is qualified for nothing but failure. It is in this deep humility of spirit that Solomon approached his kingly obligations. He fully realized he was following a great soul who had done great things for Israel and had left the kingdom a great heritage. To follow such a ruler was a great honor, but it was also invested with great responsibilities.

Conscious of his need of adequate qualifications for his royal task, Solomon prayed for wisdom. It is impossible to listen to this earnest petition and not appreciate the humility and sincerity of the petitioner. Thus far the Bible has recorded five great prayers:

- 1. Abraham's intercessory prayer for Sodom.
- 2. Jacob's prayer at Peniel.
- 3. Moses' intercessory prayer for Israel at Sinai.
- 4. David's prayer for pardon.
- 5. Solomon's prayer for wisdom.

In the spiritual life, prayer is as natural, as necessary and responsive as is breathing in the natural life. He who lives without prayer is dead to the spiritual world.

How did God answer Solomon's prayer?

Solomon asked for much; he was promised more. There is so much distrust mixed with prayer that we seem to be afraid that we would impoverish the treasures of God if we received all for which we prayed. The Lord assured Solomon that the wisdom he sought would be granted,

and that the things he did not seek would be added in like measure. How clearly this resembles the statement of Jesus a thousand years later: "Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you."

Building and Dedication of the Temple

1 Kings 5—9; 2 Chron. 2—6

- I. The Compact with Hiram.
- II. The Temple and Its Courts. Temple Furnishings.
- III. Dedication of the Temple.
 1. The Ark of the Covenant.
 2. Solomon's dedicatory prayer.
 3. The sacrificial offerings.
 4. God's covenant with Solomon.

When and by whose assistance did Solomon erect the Temple?

The work was begun about four years after the death of David. It was about seven years in building. It was first necessary to extend the surface of Mount Moriah, where, centuries before, Abraham was commanded to offer Isaac, and thus secure a plateau sufficient for the buildings and courts. These walls, buttresses and sub-structions built up on the sides of Moriah for this level surface still stand. The hill was fortified by a threefold wall.

Workmen and materials were furnished chiefly by Hiram, king of Tyre, who seemed to be a great admirer of David. These supplies and workmanship were paid for in great quantities of wheat. The work was done in such a manner that in the erection of the Temple no tools were employed. It must have been an impressive sight to see this great work proceeding, the quiet unbroken by the sound of a tool, as if to symbolize the operations of grace in rearing the spiritual temple in the human soul.

In what respects were the significance, structure and furnishings of the Temple the same as those of the Tabernacle?

The significance was the same. Each symbolized the visible presence of Jehovah. The two compartments, the holy place and holy of holies, were the same. The holy of holies contained only the ark of the covenant, and the high-priest alone was allowed to enter it. The holy place contained the altar of incense, the candlestick and table of shewbread. The priests only were allowed to enter this compartment.

Before the door of the Temple stood the altar of burnt offering as it did in the outer court of the Tabernacle. The large rock upon which this altar was placed is now inside the Mosque of Omar and is called the "Dome of the Rock."

The Tabernacle was a temporary structure, a tent, adapted to the nomadic life in the wilderness. As a permanent structure on Moriah it was substantially built and had rooms for the use of the priests. It was wainscoted with cedar wood covered with gold.

In the larger national life of the Jews Moriah made possible such great courts as the court of the Gentiles. To this court the Gentiles were admitted, but not to the court of the men of Israel, while the latter were not admitted to the court of the priests, and just as the high-priest was the only one allowed to enter the holy of holies. By these important distinctions Israel was taught the sacredness of these Divine provisions and institutions.

The Solomonic Temple was the greatest architectural work of the nation to the time of the Herodian Temple, and one of the most magnificent structures of the ancient world. The gold and other precious substances expended in embellishing it almost transcends belief. "According to the most moderate computation, the value of the precious metals was about \$600,000,000."

What was the burden of Solomon's prayer of dedication?

It was a remarkable prayer, one of the greatest prayers of the Old Testament. It besought the fulfillment of God's promise to David. It specified the various circumstances in which Israel might be placed and entreates the help and goodness of Jehovah. It recalls the mercies of the past and the many times the defections of the nation had been forgiven, and especially pleads that in any instance in which the people should be guilty of sin that God will deal mercifully with them and grant them pardoning grace. (See "Great Prayers of the Bible.")

The prayer was followed by the last great feature of the dedication, that of the sacrifices in which 22,000 oxen and 120,000 sheep were offered. It may be safely assumed that never was a religious structure dedicated on such a tremendous scale as that of Solomon's Temple. This Temple stood for four hundred years and was then destroyed by the Babylonians.

To what stage do the Temple and its institutions bring Israel in her development?

We saw how David brought the kingdom to National Centralization in the taking of Jerusalem. Solomon now brings it to Religious Centralization. Israel's great distinction lay in her selection for religious ends. The Temple and its institutions represented the great central fact of the nation. To them was communicated the Divine purpose in redemption to be accomplished in Jesus Christ of whom all of these institutions were typical and symbolic.

To this time the nation had been passing through its transitions. In the wilderness its life was nomadic, while it received through Moses the principles upon which it should proceed in achieving its remarkable mission. Under Joshua they came into their inheritance. At the close of the period of the judges they were still suffering from foreign invasions and the ark of the covenant was out of their hands. Under David came a great advance. The ark was brought to Jerusalem, and the kingdom was centralized and firmly established. And now under Solomon that of which the nation was peculiarly representative has been realized—it has become religiously centralized and established, and the peace and prosperity of this reign are typical of Messiah's Kingdom on earth.

Prosperity and Fame

- I. Works of Solomon. 1 Ki. 9.10-28; 2 Chron. 7—8.
 1. A builder of cities.
 2. Measures relating to the levy and navy.
- II. The Nation's Prosperity and Fame of Its King. 1 Ki. 10; 2 Chron. 9.1-28.
 1. A teacher of monarchs.
 2. Solomon's universal fame.
 3. Palmy days of Israel. Amazing prosperity.

How did Solomon develop the wealth and prosperity of the kingdom?

Solomon exhibited remarkable talents as a financier. In behalf of the material interests of the kingdom he displayed unusual ability. Prior to this time we hear very little of the intercourse of the nation with other nations commercially. This was the great commercial period of Israel. In his dealings with Hiram he constructed a fleet of merchant ships, having the assistance of the Phoenicians who were famous on the sea. Israel had never been a maritime people; in fact, they feared the sea. From various lands riches poured into the country until, it is said, silver became as stones in Jerusalem. For the first time in its history

luxury abounded and prosperity filled the king's coffers. It is this condition that necessitated the instructions of the book of Proverbs and makes clear much that we read in Ecclesiastes.

Solomon married a daughter of Pharaoh. Horses were brought to him from Egypt. Gold, silver, ivory, apes, peacocks and algum-wood were brought from Ophir and Tarshish. The report comes to us just at this time that the investigators in Jerusalem have discovered this Egyptian wife of Solomon, and that buried with her is a statement written by Solomon giving the facts of her death in which she drank the poisoned wine that her father intended for Solomon, and thus sacrificed her life for her royal husband.

Solomon was a builder. He built Tadmor which, since the time of the Romans, is known by the name of Palmyra. This city arose in the Syrian desert about one hundred and forty miles north-east of Damascus. Baalath or Baalbec was another city he built or improved. It is celebrated for its ruins. He built many other cities both in the ancient territory of Palestine and in the more extended empire of which he was monarch.

In what manner did Solomon become famous among the nations?

By this new commercial activity the name of Solomon was introduced to other lands. The prosperity that had come to his kingdom was reported by those who had witnessed it, and the king's wisdom had likewise been declared. Palestine took on a prominence among the nations.

Deeply stirred by these reports the Queen of Sheba undertook a long journey to see if these things were actually so, and to meet the man who held the first place for wisdom among the sovereigns of that day. She brought the best in spices, gold and precious stones her land could give, and sought instruction from the king. What she saw and heard so overwhelmed her that it is said "there was no more spirit in her." Not only did the facts justify the reports, but she declared that the half had not been told, and to Solomon she said, "Thy wisdom and prosperity exceed the fame which I heard."

Whether her statements relative to Jehovah were spoken as the people of one religion would speak of the deity of another, or had received true instruction in the religion of Israel and had accepted the God of Israel, we cannot know; but one thing is certain: Solomon had a glorious opportunity to instruct her in these sacred truths, and to win her to an acceptance of his God and His grace.

The same was true of many others from far and near who, we are told, "sought the presence of Solomon, to hear his wisdom which God had put in his heart." These visits brought munificent gifts of silver, gold, raiment, spices, horses. Let us hope that when they returned to their own lands that they carried back instructions in Divine truth, in the redeeming purposes of the God of Israel, compared with which their own costly gifts would be as nothing.

Solomon's Apostasy

- I. The Nature of His Defection. 1 Ki. 11.1-8.
 1. His pagan wives and concubines.
 2. Turned him in the way of idolatry.
 3. In building temples of idolatry.
- II. Solomon Under Judgment. 1 Ki. 11.9-40.
 1. The kingdom to be divided.
 2. Solomon's troubles with Hadad and Rezin.
 3. Attempts to slay Jeroboam who escapes to Egypt.

How can we explain the great moral and spiritual change in Solomon's life?

1. The nature of the change.

Solomon's apostasy appeared in three forms. First, he became entangled with women of idolatrous nations—Moabites, Ammonites, Edomites and Hittites, and had also married the daughter of Pharaoh. Second, he committed himself to their idolatrous worship and forgot God. Third, he encouraged idolatry by building pagan temples for his concubines, and, in sight of the Temple, established what was an abomination to Jehovah.

The Israelites had been warned against affiliation and entering into marriage relations with these nations. During David's time the nation was free from this abomination. And now at the height of its glory Israel is called upon to witness a spectacle never before known in its history—the head of the nation committed to idolatry. The patriarchal heads of the race never did that. Moses and Joshua were never guilty of that sin. The great judges from Othniel to Samuel were true to Jehovah. Saul, with all of his mistakes, did not have this sin laid to his charge. David held his heart and kingdom Godward. Solomon was the first monarch of Israel, and the first of her great leaders, to do the thing against which they had always been scrupulously warned by Jehovah. Such apostasy became as hideous as his wisdom had been glorious.

2. It appeared in the midst of his prosperity.

It is difficult to say how directly the two were related. Great luxury is apt to be attended with great vice. It affords liberty and opportunity, of which our fallen nature, in its self-indulgence, will strive to take advantage. Ease, prosperity, everything taking on the hue and glitter of gold, can start the forces of evil that do not spring from moderate circumstances.

Everything came to the hand of Solomon. The world acknowledged him. His ships brought him fabulous wealth until silver was the cheapest thing in Jerusalem. In this maze and whirl of riches and luxury he brought scores of concubines from pagan nations as from them came his gold. Exposed to the world he became exposed to its vices. His opportunity to hold high before all the world the glory of Jehovah and the pure religion of Israel became the opportunity to hold high carnival with the idolatry and vice of these peoples. His wives stole his heart, and the wise man became the weak and foolish apostate, the play-thing of women who filled his court. Thus does the Bible set forth in all its viciousness the sin of polygamy.

3. The strange fact is, that this defection most probably belonged to later years.

At the beginning of his reign, looking into the face of Jehovah at Gibeon, he brought to God the burden of his young heart and entreated Him for wisdom, to walk and act aright before the people. He reared the Temple and offered one of the greatest prayers of the Bible. And now, at least some considerable time after these earlier events, we find him deep in his apostasy openly fostering idolatry. It exhibits the natural perversity of the human heart, and shows how those, great in understanding and wisdom, endowed with unusual qualifications, can, contrary to all the admonitions of clear judgment and an enlightened conscience, as well as the admonitions of Jehovah, barter the eternally pure and priceless for the sordid, sensual, impure and unholy.

What judgment was pronounced upon this apostasy?

That the kingdom should be divided and the house of Solomon should hold the throne of Judah alone, and the latter for the sake of David. God is no respecter of persons. Moral and spiritual laws cannot be violated with impunity. Moses and Aaron were denied the privilege of entering Canaan, the sword did not leave David's house and Solomon's sin divides the kingdom.

Solomon, unlike David, had no battles to fight, no caves in which to hide, no foes to subdue. The conflict into which he was brought with

Hadad and Rezin was punishment for his sin, and were not struggles such as David encountered in vanquishing the enemies of Israel.

No man was so well qualified to write the book of Ecclesiastes. He drank from all the springs of passion, vice, luxury and knowledge. The record of his death contains no word of eulogy, nor is he afterwards referred to in any such terms as Jehovah referred to David. The only intimation we have of his return to God and true spiritual appreciations is what is supplied by Ecclesiastes which, no doubt, was written towards the close of his life.

Solomon's reign brought the monarchy to a close, a period of about one hundred and twenty years. It began with a sinful demand of the people and ended in judgment. The glory of Israel's national life has passed away and, broken asunder, she will continue as two independent states, Judah and Israel.

DIVISION OF THE KINGDOM

JUDAH

B.C. 975

One Continuous Dynasty

FIRST PERIOD

Rehoboam—17 years.
Abijam—3 years.
Asa—41 years.
Jehoshaphat—25 years.

SECOND PERIOD

Joram—8 years.
Ahaziah—1 year.
Athaliah—6 years.
Joash—40 years.
Amaziah—29 years.
Uzziah—52 years.
Jotham—16 years.
Ahaz—16 years.
Hezekiah—29 years.
Prophets—
Joel, Isaiah, Micah.

THIRD PERIOD

Manasseh—55 years.
Amon—2 years.
Josiah—31 years.

FOURTH PERIOD

Jehozah—1 year.
Jehoiakim—11 years.
Jehoiachin—3 months.
Zedekiah—11 years.

Length of the Period—86 years.
18th year of Rehoboam.
20th year of Rehoboam.
4th year of Ahab. First Great Revival.

Length of Period—197 years:

5th year of Jehoram.
12th year of Jehoram:
13th year of Jehoram.
7th year of Jehu.
2nd year of Jehoash.
27th year of Rehoboam II.
2nd year of Pekah.
17th year of Hoshea.
3rd year of Hoshea.
Second Great Revival.
Fall of Israel in 6th year of Hezekiah.

Length of Period—88 years.

Longest reign of Judah.

Third Great Revival.
Prophets—Zephaniah, Jeremiah.

Length of Period—23 years.

Ripe for Judgment.
Beginning of Captivity—B.C. 606.
Fall of Judah—B.C. 586.
Prophets—Jeremiah, Habakkuk.

Carried to Babylon

ISRAEL

Nine Dynasties

FIRST PERIOD

Dynasties 1-3
Jeroboam—22 years.
Nadab—2 years.
Baasha—24 years.
Elah—2 years.
Zimri—1 week.

Length of Period—50 years
Shechem the capital
2nd year of Asa
3rd year of Asa
26th year of Asa
27th year of Asa
Idolatry firmly rooted

SECOND PERIOD

Dynasty 4
Omri—12 years.
Ahab—22 years.
Ahaziah—2 years.
Jehoram—12 years.
The Prophets—
Elijah and Elisha.

Length of Period—48 years
27th year of Asa
38th year of Asa
17th year of Jehoshaphat
18th year of Jehoshaphat
Samaria the Capital
Idolatry Rampant

THIRD PERIOD

Dynasty 5
Jehu—28 years.
Jehoahaz—17½ years.
Jehoash—16 years.
Jeroboam II—41 years.
Zechariah—6 months.

Length of Period—103 years
1st year of Athaliah
23rd year of Joash
37th year of Joash
15th year of Amaziah
38th year of Uzziah
Prophets—Hosea, Amos, Jonah
Idolatry slightly checked

FOURTH PERIOD

Dynasties 6-9
Shallum—1 month.
Menahem—10 years.
Pekahiah—2 years.
Pekah—20 years.
Hoshea—9 years.
Prophet—Hosea.

Length of Period—41 years
39th year of Uzziah
39th year of Uzziah
50th year of Uzziah
52nd year of Uzziah
12th year of Ahaz
Fall of Israel—B.C. 722

CAPTIVITY

Carried away by Assyrians

Part Four

THE KINGDOM DIVIDED

THE KINGDOM OF ISRAEL

In the analysis of this period the two kingdoms are considered separately instead of being carried together as they are in the books of Kings and Chronicles. This method is conducive to clearness and simplicity, while the essential relations these kingdoms sustained to each other will be indicated without adding confusion.

One of the difficulties attending the reading of the history of these kingdoms is that the record becomes something of a jumble to the average person, as he finds himself at a loss to hold the facts apart sufficiently to grasp easily and clearly what belongs to each kingdom. In this respect the careful study of the chart will greatly aid the reader.

Following the death of Saul the kingdom was divided for the brief period of seven and a half years. It was united under David and remained so for over seventy years. A disruption now occurs that separates the tribes into two states for the balance of their history. In certain respects they stand out in striking contrast to each other.

In this situation the nation faced a new crisis. The Messianic nation is no longer a unit. Their interests will never again be the same. Animosities will spring up, there will be war between them and each will go its own way. They will cease to have in common religious interests since the Temple and its institutions are in Jerusalem where the priests will continue to function. Politically and religiously a radical change occurs in this critical moment of national disruption. It is a new crisis in the nation's life. We consider first the Kingdom of Israel.

FIRST PERIOD

I. The First Dynasty.

1. Reign of Jeroboam. 1 Ki. 12.25—14.20; 2 Chron. 10.12-19; 12—13.20.
2. Nadab. 1 Ki. 15.25-28.

II. The Second Dynasty.

1. Baasha. 1 Ki. 15.28—16.7; 2 Chron. 16.1-6.
2. Elah. 1 Ki. 16.8-10.

III. The Third Dynasty—Zimri. 1 Ki. 16.10-20.

What caused the disruption, and what was the length of this first period?

Solomon had appointed Jeroboam as a sort of lieutenant over the northern tribes. The prophet informed the latter that because of Solomon's apostasy ten tribes would form a separate kingdom. When this was reported to Solomon he tried to kill Jeroboam, who made his escape by fleeing to Egypt and was protected by Shishak.

The coronation of Rehoboam, son of Solomon, took place at Shechem. A delegation headed by Jeroboam demanded that the burdens imposed by Solomon be lifted. Rehoboam not only refused the request but declared he would inflict still greater burdens. This foolish attitude so incensed Jeroboam and his followers that they immediately revolted and formed the northern kingdom known as "Israel," as distinct from the southern kingdom known as "Judah." The tribe of Benjamin and the Levites adhered to Judah.

In several respects the history of Israel differs from that of Judah. It existed for a much shorter period. Its nineteen kings represented nine dynasties as contrasted with the one dynasty of Judah. There were no godly men on the throne of Israel. There were no religious revivals. Idolatry took root at once and continued to the end.

During this first period of fifty years five kings were on the throne who represented three dynasties. Note by the chart that the reign of Asa of Judah was nearly as long as this entire period. He was contemporary with the five kings since he came to the throne two years before the end of Jeroboam's reign.

What was the capital of Israel, and what was the effect of Jeroboam's reign?

Shechem was made the capital. It was located in the valley between Gerizim and Ebal, and on the northern side of Gerizim. Jeroboam was a man of considerable administrative ability. This, and the fact that the message sent him by Ahijah that ten tribes would revolt, and that he would be the leader of Israel, indicated that he should be placed on the throne.

One of his first acts was the rejection of the God of Israel in setting up two idols, golden calves, one at Bethel and one at Dan. The object of this impious step was to keep the people from going to Jerusalem to attend the religious seasons which might have the effect of weakening their allegiance to him. The people were required to gather at these points once a year.

By this idolatrous procedure Israel, at the very beginning of her career, had her course shaped in sin. A priesthood was appointed to have charge of this pagan system. How often we read the declaration, "Jeroboam, the son of Nebat, who made Israel to sin."

What is the history of the Second Dynasty?

1. Nadab was slain by Baasha and the throne passed from the house of Jeroboam. Baasha reigned for twenty-four years. His wars with Asa of Judah were designed to prevent communication between the two kingdoms. Asa bribed the Syrian king Ben-hadad to assist him in this conflict.

2. After reigning two years Elah was murdered by Zimri. This brought to an end the house of Baasha.

How long was the Third Dynasty, and what was the state of Israel at its close?

Zimri reigned one week. Besieged by Omri, a claimant of the crown, he set fire to the palace and perished in its ruins.

This first period of sin and crime firmly rooted Israel in idolatry and started her on her downward course to her inevitable doom.

SECOND PERIOD—FOURTH DYNASTY

- I. Omri. 1 Ki. 16.16-28.
- II. Ahab. 1 Ki. 16.29—22.50; 2 Chron. 18.
 - 1. His extreme wickedness.
 - 2. Influence of Jezebel in establishing idolatry.
 - 3. Labors of Elijah the prophet.
- III. Ahaziah. 1 Ki. 22.51; 2 Ki. 1.1-16.
 - Elijah's judgment and prophecy.
- IV. Jehoram. 2 Ki. 1.17—9.26; 2 Chron. 22.1-9.
 - 1. Translation of Elijah.
 - 2. Labors of Elisha.
 - 3. Anointing of Jehu, close of the period.

What change was introduced by the head of the new dynasty?

There were four kings of the house of Omri. Note by the chart that this dynasty extended a few years beyond the first period of Judah. It began when Asa started his religious reformation in Judah.

A new order of things appeared. The capital was removed by Omri to Samaria. This oval hill, which rises to the height of 300 feet, is almost in the center of a basin about five miles in diameter. A better site for

the capital could not have been selected. It was "the crown of pride" at the head of the fat valley (Isa. 28.1-4).

In the Assyrian inscriptions the name of Omri is the one name of Israel with which they were most familiar. These state that he established the capital at Samaria, thus confirming the Biblical record. Omri pursued the idolatrous course of his predecessors.

Into what depths of iniquity did the next reign plunge Israel?

Ahab followed his father and reigned for twenty-two years. And now began a period of such unbridled iniquity and crime that its Satanic character made it the outstanding era of the kingdom's history. It gave Israel a terrible impulse towards its final doom.

In this moral and religious degeneracy Jezebel, wife of Ahab, was the moving influence. She was the daughter of the neighboring king of Phoenicia and a fanatical promoter of the Phoenician worship of Baal. She was the "Bloody Mary" of her day, and is also called "the Lady Macbeth of Israel."

Who appeared in the midst of these frightful conditions?

It was the prophet Elijah, a great man with a stirring message. We heard of prophets before this time, but with Elijah we are more specifically introduced to this new order of things, the prophetic office. He entered upon a conflict that was to continue throughout his life. "Had it not been for him whom God raised up to display the banner of truth in these evil days, the cause of pure religion would have utterly perished in the kingdom of Israel."

Compelled by Ahab to flee for his life he came to the vicinity of Zidon (Sidon), the headquarters of the worship of Baal, and saw the working of that detestable system which Ahab and Jezebel were now establishing in Israel on the ruins of the pure worship of Jehovah.

There were two events in which Elijah was especially prominent during this reign.

1. The scene on Mount Carmel.

Returning from Zidon he challenged the priests of Baal to meet him on this mount to determine by a decisive test whether Jehovah or Baal was the true God. In this remarkable contest the claims of the true God were vindicated in an astounding manner. The cries and appeals to Baal were a dismal failure, while the fire from heaven licked up the sacrifice and altar and the people were compelled to cry out, "Jehovah, he is God."

Instead of this marvelous divine manifestation causing Jezebel to pause and consider, the defeat and death of the prophets of Baal roused her to such furious rage that Elijah was forced to flee for his life. He went to Horeb where, six hundred years before, this spot witnessed the mighty exhibitions of Jehovah in giving the Law.

2. The death of Naboth.

The attention of Ahab was directed to the defense of his kingdom when Ben-hadad, king of Syria, demanded the entire submission of Ahab. He was defeated, but the next year he returned and a decisive battle was fought in the plain of Esdraelon in which the Syrians were completely defeated.

The Lord directed Elijah to return to Damascus at which time he found Elisha. Ahab coveted the vineyard of Naboth which the latter would not sell. Jezebel was easily equal to the situation by plotting the death of Naboth by false charges and false witnesses in which she succeeded. Elijah was divinely commissioned to meet Ahab to pronounce upon him and Jezebel the judgment that would fall upon them, which was fulfilled.

In his next conflict with Ben-hadad Ahab was slain. It was during this reign that Jehoshaphat of Judah made the mistake of forming an alliance with this godless monarch that bore evil fruit for Judah during the second period.

What were the great scenes in which Elijah and Elisha now figured?

For fourteen years, comprising the reigns of Ahaziah and Jehoram, the last two kings of the Fourth Dynasty, these two prophets were brought into intimate relations with the affairs of Israel.

Ahaziah, son of Ahab, was a faithful follower of his father in his idolatrous practices. Elijah was commissioned to denounce him and the king attempted to seize him. Two companies of men on two occasions were consumed by fire, and Elijah was secure in God's protection.

Ahaziah reigned but two years. As Elijah told him, he did not recover from his sickness. It was probably in the first year of his reign that the Moabites rebelled and Mesha, their king, threw off the yoke of Israel (2 Ki. 3.4, 5). Light has been thrown on this event by what is known as "the Moabite Stone" which was found in the land of Moab. The facts of this revolt were inscribed on this stone. It seems that Omri had oppressed these people which was continued by Ahab. Then they rebelled. Mesha defeated the garrisons Israel had placed in various towns and recovered the territory. He then rebuilt the cities of his land that had suffered during this oppression and strengthened his fortifica-

tions. Thus we see how this record, cut into this stone, confirms the Biblical account.

It was in the reign of Jehoram, the brother of Ahaziah, that Elijah's work was consummated by one of the greatest events in Old Testament history. He seems to have been with Elisha near Gilgal, for some time, directing the schools of the prophets. God sends them to Bethel. Elisha is informed that Elijah is to be taken from him. They go to Jericho. The river of Jordan is parted by the mantle of Elijah. Elisha is asked to make a parting request, and he asks for a double portion of the spirit of his master. They climb to the top of Nebo, the mount from which Moses centuries before viewed the land and died. Sons of the prophets had gathered to witness what was to take place. As they waited and talked there appeared the chariot and horses of fire and Elijah was borne away.

This is the second instance of the kind set forth in the Bible, the first, the translation of Enoch, in the Antediluvian age, and now Elijah at the beginning of the Prophetic Age. The next such instance will be at the beginning of the Christian Age, and at the end of that age and the beginning of the glorious Millennial Age, Paul declares that "we which are alive and remain shall be caught up" (1 Thes. 4.15-17). After the lapse of nearly nine hundred years this translated Elijah appeared with Moses on Hermon in the transfiguration of our Lord, who in a short time would consummate His earthly work by His Ascension.

Following the taking of Elijah, Elisha becomes the prominent figure in Israel. During the reign of Jehoram Israel, Judah and Edom combined in a conflict with Moab. Elisha was miraculously used in procuring water. Moab was defeated. Elisha made tours through the country trying to revive the spirit of godliness and performed miracles of mercy.

One of the outstanding instances of this time was Elisha's relations with Naaman, the Syrian military commander, a leper, who was directed to Elisha by the maid in his home, who had been taken from her home in Israel. It is an interesting story. But the skeptical Naaman met Elisha's conditions, was cured of his leprosy and declared that the God of Israel was the true God.

Israel is again at war with Syria and through Elisha the Syrians are smitten with blindness and were led astray. Then came Ben-hadad with a great force and besieged Samaria. The famine in the city was awful. For this Jehoram blamed Elisha and threatened him with death, but the prophet quietly declared that the next day they would have food in abundance. In the night the Syrians were seized with a panic and fled, leaving their supplies.

At Damascus Elisha was received with unusual honors. Naaman had spread the facts of his work. Elisha informed Ben-hadad that his end was near, that Hazael would succeed him, and the next day he was killed by Hazael who seized the crown.

At this point we lose sight of Elisha who seems to have retired and at an advanced age died in the reign of Joash. It will be noted that these two great prophets, unlike those that followed, left no writings, and also that they uttered no predictions that were not fulfilled during their own time. Their great work had to do with the existing conditions in Israel in striving to check the wickedness of the most godless period of the kingdom, and turn the people to Jehovah.

THIRD PERIOD—FIFTH DYNASTY

- I. Reign of Jehu. 2 Ki. 9.30—10; 2 Chron. 22.7-9.
 - 1. Extermination of the house of Ahab.
 - 2. The brethren of Ahaziah slain.
 - 3. Slaying of the prophets of Baal.
- II. Jehoahaz. 2 Ki. 13.1-9.
 - The burden laid upon Israel.
- III. Joash. 2 Ki. 13.10-25.
 - 1. The prophecy and death of Elisha.
 - 2. The prophecy fulfilled.
- IV. Jeroboam II. 2 Ki. 14.23-29.
 - 1. The longest reign in Israel.
 - 2. The service rendered Israel.
 - 3. The prophets of this period.
- V. Zachariah. 2 Ki. 15.8-12.

What is the distinction of Jehu in Israel's history?

With this reign Israel entered upon the longest of the four periods—about one hundred years. Jehoram became involved in a new war with Syria. He was wounded and was laid up at Jezreel. His cousin, Ahaziah king of Judah, came to see him.

While Jehu, Jehoram's captain, was conducting operations at Ramoth-gilead, a son of the prophets was commissioned to anoint him king and commanded him to destroy the house of Ahab. He did so with bloody zeal. Jezebel, whose influence and deeds of wickedness had been so ruinous, was slain and devoured by the dogs. Priests and worshipers of Baal were confined in a temple and destroyed. Thus idolatry received a check.

Jehu came to the throne and for his work in bringing to an end the sinful house of Ahab he was promised an extended period for his dynasty.

This was fulfilled. It will be noted that Athaliah, daughter of Ahab and Jezebel, was on the throne of Judah when Jehu came to the throne.

What service was rendered Israel by Jeroboam II, and what prophets belong to this period?

The reign of Joash brought Israel considerable advantage in its conflict with Syria. It was his son, Jeroboam II, who brought Israel to a state of prosperity in which much of its former splendor was recovered.

While idolatry received a check which arrested for a time the fall of the kingdom, Jehu disregarded the will of Jehovah. The worship of Baal was abolished, but the worship of the calves at Dan and Bethel was revived so that the evil work of Jeroboam I was perpetuated.

It was during the time of Jeroboam II that three of the Minor Prophets arose in Israel. These should be studied in this connection. It was during this general period when Judah and Israel became independent states that this body of great men, the Major and Minor Prophets, among the greatest souls of Hebrew history, came upon the stage of action.

In the northern kingdom idolatry was so deeply rooted "it was necessary to have a great catastrophe, an overwhelming judgment, that would all but consume the nation." The prophets now raised up during the long reign of Jeroboam II were prophets of judgment. Jonah, the first of these prophets, appeared during the reign of Joash (2 Ki. 14.25), and was probably a pupil of Elisha. What he predicted relative to the enlargement of Israel's dominions was fulfilled in the time of Jeroboam II.

To set before Israel a great object lesson Jonah was sent to Nineveh to proclaim the destruction of that city in forty days. Their repentance, which saved the city, was designed to rebuke Israel that had forsaken Jehovah while a pagan city responds to the call of a prophet of Israel. It was also designed to teach Israel that an overwhelming judgment will crush her unless she heeds the voice of God.

Another great prophet of this period was Amos. He belonged to the kingdom of Judah, but prophesied for Israel. He came to Bethel; he denounced the corruption of Israel and predicted the destruction that would overtake the kingdom.

It was also during this reign that the prophet Hosea arose whose labors continued to the time of the last king of Israel, a period of sixty years. He draws a vivid picture of the profligacy and degeneracy of the kingdom. It is quite evident from the representations of Hosea that idolatry was again rampant and had universal sway.

While these prophets uttered their sweeping denunciations and declared the coming doom, there are allusions to a future restoration. This, however, is more strikingly set forth by later prophets who are more specific in their portrayal of the coming Messiah and the glory of the restored Israel.

FOURTH PERIOD

- I. Sixth Dynasty. 2 Ki. 15.13-15.
Shallum reigned but one month.
- II. Seventh Dynasty.
 1. Menahem. 2 Ki. 15.16-22.
An Assyrian invasion under Pul.
 2. Pekahiah. 2 Ki. 15.23-26.
- III. Eighth Dynasty, Pekah. 2 Ki. 15.27-31.
Invasion of Tiglath-Pileser II.
- IV. Ninth Dynasty. 2 Ki. 17.1-23.
 1. Hoshea, last king of Israel.
 2. Fall of Israel. Carried into captivity by the Assyrians.

What were the leading features of this closing period of Israel?

1. With the exception of Pekahiah all of the kings of this period were murderers. The period lasted for about forty-one years during which time the pernicious practices denounced by the prophets increased from reign to reign. Israel was making rapid strides to her doom. She was ripe for judgment.

2. Prior to the fall of the kingdom Assyrian invasions occurred. This country was the instrument employed for the punishment of Israel. What had been predicted by the prophets is being rapidly fulfilled. Jehu paid tribute to Shalmaneser II.

During the reign of Menahem, Pul invaded Israel. To buy off this king, Menahem levied upon each of the wealthy men of Israel a tax of fifty shekels of silver. The next invasion occurred during the reign of Pekah by Tiglath-pileser who captured much of the country and carried away many captives. This invasion was brought about through Ahaz, king of Judah, who enlisted the help of the Assyrians against Pekah and Rezin, king of Syria.

When and why did Israel fall?

In the reign of Hoshea, Shalmaneser IV threatened Israel and Hoshea agreed to pay tribute. After a time this was withheld, and when it was discovered that he had secured the promised aid of So, king of

Egypt, Shalmaneser invaded Israel, threw Hoshea into prison and besieged Samaria. At the end of three years the city fell, the people were carried into Assyria and the kingdom of Samaria was occupied by strangers brought from Assyrian dominions.

Thus after two hundred and fifty years of the most flagrant defiance of the God of Israel who had selected this people as a chosen race, after this long period of the most debasing idolatry, sin and crime, the judgment announced by the prophets fell with crushing force. This occurred 722 B.C. The kingdom was never restored, but as surely as God declared they would be scattered, and it was so, so surely will His gracious promise of their restoration be fulfilled.

KINGDOM OF JUDAH

The independent existence of Israel and Judah began simultaneously after the death of Solomon and under the conditions set forth at the beginning of the preceding study of Israel. In Judah, however, different conditions prevailed. From Jeroboam to Hoshea was a steady moral and religious decline. In Judah it was otherwise. Idolatry appeared and flourished during each period, but in three great instances the nation was halted in its descent and carried to firmer ground by the three godly kings who prolonged the life of Judah by these moral and spiritual restorations.

Thus it was that Judah continued for about a century and a half after the fall of Israel. It is Judah that is to bring forth the Messiah. After all the vicissitudes of this chosen race, only this small portion is to be considered from this time forth. Bound up in this little kingdom are the eternal hopes of the human race, and it is this fact that invests our study of Judah with deepest interest and the most vital importance.

FIRST PERIOD

- I. Rehoboam, 1 Ki. 12.1-25; 14.21-31; 2 Chron. 10—12.
 1. Precipitated the disruption.
 2. Priests and Levites allied with Judah.
 3. Invasion of Shishak of Egypt.
 4. Rehoboam's cities and defences.
- II. Abijam, 1 Ki. 15.8; 2 Chron. 13.
 1. Moral declension.
 2. Conflict with Jeroboam.
- III. Asa, 1 Ki. 15.9-24; 2 Chron. 14—16.
 1. His long reign.
 2. Good influence of first part of his reign.

3. His league with the Syrians.
 4. His defection reproved.
- IV. Jehoshaphat, 1 Ki. 22.41-50; 2 Chron. 17—20.
1. Improved Judah's conditions.
 2. Alliance with Ahab.
 3. First Great Revival.

What thing of religious importance occurred at the beginning of this period?

The circumstances of the division of the kingdom have been considered in connection with Israel, our preceding study. For the length of each period and of each reign, see the chart.

The priests and Levites who occupied sections in the northern districts came to Judah. Judah had the religious advantage of having the Temple and the service of the priests. These did not keep her from falling into idolatry during the reign of Rehoboam. The abominations of idolatry were indulged. It is in this connection we are told of the invasion of Shishak, king of Egypt, who carried away the treasures of the Temple. The beginning of Judah's religious decline was synchronous with that of Israel. The many wives of Rehoboam had the same bad influence upon him as was true of the wives of Solomon.

What was good and bad about the reign of Asa?

The first part of his long reign was devoted to the moral and religious reformation of Judah. When Baasha, king of Israel, began to build Ramah as a defense against Judah, Asa's faith seemed to suffer a decline in forming a league with Ben-hadad, king of Syria. For this Asa was severely reproved by Hanani (2 Chron. 16) whom the angry Asa imprisoned.

What accrued to Judah through the reign of Jehoshaphat?

When he took the throne Ahab and Jezebel were holding high carnival in Israel. In entering into an alliance with Ahab he may have felt that it would bring the two kingdoms into closer relations and this would exercise a detaining influence upon the sinful excesses of the sister kingdom. But the most pious and sincere motive would not justify such an alliance. This was reproved by the prophet Jehu. It was necessary that Judah be separated from the rampant idolatry of Israel.

How was the first great religious reform prosecuted?

It was begun by Asa but was carried out by Jehoshaphat. It stands out in striking contrast to the state of apostasy in Israel. He secured the cooperation of the Levites thus putting to work those who were divinely consecrated to the Lord's service. Established institutions of God's appointment were duly engaged. The methods of Jehoshaphat laid the foundation of this new awakening and religious reconstruction by the system of instruction he instituted. He made a missionary tour and the revival swept over the land. There were no revivals in Israel.

SECOND PERIOD

- I. Jehoram, 2 Ki. 8.16-24; 2 Chron. 21.
 - 1. Son-in-law of Ahab and Jezebel.
 - 2. Revolt of the Edomites.
 - 3. His criminal career.
- II. Ahaziah, 2 Ki. 8.25—9.25; 2 Chron. 22.1-9.
Friendly relations with Israel.
- III. Athaliah, Wife of Jehoram.
Tried to destroy all the seed royal of Judah.
- IV. Joash, 2 Ki. 11—12; 2 Chron. 22. 10-24.
 - 1. Defeated Edomites and served their gods.
 - 2. Influence of Jehoiada, the high-priest.
 - 3. Apostasy punished.
- V. Amaziah, 2 Ki. 14.1-20; 2 Chron. 25.
 - 1. Defeated the Edomites.
 - 2. Defeated by Israel; Jerusalem looted.
- VI. Uzziah, 2 Ki. 14.21,22; 15.1-7; 2 Chron. 26.
 - 1. Long reign and qualifications.
 - 2. Material achievements.
 - 3. Sin and punishment.
- VII. Jotham, 2 Ki. 15.32-37; 2 Chron. 27.
- VIII. Ahaz, 2 Ki. 16.1-20; 2 Chron. 28.
 - 1. His idolatry punished.
 - 2. Alliance with Assyria. The tribute.
- IX. Hezekiah, 2 Ki. 18.1-20; 2 Chron. 29—32.
 - 1. Assyrian invasion.
 - 2. His life prolonged.
 - 3. Second Great Revival.

Under what influence was Judah brought at the beginning of the second period?

With Jehoram Judah entered upon her longest period—nearly two hundred years. We have noted the mistake made by Jehoshaphat in his

alliance with Ahab. His son Jehoram became the son-in-law of Ahab and Jezebel. We can easily imagine that the influence of his wife Athaliah would be the same as that of her mother upon Ahab. Her Phoenician idolatry would be as pronounced.

The kingdom, once more, started on its downward course. Each period began in a state of idolatry and ended with an attempt at reformation, excepting the last period.

How did Athaliah figure in the history of this period?

She followed her son on the throne. At this time Jehu was anointed and commissioned to destroy the house of Ahab. She held the throne for six years and to make her position secure she slew the heirs to the throne. One heir, Joash, escaped. He was a son of Ahaziah, and hence was her grandson. A revolution brought him to the throne. Under Jehoiada, the high-priest, he maintained the institutions of Judah, but upon the death of Jehoiada he committed himself to idolatry. Hazael, king of Syria, besieged Jerusalem. Joash suffered great physical affliction and was slain by his servants.

It was during the life of Jehoiada that Joash instituted repairing the Temple. It had been damaged by the sons of Athaliah and was dedicated to the worship of Baalim.

What was the state of things from the death of Joash to the time of Hezekiah?

1. Amaziah was soon committed to idolatry. He defeated the Edomites. He brought their gods to Jerusalem and encouraged the worship of them. He was defeated by Joash, king of Israel, who looted the Temple.

2. Uzziah came to the throne when Amaziah was slain by his servants. His reign lasted for more than half a century. He had unusual capacity for administration and military operations. While he served God prosperity attended his reign. In his pride he became reckless. He forgot Jehovah and assumed the functions of the priest. For this presumption he was smitten with leprosy. It was during his reign that the great prophet Isaiah appeared.

3. Jotham, son of Uzziah, inherited some of the talents of his father. The state of religion was lamentable. Pekah, king of Israel, and Rezin, king of Syria, began to conspire against him.

4. In the reign of Ahaz the conspiracy ripened. Under him open apostasy was abounding. Images, high places and altars covered the

land. To these he added the idolatrous practice of burning his children in the valley of Hinnom (2 Ki. 16.3). Divine retribution fell upon him by the terrible defeat inflicted by Israel. He was also harrassed by the Syrians, Edomites and Philistines. In him the period reached its climax in all the heinousness and abominations of idolatry.

What three things made the reign of Hezekiah notable, and with what prophets was he associated?

1. Deliverance from the Assyrian invasion.

It was in the fourth year of Hezekiah that the king of Assyria laid siege to Samaria which lasted for about three years. Israel fell in the sixth year of Hezekiah, 722 B.C. About eight years after the fall of Israel, the fourteenth year of Hezekiah, Sennacherib, king of Assyria, invaded Judah.

This was one of the outstanding events of his reign. Sennacherib was one of the greatest warriors of the ancient era. Hezekiah refused to pay the tribute which his father Ahaz agreed to pay. Having taken the fenced cities of Judah, with a great army Sennacherib marched against Jerusalem. Hezekiah was greatly supported by Isaiah's prediction that the attacking force would be miraculously destroyed. This was fulfilled. A "blast" from the Lord slew in one night 185,000, and Sennacherib fled home a broken man. For the fuller description of this event read the tenth chapter of Isaiah.

2. Hezekiah's sickness and preservation.

About this time the king had an unusual sickness. In answer to Hezekiah's prayer for the prolonging of his life, Isaiah is directed to assure him that fifteen years would be added to his life. He reigned twenty-nine years, hence this must have occurred in the year that Judah was delivered from the Assyrians. As a sign for Hezekiah's assurance, the shadow on the dial retreated ten steps. It is one of the great instances of answered prayer in the Bible.

3. The religious reformation under Hezekiah.

The account is given in Chron. 29—31. When he came to the throne Judah was in a sad state through the pernicious apostasy of his father Ahaz. The Temple had been closed. Hezekiah at once instituted a new order. The priests cleansed the Temple and its services were resumed. He began his reformatory work with the things of the house of God.

It is necessary that we appreciate the measures and methods of Hezekiah in this religious restoration. He began with the fundamentals and on that basis proceeded with his great revival. He was strongly

supported by eminent prophets. Joel, who prophesied during the time of Uzziah, prepared the way, but it was the great prophet Isaiah who must have contributed largely in bringing the kingdom from its awful state back to the recognition of God. Micah belonged to this period and added his great influence. Thus we see how essentially the prophets figured in saving Judah from the state into which she had been plunged by ungodly kings.

In this day of so much religious indifference, the breaking away from the established principles of the Word of God, the disintegrations that have come from "science falsely so-called," the abandonment of sacred things and substitution of things not sound or holy, and sometimes neither sensible nor decent, the growing skeptical tendencies in and out of the Church, in the midst of such conditions we need to get back to Hezekiah and Isaiah to teach us how to return to the fundamentals if we would bring the Church to a higher spiritual level and the world to a thorough-going sense of sin and repentance and acceptance of the atoning work of Christ.

THIRD PERIOD

- I. Manasseh, 2 Ki. 21.1-18; 2 Chron. 33.1-20.
His idolatry.
Taken into captivity. His repentance.
His attempt at reform.
- II. Amon, 2 Ki. 21.19-26; 2 Chron. 33.21-25.
- III. Josiah, 2 Ki. 22—23.30; 2 Chron. 34—35.
 1. Associated with Jeremiah the prophet.
 2. His religious reformation. Third Revival.
 3. Battle of Megiddo. Death of Josiah.

How did the period open, and what was the moral and religious state to the time of Josiah?

1. The two periods of the reign of Manasseh.

It would seem that the reforms of Hezekiah would be continued by his son. The three godly kings were followed by the most ungodly sons. This was the longest reign in Judah. His unspeakable idolatrous practices brought the kingdom to a ruinous state. Groves and images were raised to Baal. The Temple was polluted. His children passed through the fire of Baal. Those who remained true to Jehovah were bitterly persecuted. The great work of his father was undone.

Esar-haddon, king of Assyria, advanced upon Jerusalem to wipe out the disgrace that rested upon his father Sennacherib. No "blast" from the Lord stopped him for he was permitted to take the city and

carry Manasseh to Babylon. While there he came to see the enormity of his sinfulness and became a miracle of divine grace. Given his liberty he returned and labored to undo the evil he had wrought. He discovered, however, that it was much easier to debauch than to reform a kingdom.

2. The sinful reign of Amon. He walked in the worst ways of his father. The havoc he created was mercifully stopped by the work of an assassin after he had reigned two years.

What important event in the early period of Josiah's reign was effective in the third and last religious awakening in Judah?

Josiah was eight years old when he began to reign. In his sixteenth year he exhibited a pious disposition and "he began to seek after the God of David, his father." Four years later he began to uproot the idolatry that infested Judah.

It was while this reform work was proceeding and Josiah was in his twenty-sixth year, that the Book of the Law was found while the Temple was undergoing repairs. The authentic copy of the Law had been lost and was now found by Hilkiyah, the high-priest. The king was profoundly moved by the recovery of the sacred writings when he had read the record of God's dealings with His people. The result was that he gathered the representatives of the people into the Temple and made a solemn covenant to walk in the ways of Jehovah. The Bible is a lost, a sealed book to a vast number of the Christian Church. When they find it by earnest, prayerful study, and it takes hold of their souls, the result is a religious revolution.

As Hezekiah was greatly assisted by Isaiah, so Josiah found in Jeremiah a strong support. This great prophet had come to Jerusalem from the little town of Anathoth. What a service this remarkable man of God must have been to the king in his revival measures.

For the last time Judah has been raised to a higher religious plane. During these three intervals the awful darkness of sin was illuminated by the torch of Divine Truth.

What were the circumstances of Josiah's death?

Pharaoh-necho, king of Egypt, in marching against the nations of the Euphrates had to pass through Palestine. He assured Josiah that he had no hostile intentions. For some reason Josiah undertook to prevent him passing through the land. It resulted in the battle of Megiddo and Josiah was slain. Jeremiah realized the great loss to the kingdom and mourned deeply for Josiah in that a great man had fallen in Judah.

FOURTH PERIOD

- I. Jehoahaz, 2 Ki. 23. 31-34; 2 Chron. 36. 1-4.
- II. Jehoiakim, 2 Ki. 23. 35—24.6; 2 Chron. 36.5-8.
 1. How he succeeded to the throne.
 2. Beginning of Babylonian Exile.
- III. Jehoiachin, 2 Ki. 24. 8-17; 2 Chron. 36.9,10.

The king and 10,000 taken to Babylon.
- IV. Zedekiah, 2 Ki. 24. 18—25.21; 2 Chron. 36.11-22.
 1. Rebellion against Babylon.
 2. Fall of Judah. People carried to Babylon.
 3. Remnant with Jeremiah left in Jerusalem.

What state of things prevailed in Judah after the death of Josiah?

This was the shortest period of Judah. Following the death of Josiah things ran their course quickly. The people lapsed into idolatry. Pharaoh-necho carried Jehoahaz to Egypt, placed on the throne Jehoiakim, another son of Josiah and laid the country under tribute.

It was during this reign that another great state became active in the affairs of Judah. The New Empire of Babylon arose 625 B.C. Its greatest king was Nebuchadnezzar. As his father's general he defeated the Egyptians, took Jerusalem and carried Jehoiakim, Daniel, many of the people and the sacred vessels of the Temple to Babylon. "And now began within the walls of Jerusalem one of the noblest and most glorious moral contests which the page of even sacred history records. Almost single handed, for the period of above twenty years, the gentle Jeremiah, strong in a higher strength, stood forth for the Lord in opposition to the united power and fury of the kings, princes and priests of Jerusalem."

This was the beginning of the Seventy Years Captivity (606 B.C.). Many people make the mistake of reckoning the Captivity from the fall of Judah in 586 B.C. The Captivity ended in 536 B.C. This would leave but 50 years for the Exile whereas it was prophesied that it should continue for seventy years. This discrepancy creates confusion. Subtract 536 from 606 and the confusion disappears.

Jehoiachin reigned but three months when Nebuchadnezzar returned and took him and 10,000 of the people to Babylon. This was the second stage of the Captivity.

What was the state of things during the last years of Judah?

Zedekiah, uncle of Jehoiachin but son of Josiah, reigned eleven years. It was a period of moral and spiritual corruption and Judah

was ripe for judgment. Jeremiah saw Judah pass from the spiritual condition to which Josiah had raised her to vice and pollution. He predicted the exile and was imprisoned.

There were no more revivals. Sin spread at a frightful rate. Zedekiah revolted. Jeremiah's prediction was speedily fulfilled. Nebuchadnezzar returned, put out the eyes of Zedekiah, laid the city and Temple in ruins and carried the people to Babylon. A remnant, including Jeremiah, was left in Jerusalem under the governorship of Gedaliah.

As these captives journeyed over the Syrian desert it must have seemed to them that the end of all things for Judah had come. They are to be captives in the land from which Jehovah, thirteen centuries before had called Abraham, the father of their race. But the predictions of the prophets did not stop with the Exile; they declared with equal assurance the coming restoration. The Captivity was but the crucible in which the dross of idolatry was to be burned away.

Judah is not to be scattered away and lost. These captives will fill out the balance of the seventy years, languishing by the waters of Babylon, their harps hung upon the willows, unable to sing the songs of Zion in a strange land, as expressed by the psalmist, but they shall return again with rejoicing to prepare the way for the advent of the Son of David, the Messiah, to come forth from Judah.

While Israel, during two hundred and fifty years, had nine dynasties, in Judah for four hundred years there was one continuous dynasty. Thus from David and Solomon we have traced through this extended period the Royal Messianic Line to the time of the Captivity. When they return to their own land their leader will be a member of this line.

NATIONS OF THE BIBLE

The chosen people have passed through another period of about four hundred years, a little longer than the period of Joshua and the Judges, and from the beginning of the monarchy a period of about five hundred and twenty years. During this time changes and developments have taken place in the nations with which the Hebrews had been brought into contact. It is important that we note this contemporary history.

Egypt.

In the reign of Rehoboam Shishak (Sheshonk I) captured Jerusalem. Shishak was the founder of the Twenty-Second Dynasty. From inscriptions we learn that he was a son of Nimrod, king of Assyria. The latter had conquered Egypt and made it an Assyrian dependency. On the

death of his father, Shishak reigned at Bubastis. It was his aim to destroy the kingdom of Solomon, and it was he who protected Jeroboam when he fled from Solomon to Egypt. At the beginning of the disruption he plundered Jerusalem.

In the closing years of the kingdom of Israel, when Hoshea was on the throne, Sabaco, who is called So in the Bible, was king of Egypt. He was an Ethiopian conqueror, subdued Egypt and took the throne. It will be remembered that Hoshea withheld the tribute which he agreed to pay the Assyrian king Shalmaneser. The reason for this lay in the fact that he was relying on Sabaco to assist him in breaking the Assyrian hold on him, but in this Sabaco failed him.

Another king of this Ethiopian dynasty was Tirhakah. When Senacherib heard that this king was to advance against him he determined to bring Hezekiah under submission (Isa. 37.9). After the fall of Israel in 722 B.C., Esar-haddon, king of Assyria, conquered Egypt. But about nine years later Psammeticus I. founded the Twenty-Sixth Dynasty and in 652 B.C., restored the independence of Egypt and drove out the foreigners. His son Necho II. followed him on the throne and about the year 611 B.C., had his conflict with Josiah, king of Judah, in which the latter was slain.

The attempt of this king to construct a canal between the Red Sea and the Mediterranean cost 120,000 men. Egypt was now on the decline. She tried to conquer Asia, but in 605 B.C., was made to pay homage to Babylon by Nebuchadnezzar, one year after the fall of Assyria, and in 525 B.C., was made a Persian province by Cambyses. Between these last two dates (606-525) Judah was exiled in Babylon, and eleven years before Egypt was taken by Cambyses, Judah was delivered from Captivity by Cyrus (536 B.C.).

Assyria.

In our study of this section of Biblical history Assyria has held a prominent place. This is one of the nations of the Euphrates region. They form a group having a common civilization. It was Assyria that developed the first great civilization of this region. In her relations with Babylon, Egypt, Syria, Phoenicia and Palestine she exerted a great influence. On bricks, cylinders and obelisks are described the deeds of her kings. Her distinction lay in her conquests rather than in culture. The cruelty and brutality they indulged in the treatment of their enemies were most revolting.

In culture they lacked the creative power of the Babylonians and were wanting in the sense of beauty. Their religion was the same as the

Babylonian. Astarte corresponds to Ishtar and Bel had equal significance with both nations.

It was nearly a century after Judah and Israel became independent states that Assur-nazir-pal II. revived the power of Assyria. About twenty-three years after that time Shalmaneser II. defeated Ben-haddad of Damascus and Ahab, king of Israel. In 841 B.C., he compelled Jehu to pay tribute. In the British Museum is an obelisk of black marble on which is depicted the Israelitish tribute-bearers.

In 745 B.C., Pul, who took the name of Tiglath-pileser III, usurped the throne and shortly after that formed an alliance with Uzziah, king of Judah. He was very resourceful and restored Assyria to its former high position. His distinction lay in his political organization. Under former kings, the kings of conquered states were placed over their own dominions as tributary to Assyria. This was a mistaken policy since a revolutionary spirit arising would take advantage of it. This was corrected by Tiglath-pileser who placed Assyrian viceroys over these states which he made provinces.

When Ahaz, king of Judah, and father of Hezekiah, was threatened by the king of Syria and the king of Israel he formed an alliance with Tiglath-pileser to protect him against these kings. This involved Judah in entanglements that placed her under obligations to the stronger state. In 734 B.C., Tiglath-pileser besieged Damascus, carried away the tribes of Israel who dwelt east of the Jordan and received the homage of Ahaz, king of Judah. Two years later he took Damascus and placed Hoshea on the throne of Israel. In 729 B.C., he captured Babylon over which he ruled until his death in 727 B.C.

The crown was seized by Shalmaneser IV. While besieging Samaria in 722 B.C., he died and the throne was usurped by a general who called himself Sargon. In that same year he captured Samaria and carried away the people. He reduced nearly all Western Asia. The king of Babylon, Merodach-baladan, tried to check his operations by forming a league consisting of Elam, the western princes and Hezekiah of Judah. Ashdod was the center of the revolt in the West and it was taken in 711 B.C., which was soon followed by the capture of Babylonia. In 705 B.C., Sargon was murdered and was succeeded by his son Sennacherib.

Many towns and villages of Judah were destroyed and a great number of the people were carried to Assyria. While the Assyrian king was at Lachish Hezekiah sent him presents in the hope of winning his favor, but Sennacherib marched against Jerusalem. We have already noted the consternation this created and how the "blast" from Jehovah destroyed

his army in one night which sent him back to Nineveh completely crushed.

For several years this monarch was engaged in keeping down a rebellious spirit in Babylonia. In 689 B.C., he captured and destroyed Babylon. In 681 he was put to death by two of his sons who held Nineveh for a little over one month and were compelled to flee to Armenia. Their brother, Esar-haddon, led an army against them, defeated them and was crowned at Nineveh in 680 B.C.

He restored Babylon and then proceeded to conquer Egypt. Manasseh, king of Judah, paid him tribute. After reigning twelve years he died while on his way to suppress an Egyptian revolt.

Assur-bani-pal, son of Esar-haddon, who was called by the Greeks Sardanapalus, was crowned king (668 B.C.). He was a patron of literature. He conquered Elam. His brother, who had been made viceroy of Babylonia, headed a great rebellion. This was crushed but Egypt was lost to Assyria. The military power of the empire was so weakened that it was difficult to check the Kimmerians who swept over Western Asia.

In 606 B.C., the year in which the captivity of Judah began, Nabopolassar destroyed Nineveh which brought Assyria to an end. This gives us the leading events of this state during this period of Judah and Israel. Twenty years after the fall of Assyria Jerusalem was taken by Nebuchadnezzar who carried the inhabitants into Babylon. The Assyrians were great traders and were noted for their administrative ability, and the perfection of their military organization.

Babylon.

The history of Assyria during this period has given us much of the history of Babylonia. For a long time it seems to have been under the dominion of Assyria, while at different times its kings tried to assert their independence. During the time of Hezekiah Merodach-baladan was an independent king. In 729 B.C., the country was conquered by Tiglath-pileser III, as we have seen, but after the death of his successor, Shalmaneser IV, Merodach-baladan, the Chaldean prince, seized and held it till 709 B.C., when he was defeated by Sargon (2 Kings 20.12-19).

We have also noted how Babylonia tried to shake off the rule of Assyria, and how after one of these rebellions, Babylon was destroyed by Sennacherib (689), but was restored by Esar-haddon, who made this city his residence for part of the time. It was to Babylon that Manasseh, king of Judah, was brought a prisoner (1 Chron. 33, 11) prior to his conversion.

As already seen, the revolt that occurred under the brother of Esarhaddon (Saul-sum-yukin) was put down with great difficulty.

This brings us to the beginning of the New Babylonian Empire, 625 B.C. Nabopolassar, the viceroy of Babylonia, seems to have been of Chaldean descent. He established his independence and a new state arose. Nineveh was destroyed and Assyria passed away, 606 B.C.

Nebuchadnezzar, son of Nabopolassar, defeated the Egyptians at Carchemish and succeeded his father in 604 B.C. He had already in 606 made Judah tributary to Babylon. He was the real founder of the new empire. Under him a new Babylon arose. It was strongly fortified and adorned with palaces and other buildings. It became the first of the four universal empires that changed the course of human history. The "Times of the Gentiles" are usually dated from the rise of the new empire, and much will be noted in this connection when we come to the study of the Prophecy of Daniel. The "Hanging Gardens" of Babylon was one of the seven wonders of the world.

In 586 B.C., Nebuchadnezzar captured Jerusalem and carried the people into captivity. About fifteen years after that (571 B.C.) he was succeeded by his son Evil-Merodach who reigned two years and was then murdered. The last king was Nabonidus (555-538). His son, Belshazzar, who seems to have reigned jointly with his father, and is mentioned by Daniel in connection with the fall of the empire, is also mentioned by several inscriptions. Babylon was overthrown by the Persians 538 B.C. In these last statements we have run a little ahead of our time in covering the period of the Exile, which will be considered in connection with the prophets Ezekiel and Daniel.

Medo-Persia.

In Gen. 10.2 the Medes are called Medai. They were an Indo-European people and emigrated from near the Indus to the country which afterwards bore their name. This lay to the south-west of the Caspian Sea and extended southward to the Persian Gulf.

For a considerable time they seem to have been held under the dominion of Assyria. Their independence was secured under their king Cyaxares, who founded the Persian monarchy 633 B. C., about forty-seven years prior to the fall of Judah, or during the reign of Josiah. They were allied with the Babylonians in the overthrow of Assyria in 606 B. C.

The Persians, originally a Medie tribe, were settled on the eastern side of the Persian Gulf. In the time of the decay of the Assyrian Empire one of their chiefs conquered Elam. His descendants branched

off into two lines, one line ruling in Anzan while the other remained in Persia. It was Cyrus II., king of Anzan, who united the two lines. He conquered Media and Lydia, and the Medes and Persians formed the great empire. It was this empire that overthrew Babylon and became the Second Universal Empire.

Phoenicia.

This land is a strip of the Mediterranean coast which extends northward from Mount Carmel for one hundred and twenty miles, having an average breadth of twenty miles. Owing to its commercial greatness it has been called "the England of antiquity." Its great cities were Tyre, Sidon, Gebal and Arvad. They were famous for their great mercantile enterprises, and for the many colonies they founded, the greatest of which was Carthage.

It was during this period of Judah and Israel that the city of Tyre reached its zenith. "As the prophet Elijah passed through it on his way to Zarephath he could not have been less astounded at what he beheld than Jonah in Nineveh. Never had he seen such markets, such warehouses, such ships. If his visit was paid during one of the great fairs, the contrast with the quiet cities of Israel must have been overwhelming . . . Every country that possesses a valuable commodity of any sort is represented there. From the distant West, Tarshish sends silver, iron, tin and lead. Armenia sends horses, probably the famous Nisaeen breed. Arabia sends horns and ivory, cassia and calamus, lambs and goats. Syria exhibits precious stones, fine linen and embroidered work. From the land of Israel have come wheat and honey, oil and the balm of Gilead. From the ancient dominions of the Queen of Sheba have come spices, precious stones and gold. From Assyria have been forwarded cedar boxes containing rich apparel, the blue cloth of the Assyrian uniforms and embroidered work."

And it was from this land that Jezebel brought the idolatry that had the most debasing effect upon the kingdom of Israel, and because of which Elijah was sent as the messenger of Jehovah to denounce Ahab and his wife and to try to arouse Israel to a sense of its degradation and spiritual degeneracy.

Carthage.

As noted above, this was the most important city founded by the Phoenicians. It was established as a trading post probably about 880 B. C., when Ahab and Jezebel were working moral ruin in Israel, and Jehoshaphat was engaged in bringing Judah to a state of religious

reform. For a long time Carthage was the dominating power in north-western Africa and Western Europe. In point of location, having one of the best harbors of the African coast, it had every advantage. It was built on a peninsula about three miles wide and was surrounded by walls.

At the height of its greatness it is said to have had a population of 700,000, which probably exceeded that of Rome. She maintained the largest army of any of the peoples of that day. By means of her remarkable system of colonization, she was able to acquire most of the islands and sea-coasts in the west of Europe. "It is probable that the rapid extension of the Carthaginians tended to spread the impure, idolatrous worship which they had brought from Tyre. Whatever commercial advantages they may have contributed to circulate among the barbarous nations with whom they came into contact, religious light was certainly none of their gifts. The religious darkness of Western Europe at that time must have been fearfully deep."

Greece.

In the preceding section of these studies we considered the important facts of Grecian history of that period. We now trace the movements of this great state from that time to the fall of Judah.

Following the Trojan War Greece, for an extended period, was in an unsettled state. It became a number of republics. With the passing of monarchy republican constitutions appeared. There was no political bond that united these states and what unity did exist was maintained by means of their national games and other national interests.

The period we are now studying may be called the Formative Period of Grecian history. It extends from about 1100 to 500 B. C. The two Greek States that rose above the others were Sparta and Athens. The former were a hardy people, while the latter were remarkable for their wonderful versatility, their interest in all things intellectual and their devotion to social culture and refinement.

The great lawgiver of the Spartans was Lycurgus, who framed a most remarkable political constitution. Tradition states that it was the adoption of this constitution that brought to Sparta peace, prosperity and rapid increase. This constitution provided for two joint kings, a Senate of Elders, a General Assembly and an Executive Board composed of five persons called Ephors.

While these things were taking place in Sparta, Jehoshaphat was on the throne of Judah and Elijah was laboring in Israel against the pernicious power of Ahab and Jezebel. It was also about this same

time that, in the dawn of Grecian literature, Homer, according to the date given us by Aristotle, was composing the "*Iliad*." The Homeric poems, consisting of the *Iliad* and the *Odyssey*, were a sort of Bible to the Greeks, "and exercised an incalculable influence not only upon the religious but also upon the literary life of the entire Hellenic world."

About this same time lived Hesiod, the poet of nature and of real life. His interest, unlike that of the Homeric bard, was in common men and everyday work.

It was during the time of Jeremiah, which extends from the reign of Josiah to the fall of Judah, that Greece was under the rule of the "Tyrants" (about 650-500 B. C.). By "Tyrant" was meant one who ruled illegally. At no time did a tyrant exercise any sway over Sparta. It was the misrule of the oligarchs that was largely responsible for the establishment of this form of government. "Generally the person setting up a tyranny was some ambitious disappointed member of the aristocracy, who had held himself out as the champion of the people, and who, aided by them, had succeeded in overturning the hated government of the oligarchs."

It will be readily seen how a freedom-loving people like the Greeks would be bitterly opposed to these tyrants. So notorious were the crimes of some of them that all of them were hated and abhorred, so much so, that to kill a tyrant the slayer became a hero who had performed a most patriotic act. They were not all alike. The rule of some was of a gentle and beneficent nature, and some of them, notably Periander, Polycrates and Pisistratus, encouraged literature and art. In this age poetry and music and architecture flourished. While the tyrants were odious to the Greeks, and the crimes of some of them were most atrocious, this age of the tyrants contributed essentially to the coming democracy.

It was during this age of the Tyrants that Draco was chosen by the nobles to prepare what is known as "Draco's Code," to offset anarchistic tendencies of the time. So severe were the laws of this code that an Athenian orator declared they were written "not in ink, but in blood."

Less than ten years prior to the fall of Judah, Solon, the greatest law-giver of Athens, came upon the stage of action. The war between Athens and Megara laid heavy burdens upon the poor classes. To relieve these distresses, Solon was chosen to reshape the laws as he thought best. He had rendered the state a great service and was held in the highest esteem.

He began his reform labors in behalf of the debtor class. "He cancelled all debts of every kind, both public and private. Moreover, that there might never again be seen in Attica the spectacle of men dragged

off in chains to be sold as slaves in payment of their debts, Solon prohibited the practice of securing debts on the body of the debtor. No Athenian was after this sold for debt." In addition to his constitutional reforms Solon's legislations in the interest of good citizenship were equally beneficial. It was a common thing for citizens to ignore the contentions of political factions which created disturbances in the state, and would hold themselves aloof, and, as we would say, would refuse to vote. To remedy this, Solon enacted what was called the Sedition Law which required that those who refused to take one side or the other when an issue was before the people should be deprived of their citizenship. The design of this law was to compel the people to participate in political matters.

It was during this time, when Jeremiah was in conflict with the unrighteous conditions in Judah, and the latter was speeding to its doom, that Sappho sung her verses and Æsop composed his fables at Athens.

Besides her immense contributions to art, literature and philosophy, Greece introduced a new phase of religion. Into the old mythology of the East she breathed a vivid and youthful spirit. There was imparted to religion the bright and the beautiful, to efface the former somber aspects. But these changes did not render it effective in meeting human wants. There was no provision for bringing man into loving communion with God and for raising him to those higher planes of his best spiritual self-realization. "When men like Socrates and Plato began to grapple with these questions, they found little help in the popular religion, and they were able to contribute but little from their own resources. In Greece we do not find much moral earnestness, or much sense of sin. The very gods were represented as amusing themselves with the infirmities of humanity, so that instead of serving to raise man up, they rather helped to sink him deeper in the gulf of sin." How infinitely unlike this are the moral vigor, the power and high spiritual tone of the Hebrew prophets!

Rome.

As we have brought Egypt, Assyria, Babylon, Persia, Phoenicia, Carthage and Greece down to date, so to speak, we will now do the same for Rome. This State, that left its impress upon the world for all time to come, became the Fourth Universal Empire. As Babylon and Medo-Persia represented the Material Order, and Greece the Intellectual, so Rome represented the Social Order in the political, legislative and governmental sense.

Greece and Rome are the two great nations of antiquity. Greece developed rapidly a brilliant civilization that has been called the enigma of Providence. Rome, evolving more slowly, represented an altogether different development. While Greece by her philosophy, art and literature has exerted a profound influence upon modern thought, Rome is supreme in the realm of law and government. "Her history," says Matson, "is marked by a sure growth to greatness and to power. If less ideal than Greece, she is more practical; if less versatile, she is more stable. In all her history she is constantly gaining, and her gains add to her power and glory. Mighty and victorious in war, she grows to a vast empire. Her wisdom is in her laws and their administration. Into her bosom, as into a vast receptacle, flows whatever constitutes the riches and wisdom of the ancient world."

While the Greeks were remarkable for their diversity and elasticity of spirit, the Romans were distinguished for their rigid unity, their sturdy, plodding indomitable purpose. In the later periods of their history they lived for conquest. They ruled the world with a rod of iron and the world was made to feel the severity of that rule. On that account it was well for mankind that Greece preceded Rome because of her mellowing influence. She created conditions that softened what would have been the harsher effect of Rome upon the race. Rome came under that influence. In the wonderful purpose of God, Rome was destined "to be the connecting link between the great continents of Asia, Europe and Africa and thus, all unconsciously to themselves, to prepare the way for the universal empire of Messiah."

The legendary date of the founding of Rome is 753 B. C. Rome passed through three stages: Rome as a Kingdom, Rome as a Republic, Rome as an Empire. The Roman Kingdom was the legendary period (753-509), and for these two and a half centuries the government was a monarchy. The Roman legends tell of the reigns of seven kings during this period:

Romulus, 753-716. Founder of Rome from whom Rome takes its name.
Numa Pompilius, 716-672. The lawgiver.
Tullus Hostilius, 672-640. The conqueror.
Ancus Martius, 640-616. The conqueror.
Lucius Tarquinius Priscus, 616-578. The great builder.
Servius Tullius, 578-534. Reorganizer of the government.
Tarquinius Superbus, 534-509. The tyrant.

From these dates it will be noted that Judah and Israel had passed through about 220 years as independent states when Rome appeared. The founding of Rome antedated the fall of Israel by the brief period of thirty-one years. Israel fell 722 B. C., during the reign of Romulus.

Menahem was on the throne of Israel and Jotham was on the throne of Judah when Rome arose, hence Romulus was contemporary with the last kings of Israel from Menahem to Hoshea, and was contemporary with Jotham, Ahaz and Hezekiah of Judah. Centuries hence Judah will be under the dominion of this state, and in the reign of Caesar Augustus, Jesus will be born.

It was Servius Tullius who brought about a most important change in the Roman constitution, by making "property and residence instead of birth, or membership in the patrician class the basis of the duties and consequently of the privileges of citizenship." If these reforms occurred at the beginning of his reign, Judah had fallen just eight years before.

The Babylon Captivity began in the reign of Jehoiakim in 606 B. C., and in that year Assyria was overthrown. This was just ten years after Tarquinius Priscus began to reign. Tullus Hostilius had been on the throne twelve years when Jeremiah began his labors in the thirteenth year of Josiah, and hence he was contemporary with three of the seven kings of Rome.

It was during the reign of Numa Pompilius that Babylon was destroyed by Sennacherib, and it was in the last years of Servius Tullius that Babylon was at last overthrown by the Medes and Persians. It was during these last years of Babylon and the Jewish Captivity that Rome was under the beneficent reforms of this king who was the re-organizer of the government and the second founder of the State.

The monarchy of Persia was founded by Cyaxares about seven years after Ancus Martius came to the throne. Rome had then been in existence about 120 years. When the kingdom period ended in 509 B. C., Judah, having been released from captivity, had been back in Palestine about twenty-seven years. While she was becoming reestablished in her own land, the last king of Rome, the haughty tyrant, was oppressing the people which caused the office of king to be abolished by the people and brought the Roman Kingdom to an end.

During this period the power of the king was absolute. He ruled the nation, was at the head of the army, was judge and high-priest of the people.

Next in power to the king was the senate which was composed of the "fathers" or heads of the ancient clans of the state. They were appointed by the king and held their office for life. It was their duty to act as the king's counselors and to cast the deciding vote on measures proposed by the assembly of citizens.

The Comitia Curiata—the popular assembly—comprised all the freemen of Rome. This assembly was not a representative body, like a

modern legislature, but "was composed of all the citizens of Rome, each being present in his own person as a member of the community and not as a delegate representing some division or some class of the state." Thus during this period we have the three classes: the King, the Senate, the Popular Assembly.

CONTEMPORARY EVENTS

B. C.	JUDAH	ISRAEL	ASSYRIA	EGYPT	BABYLON	SYRIA
970	Rehoboam. Jerusalem plundered by Shishak.			Twenty-second Dynasty founded by Shishak. 970. Shishak invaded Jerusalem. (Rehoboam.)		
910	Jehoshaphat. Alliance against Ben-hadad II of Syria.					910. Ben-hadad. Alliance against him in the reign of Jehoshaphat of Judah.
897	Alliance with Ahab of Israel.					
856	Joash. Hazael captures Gath and threatens Jerusalem.	853. Ahab defeated by Shalmaneser II. 841. Jehu pays tribute to Shalmaneser II. 830. Jehoash. War with Ben-hadad III of Syria.	883. Asar-hazir-pal II. Revived the power of Assyria. 853. Shalmaneser II defeated Israel. 841. Campaign of Shalmaneser against Hazael. Tribute paid by Jehu. 745. Tiglath-pileser III. Usurped the throne. 742. Allied with Uzziah of Judah.			856. Hazael takes Gath and threatens Jerusalem. 830. Ben-hadad III. War with Israel (Jehoash).
742	Uzziah. Allied with Tiglath-pileser III.	738. Menahem. Invaded by Tiglath-pileser III. 725. Hoshea pays tribute to Shalmaneser IV. 722. Samaria besieged by Shalmaneser IV. 722. Sargon II of Assyria carried Israel into captivity.	738. Invasion of Israel. 734. Besieged Damascus. 729. Captured Babylon. 725. Shalmaneser IV. Hoshea pays tribute. 722. Besieged Samaria. 722. Sargon II. Fall of Israel.		729. Captured by Tiglath-pileser III.	
722	Hezekiah—6th year—Fall of Israel.					
701	Sennacherib invaded Judah.		701. Sennacherib. Invaded Judah. 689. Destroyed Babylon		689. Destroyed by Sennacherib.	
681	Manasseh. Tributary to Esar-haddon.		681. Esar-haddon received tribute from Manasseh. 672. Conquest of Egypt.			
611	Josiah. Conflict with Pharaoh-Necho of Egypt.			672. Subject to Assyria by Esar-haddon. Restored independence of Egypt. 652. Psammetichus. 611. Pharaoh-Necho. Conflict with Josiah. 610. Jehoahaz carried to Egypt by Necho. 609. Jehoakim enthroned by Necho. 606. Nebuchadnezzar takes Jerusalem.	636. Nabopolassar viceroy in Babylon. 625. New Empire arose. 606. Nebuchadnezzar. Judah tributary to Babylon.	PEKISIA 633. The monarchy founded by Cyaxares.
610	Jehoahaz carried to Egypt by Necho.					
609	Jehoakim enthroned by Necho.					
606	Nebuchadnezzar takes Jerusalem.					
598	Jehoichim taken to Babylon by Nebuchadnezzar.		606. Fall of Assyria by Nebuchadnezzar.		605. Power of Egypt overthrown. Battle of Carchemish. 598. Ezekiel and others taken to Babylon (Jehoachin). 586. Fall of Judah. Captivity.	
586	Zedekiah. Fall of Judah. The Babylonian Captivity.			605. Egypt overthrown by Nebuchadnezzar.		

POST-EXILIC PERIOD

EZRA

Fall of Babylon—B.C. 538
Decree of Cyrus Restoring the Jews
to Palestine—B.C. 536.
Captivity Began 606
Ended 536

FIRST EXPEDITION—EZ. I-VI

Zerubbabel, leader of the expedition.

Building the Second Temple.

The work interrupted by opposition.

The prophets, Haggai and Zechariah, inspire the people to build.

The temple completed and dedicated B.C. 515.

78 Years Between the Two Expeditions

Ezra, leader of the Second Expedition.

78 years after the First Expedition.

Ezra's object in coming to Jerusalem.

Need of Reforms.

Establishment of Mosaic

Institutions.

The Covenant.

NEHEMIAH

SECOND EXPEDITION—EZ. VII-X

Close of the Old Testament

A period of about 400 years
from Nehemiah to Christ
Period of Silence

PERSIAN PERIOD

The events of Esther fall in the period between the
Two Expeditions of Book of Ezra

1. Esther the Jewess in the Persian Court.
'Queen of Ahasuerus (Xerxes I.)
2. Haman's plot to destroy the Jews.
The part played by Mordecai.
The king's decree.
3. The appeal to Esther to save her race.
Favored by the king.
The second decree.
The nation saved.
4. Promotion of Mordecai and fate of Haman.
5. The Feast of Purim.
The name of God not in this book

1. Nehemiah's Position in Persia.
The king's cupbearer.
Sorrow for the state of Jerusalem.
First Visit to Jerusalem.
Commissioned by the king.
Building of the wall. The work opposed by enemies.
Dedication of the wall and Feast of Tabernacles.
'Co-operation with Ezra.
The people instructed in the Law and ordinances.
Reforms. The solemn Covenant.
Labors of Malachi the Prophet.
2. Second Visit to Jerusalem.
The work of reform resumed.

Part Five

POST EXILIC PERIOD

The period that falls between that of the preceding study and that of our present study is the period of the Exile in Babylon. The historical record simply states the fact that Judah fell at the hands of the Babylonians and were carried to Babylon. It does not take us into the history of that period. We must look to Ezekiel and Daniel and some notices in the Psalms for intimations of the state of the captives during that time. It is for this reason we are not attending to these facts prior to our study of the Restoration and the Post-Exilic period. It will be necessary to note them in connection with the Prophets of the Captivity, and to avoid repetition we shall take up that period in our study of two of the Major Prophets.

All predictions relative to the Seventy Years Captivity were fulfilled. The specification of the number of years clearly indicated that it would end at a precise time, and that the people would be liberated. One of the comforting announcements by the prophets was the assurance that their restoration would be just as surely accomplished as was the Captivity and that they would return to their own land. Isaiah gave the name of the one who would be divinely used to bring their exile to an end.

It will be readily seen how the treatment of Judah differed from that of Israel. Both were brought under judgment for their iniquity. Both kingdoms were overthrown and both were carried into captivity. It was also declared that Israel as well as Judah would be restored, that as they would be scattered so they would be gathered again.

There was, however, this difference: the time of Israel's restoration was not given, and that prophecy has not yet been fulfilled. In the case of Judah the time and means are specified. Their exile was exceedingly brief as compared with the time that Israel would be scattered and lost among the nations.

This great difference in the treatment of these two portions of the chosen people is fully explained when we remember that Judah was the Messianic tribe, that it was her mission to bring forth the Messiah. In order to do so Judah must be purged of idolatry, and the Babylonian Exile was the crucible to this end. But the Messiah must appear in

Palestine and not in Babylon or Persia, and that, too, under the restored conditions of Judaism—the re-establishment of its Divine institutions. Hence the unusual significance that attached to Judah's restoration to the Land of Promise.

A great change has taken place in Judah. When the Hebrew people were delivered from Egypt one of the first things they did at Sinai was to plunge into idolatry. They did the same thing at the end of the period of the wandering. During the time of the judges they repeatedly forsook Jehovah and went after other gods. That continued off and on for over three centuries. The closing days of the monarchy witnessed the apostasy of Solomon, and during the whole period of Israel a frightful state of idolatry prevailed, and the same was true of Judah with the exception of the three brief periods of religious reform under Jehoshaphat, Hezekiah and Josiah.

This Hebrew race was divinely chosen as the people to whom Jehovah would reveal Himself and in the midst of polytheistic nations unfold a true monotheistic system of religion, and through this chosen race bring forth the Redeemer of mankind. But it would be impossible for the saving work of Christ to be accomplished under the idolatrous conditions in which the Jews had been steeped. Hence the necessity of the drastic measures in breaking up these independent states and sending Judah into Babylon, an idolatrous nation, to have idolatry burned out at the roots. Thus they were refined, they were thoroughly purged never again to be guilty of this defection. Thus purified they were fitted to return to their land, reestablish their religious institutions and make this closing period the preparation for the promised Messiah.

In these studies the reader has, no doubt, been profoundly impressed with the fact that, while the Jewish people were so committed to degrading forms of idolatry, their Scriptures unfolded and emphasized the very reverse in its doctrine of the true God and declared the judgments that would be visited upon them if they forsook Jehovah and followed after other gods. Assuming that the Old Testament is simply the product of the religious genius of the Hebrew people, and in no sense divinely inspired, how impossible it would be for such a system in the midst of the polytheism of that day, to be compiled by this race while they lived and acted in a way so utterly contrary to these sublime truths. And it must also be remembered that the formulation of this system proceeded under historical conditions, and in its full development is a unit.

A parallel case would be for the Assyrians, Babylonians or Egyptians to compile a polytheistic system expressing their religious beliefs, their absolute convictions of what is truth in these things, and at the

same time continually violated these conceptions by turning to and embracing monotheism which they believed to be untrue and a false representation of God. It will be very evident that the Bible cannot be explained as a man-made system, and that the only ground upon which it can be adequately accounted for is that it is the Word of God, that all Scripture is given by inspiration of God, and that holy men of God spake as they were moved by the Holy Ghost. This is the New Testament statement of the facts which is dead against certain present attitudes to the Bible.

SECTION I. BOOK OF EZRA

Restoration and Re-establishment

Ezra and the Book of Ezra.

This book is called by the name of the scribe who exercised profound influence upon this new era of Judaism. The book does not state that Ezra was the author, but it is quite certain that portions of it, which are written in the first person are his work. Note the section 7.27—9.15. Furthermore, this book does not contain all we know about Ezra and his work. This additional information is given us by the book of Nehemiah setting forth the association of these two leaders in their great work in Jerusalem. These two books constitute a whole and in the Jewish Canon they are so regarded. The Talmud and Josephus speak of them as the book of Ezra, or first and second Ezra.

Chronologically this book follows Daniel as has been suggested by what has been said regarding the Exile, and is therefore the continuation of the history in giving us the record of the post-exilic era, or the Restoration. It will also be noted that the books of Chronicles end with a sentence which is completed in the opening of the book of Ezra.

The two books, Ezra and Nehemiah, cover a period of about one hundred years. Ezra takes up the history at the fall of Babylon and the end of the Captivity (536 B. C.), while the record of Nehemiah brings the events down to 432 B. C.

First Period of the Reconstruction.

Expedition Under Zerubbabel

- I. The Edict of Restoration by Cyrus, Ez. 1.
 1. Isaiah's prophecy of Cyrus fulfilled.
 2. Proclamation and co-operation of Cyrus.
- II. The Party Comprising the First Expedition, 2.

- III. Rebuilding the Temple, 3.
 - 1. The altar set up.
 - 2. Work on the foundations of the Temple.
- IV. Opposition to the Work, 4.
 - 1. Proposition of opponents.
 - 2. Methods adopted. The letter to Artaxerxes.
 - 3. Cessation of the work.
- V. Completion and Dedication of the Temple, 5—6.
 - 1. The labors of Haggai and Zechariah.
 - 2. The edict of Darius.
 - 3. Dedication, organization of Temple service.

The chart indicates that the contents of the book fall into two sections, the first giving the first expedition and what was done in Jerusalem during a period of nearly eighty years; the second, the work of Ezra in Jerusalem and the planting of the new colony.

I. First Year of the Restoration, 1—3.6.

In 536 B. C., Cyrus issued the decree permitting the Jews to return to Palestine. Zerubbabel and Joshua the high-priest took advantage of the Edict and at the head of a company arrived in Jerusalem and set up an altar of burnt offering.

Daniel remained in Persia where he held a high position in the state and the expedition was placed in the hands of Zerubbabel, the son of Shealtiel or Salathiel, a representative of the royal family of Jerusalem and an ancestor of the Messiah. The full number of the expeditionary party was about fifty thousand. From this time the people are known as "the Jews," because the great majority of them belonged to the tribe of Judah.

Thus, the great mass of the people remained in Chaldea, Persia and Media. It may seem strange that such a comparatively small number took advantage of the edict of Cyrus, but it was of the first importance that such was true. It left in Eastern countries tens of thousands of God's chosen people, cured of idolatry, to spread the knowledge of the true God and thus was a great factor in the preparation of the world for Christ. This was the beginning of the missionary era of the Jewish people. Prior to this time they had been a people within the confines of their own limited land, but now they are among the nations sowing precious seed for the coming harvest, witnesses for God and a light to the Gentiles.

When Cyrus issued his edict he distinctly mentioned that they return and rebuild the Temple, and he restored to them the sacred vessels that had been carried away from the former Temple by Nebuchadnezzar. Those that accompanied Zerubbabel were, no doubt, among

the most earnest and devout of the exiles who were anxious to build up their own sacred city and reestablish their institutions.

They were four months traveling the seven hundred miles between Babylon and Jerusalem. As they came over the mountains round about with what joy they must have looked upon the holy city, even though it be in a state of desolation. They first set up the altar of sacrifice and celebrated the Feast of Tabernacles. It will be recalled that this feast had long ago been instituted to commemorate their deliverance from Egypt and their stay in the wilderness, and now they are rejoicing in a second great deliverance.

II. The Work of the Second Year, 3.8-13.

The foundations of the Temple were laid. In the meantime they could worship Jehovah in offering sacrifices on the altar having made provision for this great essential as their first work in the way of religious reconstruction. Nebuchadnezzar had left Mount Moriah a heap of ruins. The substructions and broad plateau remained, but the courts and Temple building had been destroyed. Having cleared away the debris they laid the foundations of the Temple.

III. The Work Hindered by the Samaritans, 4.

The Samaritans were the descendants of the Assyrian colony established by Shalmaneser in the district of Samaria. They asked that they be permitted to assist in the work. The proposal was rejected and they retaliated by opposing the work. This opposition continued throughout the reign of Cyrus and during the reigns of Cambyses and Smerdis. It was during the reign of the latter that the opponents wrote a letter to the king declaring that Jerusalem had always been a troublesome city and should not be rebuilt. By order of the king the work on the city and the Temple was interrupted.

IV. The Work Resumed. Labors of the Prophets, 5.

Darius Hystaspes now succeeded to the Persian throne. The two prophets, Haggai and Zechariah, who were of the expeditionary party, announced that the famine under which they were suffering was in consequence of their neglect of the Temple; that they allowed the house of God to remain unfinished while they were concerned with their personal interests. It had the effect of stirring the people to renewed activity.

At this time the Persian governor of that district visited Jerusalem and learned that Cyrus had issued the decree that authorized the rebuilding of the Temple. He instituted a search for the edict which was finally found at Ecbatana. This was in the second year of Darius and that

king, not only ordered that the work be prosecuted, but assisted by a contribution from the public treasury.

V. The Temple Completed and Dedicated, 6.

In the sixth year of Darius the Temple was finished. This was celebrated by a joyous feast. In the same month the Passover was observed. The dedication occurred 515 B. C. Thus from the time the edict to return was issued, to the completion of the Temple, was a period of twenty years.

It is interesting to note that from the time the Captivity began in 606 B. C., to the end of the Captivity in 536 was a period of seventy years. From the destruction of Jerusalem and of the Temple to the rebuilding and dedication of the latter was a period of seventy years. In other words, from the beginning of the Captivity to the overthrow of Jerusalem was a period of twenty years, and from the issuing of the edict of Cyrus to the completion of the Temple was the same number of years.

This second Temple in point of magnificence and grandeur, was greatly inferior to the first, or Solomonic Temple. The first was reared under most favorable and prosperous conditions when Jerusalem stood forth in all of its glory. The second was reared from the ruins of a devastated city with limited resources. There would, no doubt, be those present who had often seen and lived in the midst of the glory of the first Temple. A child ten years of age taken to Babylon when the Temple was destroyed in 586 B. C., would return to Jerusalem at the age of sixty years, and would be eighty when the Temple was dedicated. He would have a vivid recollection of the Temple of Solomon and could not help but note the contrast. But it was the house of God having all the Divine appointments and would serve these holy ends for about five hundred years when it would be removed for the magnificent structure, the Herodian Temple, with which our Lord was associated.

The Labors of Ezra.

- I. Ezra's Request Granted by the King, 7.
 1. The king's decree.
 2. The king's generous co-operation.
- II. Ezra's Party. The Number. The Journey.
Arrival in Jerusalem, 8.
- III. Ezra's Reformatory Work, 9—10.
 1. Conditions in Jerusalem.
 2. The effect upon Ezra. His prayer.
 3. The covenant and those who signed it.

If we followed the strictly chronological order, instead of taking up this second section of Ezra at this point, we would take up the book of Esther. The events set forth by that book occurred during the period between the first and second expeditions, a period of about 78 years. By not following the chronological order at this point the facts set forth in Ezra will be kept together and be less confusing.

I. The King's Edict. Ezra in Jerusalem, 7—8.

The time is given; it was in the seventh year of Artaxerxes Longimanus, 458 B. C., that Ezra set out for Jerusalem. After seventy-eight years there might be some of the former expedition, those who were children at that time. A new generation had grown up in Jerusalem.

The king issued a decree permitting him to return to Jerusalem, with orders to the local governors and offerings for the Temple. The company consisted of about seven thousand people. Ezra, the leader of this band, was a descendant of the high-priest Seraiah, who was slain by Nebuchadnezzar when he captured Jerusalem. Ezra had never been in the land of his fathers. Assembling his company he proclaimed a fast and prayed for the protection and blessing of God. They spent four months in crossing the desert. They were given gold and silver vessels and had also an order from the king that authorized the local treasurers of the royal revenues to supply him with what he would need.

Ezra was a scribe and was well trained in the Jewish Scriptures. He was especially qualified for the great task before him. That task was the firm establishment of the laws and institutions of Moses—"For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (7.10).

- a. A heart prepared by the law.
- b. Personal application of the law.
- c. Qualified to teach the law.

II. The Reforms of Ezra, 9—10.

When Ezra reached Jerusalem he set about inquiring into the condition of the people and found a sad state of affairs. The people and also the Levites had violated the law which prohibited them to marry idolatrous peoples. They had contracted mixed marriages and, what was to be expected, adopted heathen customs.

This so affected Ezra that he made a public confession of the sin of the people, and the latter were so moved that they came together in a public gathering. They agreed to bring forward all cases of the violation of their law. This work occupied two months. So sincerely had the spirit of contrition taken hold of them that they submitted to the meas-

ures devised for the annulment of their marriages and thus subscribed to the requirements of the law of Moses. The book closes with a list of those who entered into this holy compact, to be separated from their strange wives.

SECTION II. BOOK OF NEHEMIAH

The book of Nehemiah follows the facts of the last half of the book of Ezra as the story of Esther follows the first half of that book as already explained.

The Book of Nehemiah.

The book takes its name from Nehemiah because of the manner in which he figures in the events recorded. The parts written in the first person were, no doubt, the work of Nehemiah. We noted a similar fact in regard to Ezra, and also that these two books form a whole.

This book closes the historical records of the Old Testament. In these studies we have followed the historical movement from the time of Joshua so as to keep the events historically related, and for that reason did not interrupt the procedure by taking up the Poetical Books.

In the seventh year of Artaxerxes (458 B. C.), Ezra came to Jerusalem. His activities, after arriving in the city, are recorded and that is all we know of him by the book that bears his name. It is not until Nehemiah arrives in Jerusalem thirteen years later that he again appears in the history of this period.

- I. Nehemiah the Cup-bearer of the King, 1—2.
 1. Informed of the state of things in Jerusalem.
 2. His sorrow, prayer and request.
 3. The request granted. Authority vested in him.
- II. The Building of the Wall, 3—7.
 1. A dilapidated condition.
 2. Response of the people.
 3. Opposition and how it was handled.
 4. Usury. Correction of the wrong.
 5. Renewed opposition. The wall completed.
 6. Nehemiah's measures.
- III. The People Instructed in the Law, 8—10.
 1. The changed conditions.
 2. Editing the Scriptures by Ezra.
 3. Effect of the Law upon the people.
 4. The Feast of Tabernacles.
 5. The prayer and the solemn covenant.
- IV. Dedication of the Wall, 11—12.

Nehemiah in Persia.**I. The Cup-bearer of the King, 1.**

The events of the book open in the twentieth year of Artaxerxes (445 B. C.). They introduce to us the last great soul of this long period of Jewish history. He rose to a high position in Shushan. According to Xenophon, the position of cup-bearer was of very high honor; the office was held in high esteem. It was influential and highly paid.

II. Nehemiah's Commission, 2.1-10.

Reports had come to Nehemiah of the conditions in Jerusalem. They caused him deep sorrow which attracted the notice of the king. In reply to the king's question relative to his sadness he explained the deplorable state of things in the city of his fathers and expressed a desire to visit it and try and improve the conditions.

Nehemiah was a true patriot. The sincerity and genuineness of his patriotism are the more unusual from the fact that he had never been in his own land. It is not likely he had ever made the long journey to Palestine.

The king granted him a leave of absence and commissioned him to act in the capacity of governor of Jerusalem. He also provided him with an escort. He gave him letters to governors of the provinces and authorized others to supply him with necessary materials.

Nehemiah's First Visit to Jerusalem.**I. Nehemiah's Inspection.**

When he arrived in the city he spent three days looking over things. What he saw was a dilapidated condition. By the moonlight he examined the damaged walls. He called together the elders and priests, pointed out the shameful state of things, presented his credentials, appealed to their patriotism and called upon them to cooperate with him in restoring the walls.

II. The Building of the Walls, 2.11—7.**1. The hearty response.**

He communicated his enthusiasm to the local authorities and priests and nobles joined him in the work. Every man built over against his own house. "It was like the rebuilding of the wall at Athens after the invasion of Xerxes, like the building of the walls of Edinburgh after the battle of Flodden. Every class of society, every district in the country, took part in it."

2. Opposition encountered.

The favor shown the Jews and the honor conferred on a Jewish governor was displeasing to the Samaritans, and trouble lay ahead for Nehemiah. He was opposed by Sanballat, Geshem and Tobiah. The builders were armed so as to repel an attack and not be placed in a defenceless position.

The Nehemiah who was moved to tears by the state of things in Jerusalem, was the man of high courage and determination. "He was a worthy member of the old line of Hebrew 'believers,' one whose character was cast in the same mould as that of the Joshuas and Calebs, the Baraks and Gideons, the Davids and Jehoshaphats of other days."

3. Trouble with usury.

This was a serious trouble within the city. The poor people were under the tyranny of greedy usurers. Nehemiah called a general assembly and in very definite terms exposed the oppression the poor were suffering at the hands of those who were holding their houses and lands. He demanded that they restore the property of the needy, and the demand was complied with. Nehemiah was a true social reformer.

4. The walls completed.

As the work proceeded opposition was removed and every attempt was made by his enemies to hinder the work. The builders were armed so as to be prepared for any attack that might be made. But the work was completed in the incredibly short time of fifty-two days. With the task finished he appointed men to take charge of the city and the gates.

III. The People Instructed in the Law, 8—10.

1. The cooperation of Ezra.

After the wall was completed Ezra re-appears and labors with Nehemiah in stimulating and deepening the religious interests of the people. A great public assembly was convened at which Ezra publicly read the Law assisted by priests and Levites. It was an extended meeting, and the Scriptures were explained to the people.

It was Ezra who arranged, edited and published the Book of the Law, or the Canon of Scripture. "It appears from various notices" says Blaikie, "that up to this time copies of the Law were very scarce among the Jews. Now that the people had returned from Babylon, they would not only be scarce, but to many the language in which the Law was written would hardly be intelligible. Ezra's first care was to read the Law publicly and in the presence of the people; and as he read he explained the meaning in the ordinary dialect of the day. In editing the Scriptures, Ezra substituted for the old Hebrew characters, hitherto used, the better formed and finished letters of the Chaldee alphabet."

2. Effect of the Law upon the people.

The people were deeply moved, indeed they were moved to tears and loud weeping. The following day the reading was resumed. When Ezra came to those instructions of the Law (Lev. 23. 33-42), which required that the Feast of Tabernacles be observed, the people insisted that the feast be celebrated, which was done. During the feast the Law was read to them.

3. The solemn covenant.

At the close of the feast a day of fasting and confession was observed. At this time the people entered into a solemn covenant to obey the Law. This covenant required them to observe the Sabbath as holy and to refrain from any form of violation of its sacredness. They covenanted to support the institutions of the Temple. They also entered into a solemn covenant not to intermarry with foreigners.

Thus we see what the Word of God can do when given its opportunity. Pointing to the family Bible Andrew Jackson said, "This Book is the Rock upon which our Republic rests." Abraham Lincoln said, "I am profitably engaged in reading the Bible. Take all this book upon reason that you can, and the balance on faith, and you will live and die a better man." From the scientist, Sir William Herschel, comes the statement, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the sacred writings." Sir Isaac Newton expressed his convictions when he said, "We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever." Another scientist, Sir Charles Lyell, declared, "In the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures, but not one of these theories is held today." Said Garibaldi, "This (the Bible) is the canon that will make Italy free."

Nehemiah's leave of absence from Persia was for a period of twelve years, and in the thirty-second year of Artaxerxes he returned to the court of Susa (2. 1-6; 13. 6, 7). This was in the year 433 B. C.

Nehemiah's Second Visit to Jerusalem. 13.

The date of his return to Jerusalem is uncertain, but it could not have been more than a few months after returning to Persia, and in the year 432 B. C.

- I. A Sad State of Things.
- II. Reappearance of Former Irregularities.
- III. Profanation of the Temple.
- IV. Nehemiah's Drastic Measures.

I. Re-appearance of Irregularities.

During his absence there was a sad departure from the high spiritual state to which he and Ezra had raised the people. They had fallen back into the irregularities these reformers had done so much to correct.

The high-priest, Eliashib, was related to the Samaritan governor, and furnished a chamber in the Temple for Tobiah, the Ammonite, the governor's associate, and had allowed his grandson to marry the daughter of Sanballat, Nehemiah's enemy.

Nehemiah wasted no time in putting a stop to this profanation. He threw out the furniture and cleansed the Temple.

II. Nehemiah's Drastic Measures.

Nehemiah the reformer now acted as energetically as did Nehemiah the patriot and statesman. He went to work on the abuses which arose from the people intermarrying with idolatrous neighbors. The conditions justified the drastic measures used, and he employed force in compelling the people to observe the Mosaic Law. When the grandson of the high-priest refused to renounce his alien wife he was driven from Jerusalem. He founded the religious sect which built their temple on Mount Gerizim.

These were critical situations and required just such a man as Nehemiah to handle them, to preserve the Jewish life and religion and fit them for the task they had yet to perform in the great scheme of redemption.

It was during the time of Nehemiah that Malachi, the last of the prophets, delivered his messages in behalf of the reforms that Nehemiah labored to establish. This is seen in the manner in which he reproved the priests for their violation of the marriage covenant. He reproved the people for their spiritual indifference. He prophesied that a forerunner, characterized by the spirit and energy of Elijah, would prepare the way of the Lord, the last Messianic announcements of the Old Testament, more than four hundred years before the coming of the Sun of Righteousness.

SECTION III. THE STORY OF ESTHER

I. The King and his Court, 1—2.

1. The Persian Empire.
2. The king's feast. Vashti deposed.
Esther made queen.
3. The service rendered by Mordecai.

II. The Plot and the Decree, 3.

1. Mordecai's insubordination.
2. Haman plots the destruction of the Jews.

- III. The Appeal to Esther, 4.
 - 1. Her providential position.
 - 2. As stated by Mordecai.
 - 3. Esther's directions.
- IV. Esther's Appeal to the King, 5—7.
 - 1. Received by Ahasuerus.
 - 2. The feast of Esther.
 - 3. Mordecai honored by the king.
 - 4. Esther's plea granted. Haman executed.
- V. The King's Decree, the Saving of the Race, 8—9.
 - 1. The Jews warned and instructed.
 - 2. The Feast of Purim.
 - 3. Mordecai honored.

In the English Bible this book follows Nehemiah for the obvious reason that it brings together Ezra and Nehemiah. The events of Esther fall in the reign of Xerxes I. It opens in the third year of his reign, about 482 B. C. This would be about fifty-four years after the edict of Cyrus, and about twenty-four years prior to the second expedition. Thus, as indicated by the chart, Esther falls between the two expeditions, a period of seventy-eight years. Chronologically the book follows the sixth chapter of Ezra.

The King of the Book of Esther.

In this book the Persian King is called Ahasuerus, but it is quite generally believed he was Xerxes I., the successor of Darius. This belief is supported by various considerations among which are discoveries made in the investigation of monuments at Susa. It is not difficult to believe the things that took place in the king's palace when we call to mind the character of Xerxes. What seems so unnatural is easily explained by the capricious and foolish characteristics of this king.

A Crisis in Jewish History.

To the Jews this is one of the most highly valued books of the Old Testament. Its historical value is very great, not only in the light it throws upon Jewish conditions in the Persian Empire, but in setting forth the crisis that was precipitated and the profound significance of these events in Jewish history.

I. The selection of Esther.

When the king repudiated his queen, Vashti, because she refused to disgrace herself to satisfy the whimsical king, to take her place he selected Esther, a Jewess, the fairest maiden of the empire. She conceals her lineage. She was brought up by her kinsman Mordecai.

II. Mordecai Offends Haman.

Mordecai sat at the king's gate. Haman was a court favorite. He takes offence because Mordecai refuses to show him the respect that he considers is due him. He determines to wreak his vengeance on the Jewish people and thus the blow will fall upon Mordecai.

To carry out this nefarious plot it is necessary that he secure a decree from the king to that effect. By casting lots he selected the day that would be favorable to propose his scheme and secure the edict. In this he succeeds.

III. The Appeal to Esther.

Mordecai discloses to Esther the plot. If it succeeds her people will be exterminated and she cannot hope to escape. She fully appreciates the seriousness of the crisis. Mordecai tells her she must appeal to the king and thus avert this calamity. She is willing to do so, but her life will be in danger since for some time she has not been summoned by the king. Under such conditions, unless the king holds out the golden scepter, her intrusion will cost her her life.

It is now that Mordecai raises a question that is one of the greatest passages in the book: "And who knoweth whether thou art come to the kingdom for such a time as this?" This cannot but cause her to feel the providential nature of her position in which she holds the opportunity, the high honor, the supreme responsibility of saving the Messianic people.

IV. The Saving Work of Esther.

With the prayers of her people attending her on this dangerous mission, she risks her life to see the king unannounced. The tension of the moment must have been well nigh unbearable. He is gracious and extends the golden scepter. To accomplish her plans she invites the king and Haman to a banquet. This convinces Haman of his strong position at court and he has a gallows made for the execution of Mordecai.

V. Mordecai Rewarded.

In having state records read to him the king discovers that Mordecai had once rendered him a great service in disclosing a plot against him for which he had never been rewarded. He asks Haman on the following day what should be done for the man whom the king delighteth to honor, and Haman, believing he was the one in the king's mind, suggested a public presentation of himself. The king accepted his suggestion and ordered him to see that such was done in honor of Mordecai.

VI. Esther's Exposure of Haman, and the New Decree.

Secure in the king's favor, Esther now reveals to him the nefarious plot of Haman. By the king's order he is hanged on the gallows he had built for Mordecai. A new decree is issued by the king to the Jews of all the provinces to defend themselves against the attack which Haman had authorized. They were able to do so and were victorious. In commemoration of this deliverance they instituted the Feast of Purim (that is, "lots" with reference to the casting of lots by Haman), which is still observed by the Jews.

Thus the danger was averted through the instrumentality of the loyal Jewess placed in a providential position. It brings to mind the other crises which were discussed in a former section.

The Israelites were placed in Egypt to grow up a strong people under favorable conditions, but they find themselves in bondage and it looks as if this land were to become the grave of their national hopes. But the Lord raised up Moses for their deliverance.

They were taken from Egypt, but at the Red Sea they stand between two deaths. If they go forward they will be engulfed by the sea, and if they remain where they are they will be slain or captured by the Egyptians. But their escape lay through a divided sea.

They are taken out of the Babylonian Exile and restored to their land only to be exterminated by the decree of the king of Persia. But Esther is in the court of Ahasuerus, the wife of the king, and as truly as Moses, she came to the kingdom for just such a time, such a crisis in the history of the chosen people.

Since the decrees of the Medes and Persians could not be altered the plot of Haman was invested with the greatest danger to the Jews. It included the Jews of the whole empire, and if it had succeeded it would have meant the extermination of the Messianic race. The protecting arm of God was never more plainly or signally made bare, not even in the destruction of Pharaoh or the catastrophe of Sennacherib, than it was on this memorable occasion.

Historical Value of this Book.

There are no valid grounds for calling in question the historical value of this book. "The reference to the feast of Purim at an early date (2 Macc.) as 'the feast of Mordecai,' and the continued celebration of it to the present time, can have no other explanation. All that is known of Xerxes also agrees with the part he plays in the book. He was fickle, capricious, ruled by court favorites, extravagant in his habits. The third year of his reign, at which the book opens, would answer to

the time at which his army was collected for the disastrous war with the Greeks."

This book is also of great historical value in the light it throws upon the state of the Jewish people in the Persian Empire. These may be briefly summarized in the order in which they are noted in several chapters.

1. That the chosen race is now commonly called "Jews" (2. 5).
2. That they were scattered over the 127 provinces of the empire, extending from the Indus to Ethiopia, but were a separate people having their national laws and customs (3. 8).
3. That they contributed to the royal revenue what was equivalent to \$10,000,000 (3. 9).
4. That many of the subjects of Persia became proselytes to Judaism (8. 17).
5. That they had numerous enemies in the provinces (9. 1).
6. That they were so strong numerically that in defending themselves they slew in two days in Susa 800 of their foes, and throughout the empire 75,000. (9. 6, 15, 16).

NATIONS OF THE BIBLE

We have been studying the period of the Restoration from the time of the edict of Cyrus releasing the Jews from Captivity to the end of the Old Testament Canon, or to Nehemiah, some time later than 433 B. C., according to when he made his second visit to Jerusalem and the length of time he remained. There is no certainty regarding these latter facts. It is important that we trace the history of the various nations of this period, that we understand the world in which the Jews were living at that time.

Persia.

During the one hundred years from the edict of Cyrus to Nehemiah the Jews were under Persian dominion.

I. Cyrus the Great, 558-529 B. C.

This conqueror founded a great world empire, the second of the four World-Empires. His empire was rounded out by the conquest of Lydia and Babylonia. Lydia was located in the western part of Asia Minor. Under Croesus Lydia reached her greatest extension. He was defeated by Cyrus and his dominions became a part of the Persian empire (546 B. C.). This was ten years prior to the restoration of the

Jews by Cyrus. Eight years after the fall of Lydia, Babylon was captured. Seven years after he permitted the Jews to return to their own land he died leading an expedition against some Scythian tribes. "Almost universal testimony has ascribed to him the purest and most beneficent character of any Eastern monarch."

II. Cambyses, 529-522 B. C.

The two sons of Cyrus were Cambyses and Smerdis. Cambyses succeeded his father. He was a man of violent temper and a despot. Fearing the influence of his brother he had him secretly put to death.

Cambyses determined to add Egypt to his far-stretching dominions and upon a slight pretext invaded Egypt. He captured Memphis and then Thebes. He sent an army of 50,000 men to take the oasis of Ammon, but not a man returned. It is thought they were caught in a fatal simoon and perished.

It is said that while at war in Egypt, in one instance, he secured a number of cats, sheep, dogs and other animals held sacred by the Egyptians, and placed them in front of his army. Through fear of killing the animals the Egyptians could not hurl a weapon and Cambyses gained an easy victory.

Egypt was conquered in 525 B. C., while the Jews were at work on the Second Temple. On his way home from Egypt he learned that Smerdis had usurped the throne. Smerdis was dead and the pseudo Smerdis was an impostor who greatly resembled him. This so disheartened Cambyses that he took his own life.

III. Darius I, 521-484 B. C.

The false Smerdis did not hold the throne long. The empire was soon quieted and Darius devoted himself to building a palace at Susa and other great structures. The changes made by him in the administration of the government were so wise and sound that he has been called "the second founder of the Persian Empire." He now planned to extend his kingdom into India and Europe. He conquered the Punjab (North-western India) and by a single blow gathered into his empire one of the richest countries of Asia.

This was followed by campaigns in Europe which brought him into conflict with the Greeks, a freedom-loving people. In 490 B. C., was fought the battle of Marathon in which the Persians were signally defeated. This was twenty-five years after the Temple at Jerusalem had been dedicated. It was this Darius who, when he learned of the edict that Cyrus had issued, ordered that the work on the Temple be resumed and the public treasury drawn upon for financial assistance.

Following the defeat at Marathon, Egypt revolted. While planning another blow at Greece he suddenly died. Thus the prophets Haggai and Zechariah were contemporary with Cyrus, Cambyses and Darius.

According to some authorities, it was in the reign of Darius that Zoroaster, the restorer of the Persian religion, flourished. He taught that there was one eternal God, but that in the universe there were two conflicting principles, the one good and the other evil. The good principle (light) was Ormuzd; the bad principle (darkness) was Ahriman. Between them was a continual conflict, but in the end the good principle would be triumphant. He taught there would be a day of judgment and that the followers of both principles would be judged, the one would be rewarded and the other punished and they would be separated forever. Thus would cease the conflict between good and evil. These doctrines were set forth in the Zendavesta, the Bible of the Persians.

During this period the morals of Persia were in a sad state of decline. Formerly they had been remarkable for their purity, "but excessive wealth and prosperity were sapping the foundations of the ancient virtues, and the nation was sinking into a state of utter weakness and corruption." The court life was marked by luxury and abominable cruelty. The Persian chronicles are filled with revolting stories of the frightful barbarity of the women.

IV. Xerxes I, 484-464 B. C.

As soon as he came to the throne he resolved to execute what his father was planning to do in regard to Greece. His first achievement was to put down the Egyptian revolt, and to put to an end a similar situation in Babylonia.

In the fourth year of his reign he made gigantic preparations to invade Greece. The first resistance was at Thermopylae when Leonidas, king of Sparta, with three hundred soldiers and about six thousand allies from different states held the pass and slew twenty thousand Persians. By an act of treachery the Persians were shown a way over the mountains to the rear of the Spartans. They were slain to the last man, refusing to find safety in flight.

In the same year (480) he met the Greeks in the naval battle of Salamis. The Greeks were commanded by the celebrated Themistocles. From an elevated headland Xerxes watched the conflict. What he saw was the utter destruction of his fleet, cut to pieces by the Greek ships. He retreated into Asia and made his way to Susa.

It was about two years before these two battles were fought that the events of the book of Esther opened. Some put the date of the

selection of Esther as his queen at 478 B. C., or about two years after these battles.

With the reign of Xerxes the power of Persia passed away. The state began to decline and during the last century and a half its weakness increased and anarchy prevailed. Six years after the assassination of Xerxes in his own chamber occurred the second expedition to Palestine under Ezra.

V. Artaxerxes Longimanus, 464-425.

He was the son of Xerxes and was called Longimanus because of the great length of his hands.

Artaxerxes continued the war which Daruis began and was resumed by Xerxes. The power of Greece was too great for the decaying Persian power. The state had reached its zenith in the reign of Xerxes. Artaxerxes failed as had his predecessor, and so great were his losses that he was glad to make a treaty of peace with Greece that was not favorable to Persia. The great empire of Cyrus and Darius was passing away.

As we have noted, it was during the reign of Artaxerxes that Ezra and afterwards Nehemiah came to Jerusalem. The latter, after being in Jerusalem for twelve years returned to Persia in 433 B. C., eight years before the close of the reign of Artaxerxes. It is possible that he was still in Jerusalem when Artaxerxes died.

Greece.

While the Jews were passing through the period of the Restoration extending from their release from Captivity to Nehemiah, Greece was passing through what is known as "The Golden Age" (500-429 B. C.). Some of the events of this time we have already considered in our study of Persian history of this same period.

I. The Persian Wars, 500-479 B. C.

We have seen how Darius was defeated in the battle of Marathon. The Grecian forces were led by Miltiades. The Greeks had revolted from Persia and in this were joined by the mother countries. It was to suppress this that Darius sent his immense army into Greece.

Then followed the battles of Plataea and Mycale in 479 in which the Greeks were victorious and thus freed European Greece from the power of Persia.

II. The Athenian Empire, 479-445 B. C.

This period began about thirty-six years after the dedication of the Temple in Jerusalem. Thus while the Jews were rebuilding their city and re-establishing their institutions, which was greatly aided by the

work of Ezra, the Athenians were engaged in the rebuilding of Athens which had been made a heap of ruins. The limits of the city were greatly extended and in a remarkably short time the walls were built, higher than before, and strong fortifications enlarged. In all this great work Themistocles was the leading spirit.

In 477 B. C., the Confederacy of Delos was formed which laid the basis for the imperial power of Athens. But what had been simply a voluntary confederation of sovereign and independent cities was converted into what was practically an absolute monarchy with the Attic democracy as the imperial master. Thus did Athens become a "tyrant city." From being the liberator of the Greek cities she had become their enslaver.

III. The Rising of Pericles, 460 B. C.

He was the leader of the liberal party and became the soul of the Athenian democracy. His aim was to extend the authority of Athens over sea and land. He completed what were known as the Long Walls which united Athens to the port of Piraeus. It was at this time that Ezra was preparing the second expedition to Jerusalem.

Pericles was bitterly opposed by Sparta in his attempt to make Athens a land empire as he was securing her supremacy by sea. It looked for a time that he would succeed, but at Coronea (447 B. C.) his army suffered a crushing defeat and he was forced to seek peace with Sparta.

IV. The Periclean Age, 445-431 B. C.

There is little danger of exaggerating the influence of this brief period of about fifteen years upon the civilization of the world. During this time Athens brought forth more distinguished men in the realms of statesmanship, philosophy, art and poetry than have been produced by all the nations in any period of the world of equal length.

It was during this period that such great souls flourished as Phidias the sculptor, Pindar the lyric poet, Sophocles and Euripides the dramatists, Herodotus, the Father of History.

In philosophy Anaxagoras had the distinction of being the first of the Greek thinkers to find in *Mind* the fundamental ground of all things. He was the teacher of Pericles. His basic conception was the turning point in Greek philosophy.

Socrates, following the Sophistic School, was the founder of a new and constructive development in Grecian philosophy, and in his ethical system was surpassed only by the Man of Galilee. He was the teacher of Plato and by the latter the truths he uttered were saved to the world.

Thus while Ezra and Nehemiah were re-establishing the Jewish institutions in Jerusalem, paving the way for the coming Messiah, this brilliant civilization was proceeding in Greece. "But all the progress of Greece in science, philosophy and the arts, did not in any degree lessen the need for that supernatural revelation which God had been making, and was still further to make, on the soil of Palestine."

Egypt.

In our preceding study we followed the affairs of Egypt to the time of Necho. Before the end of his reign Egypt was made tributary to Babylon. Nebuchadnezzar ravaged the country. The king boasted that even God could not divest him of his greatness, but he was strangled in his capital. In 525 B. C., the country was conquered by Cambyzes. From about the middle of the fourth century B. C., to the present day no native prince has occupied the throne of the Pharaohs.

The learning and wisdom of the Egyptians, however, continued to attract illustrious strangers. "Lycurgus and Solon, the great legislators of Greece, had both drunk formerly from the fountains of Egyptian lore; and now two eminent Grecian philosophers, Pythagoras and Plato, came to it for the like purpose. It is very remarkable how many of the great minds, that in ancient times exerted a striking influence upon the world, received part of their mental education in Egypt." How true it is that she lit the torch of civilization and passed it on to the West.

Thus we see this great state that once held in bondage the Hebrew people, passing away, just as the chosen race, coming out of another captivity is being re-established in their land in which they became first established after leaving Egypt.

Carthage.

At the time the Greeks were being brought under Persian dominion, the power of Carthage was rising and had entered into a contest with the Greek cities of Sicily for the possession of the island. About the time of our present study, they seem, by their remarkable maritime enterprise, to have become acquainted with Britain.

Carthage was now the ruling power in the West, as was Persia in the East. Her conquests, as also her trade, spread over a large part of Western Europe and Northern Africa. Under these conditions the worship of Baal and Ashtoreth was given a great impetus.

Her determination to get possession of Sicily precipitated a bitter conflict which resulted in her contest with Rome which finally ended in her destruction.

Rome.

Our preceding study brought us to the close of the Roman Kingdom. It was during this present period, about six years after the dedication of the Second Temple, that the first period of the Roman Republic began. This first period extended from 509 to 367 B. C.

When the monarchy was overthrown measures were instituted for the reconstruction of the government. It was the beginning of that new development by which Rome became the Fourth World Empire.

Two patrician magistrates were now elected to take the place of the king. They were elected for one year. In the midst of disorders which arose on account of the Tarquins the plebeians, becoming the debtors of the wealthy classes by which the plebeian might lose his liberty and even his life, resolved to secede from Rome and build for themselves a city. This was in 494 B. C., while the Jews were rebuilding Jerusalem.

The patricians realized what a ruinous effect this would have upon the state and they succeeded in inducing the plebeians to return. Debts were canceled, slaves freed and tribunes appointed to protect the interests of the plebeians, and their political rights were secured.

While the struggle went on between patricians and plebeians, a series of petty border wars with neighboring peoples was carried on. These wars, however, were the means of developing the military genius of the Romans that trained them for their future contests.

It was in the midst of the conflict between the nobles and the people a thing occurred that became a great landmark in the history of the Roman people. This was the revision of their laws and customs and having them put in the form of writing. The patricians offered strong resistance to these laws being set forth in such definite written form, but the plebeians demanded it and the others were compelled to yield. These laws were written on twelve tables of bronze, which were fastened to the rostra, or orator's platform in the forum, where all might see and read them. These are known as the Twelve Tables of Laws. For many centuries they formed the basis of all new legislation. Every school boy was required to memorize them. These laws were formulated (451-450 B. C.) about seven years after Ezra conducted the second expedition to Jerusalem. It was at this time Malachi, the last of the prophets, appeared.

A year later two consuls, Lucius Valerius and Marcus Horatius, secured the passage of certain laws known as the Valerio-Horatian Laws, "which are of such constitutional importance that they have been called 'the Magna Charta of Rome.' Like the great English charter, their purpose was not so much the creation of new safeguards of liberty as the

reaffirming and strengthening of the old securities of the rights and privileges of the humbler citizens of Rome.”

The year that Nehemiah came to Jerusalem (445), that had so much to do with the observance of the Jewish law and the separation of Jews from foreign wives, there was made legal in Rome the right of marriage between patricians and plebeians. This established social equality between these two classes which gave the plebeians an added advantage in their struggle for full political equality with patricians.

Thus we see the various stages through which Rome passed during this first period in forming the Republic, that was destined to have such a far-reaching influence upon mankind, while in the Holy Land the Jews were again laying the foundations of Judaism to pave the way for the coming of Him whose kingdom shall be an everlasting kingdom and shall extend over the whole earth—The Fifth Universal Kingdom.

So many dates have been given in connection with these States and the Jews, the reader will find the contemporaneous arrangement of these on the following page will save time and labor in placing the hand upon a date quickly and, what is more important, in getting the contemporary events.

Persia	Egypt	Greece	Rome	Hebrews
558—529, Cyrus	536, Restoration by Cyrus
536—Freedom of the Jews	Building the Temple
529—522, Cambyses
525—Conquered by Egypt	525—Conquered by Cambyses	.....	.....	.....
521—484, Darius I	500—429, Golden Age	509—367, First Period of Republic	515—Temple Dedicated
500—479, War with Greece	500—479, Persian Wars	494—Plebeians Secede	.....
490—Marathon	490—Marathon	.....	482—Story of Esther opens
484—464, Xerxes I	Esther selected as queen of Xerxes
482—Events of Esther open
480—Salamis	480—Salamis	.....	.....
.....	479—445, Athenian Empire	.....	.....
.....	479—Plataea, Mycale	.....	.....
479—Plataea, Mycale	477—Confederacy of Delos	.....	.....
.....	460—Pericles	.....	.....
464—425—Artaxerxes	458—Ezra's Expedition to Jerusalem
458—Commissioned Ezra	451—Twelve Tables of Laws	.....
.....	449—Valerio-Horatian Laws	.....
.....	445—Social Equality	445—Nehemiah comes to Jerusalem
445—Commissioned Nehemiah	445—431, Periclean Age	.....	433—Nehemiah returns to Persia
.....	432—Nehemiah's second visit to Jerusalem

HEBREW POETRY

JOB -- SUFFERING

Oh that I knew where I might find him—Job 23:3

Great men are not always wise

Prologue—

Compact between God and Satan.

The Testing of Job.

TRUSTING GOD UNDER UNKNOWN CONDITIONS

Job's Friends—Eliphaz, Bildad, Zophar.

Three Series of Speeches—

IV- XIV; XV-XXI XXII-XXXI.

Argument of the Friends—

Sin the Ground of Affliction.

Job concerned about God's Moral Government of the World.

Speech of Elihu, XXII-XXXVII.

Speech of Jehovah—XXXVIII-XLII.

Thou shalt make me to know wisdom—Ps. 51:6

P

R

O

V

E

R

B

S

Instruction
for the
Unlearned

Instruction
for the
Young

CHRIST IN THE PSALMS

1. Advent of Messiah, Ps. 40.
2. Betrayal, 41, 109.
3. Crucifixion, 22, 69.
4. Resurrection, 16.
5. Ascension, 68.
6. Kingship, 2, 72, 110, 118, 132,

The fear of the Lord is the beginning of wisdom—Prov. 9:10

W

I

S

D

O

Instruction
for the
Imprudent

Instruction
for
Tempted Souls

Time—Near the close of Solomon's life.

The Problem of Life

I. The All That is Vanity, I-X.

The Materialistic View of Life.

The life without a future and knowing not God.

II. The True Solution of Life's Problem, XI-XII.

The Present and Future.

Our Relations to God.

Conclusion of the Whole Matter.

The wise are in the hand of God—Ec. 9:1

For Love is strong as death—Cant. 8:6

ECCLESIASTES -- LIFE

I am my beloved's, and my beloved is mine—Cant. 6:3

SONG OF SOLOMON -- LOVE

Oh how I love thy law—Ps. 119:97

Prayer Book of the Bible
Authors—David, Solomon, Moses,
Jeremiah, Asaph, Sons of
Korah, Isaiah, Haggai,
Zechariah.

A village girl of Shulam is wooed by Solomon.
Resists all temptations; remains true to her lover.
She describes her beloved.
Is released by the king and joins her betrothed.
Their unflinching love for each other.
The poem suggests the love of Christ for His Church; the love of the Church for Christ.

Remember now thy Creator—Ecc. 12:1

Part Six

HEBREW POETRY

If, as some believe, the Book of Job belongs to the time of Solomon, then the large part of this literature, the five poetical books, falls in the period of the monarchy. Chronologically it would have been appropriate to have analyzed them in that connection, but it would have interrupted our procedure in dealing with the historical books, and it was best that we follow the history throughout as we have done.

The study of this portion of the Old Testament will emphasize what has been noted, that the Bible is not simply a book, not simply a historical record, or a system of ethics—it is a *life*. In it we see our groping, struggling, sinning, suffering humanity passing through the ages. It is not a collection of “sayings,” precepts or principles; it is a living thing with laws, principles and precepts involved.

How well this is illustrated by the book of Job. He endures great physical sufferings and the loss of what is dear to him, but he struggles with the deeper problem of every life: Why the suffering, the justice or injustice of it, the design, the faith it should inspire or the doubt it creates? It is our life in its mysterious complexities, but in it all is the Divine unfolding, the fundamentals, the guiding principles, the linking of the whole human order with the Eternal in law and in grace.

The Bible is adapted to every age and every human being because it speaks the universal language of the race. It knows all about us. It is the only record of our first moments. It knows all about our temptations, trials, defeats, sorrows. The voices of the soul are answered in God and His Word. It speaks to the heart revealing it to itself. It speaks to the reason and conscience of humanity. It condemns sin and answers the craving of the heart for forgiveness, redemption and its return to the Father heart.

The Poetical Books deal with these great things from altogether different angles. We soon realize that we are no longer in the historical books. The David who sinned, as given in the historical record, is the David who sought forgiveness in the fifty-first psalm. In the Psalms his soul goes out to God. It is here that the real David appears, and it is in these Psalms that the yearnings and longings of every soul come to shore.

One portion of the Bible supplements another. If, for example, we read but the historical statement of the time of Solomon we would lose the most important thing in regard to it. If we knew simply the prosperity of the period and were ignorant of Solomon's interpretation of life, the material and the spiritual, the present and the future, our knowledge would be very superficial.

A word in regard to Hebrew poetry. We are not to think of the poetical element in the Scriptures as limited to the five poetical books. In speaking of Biblical poetry we ordinarily refer to these books because they are composed almost entirely in Hebrew verse. But "In one sense the Bible is full of poetry; for very much of its contents, which are merely prosaic in form, rises by force of the noble sentiments which it enunciates and the striking or splendid imagery with which these sentiments are adorned, into the sphere of real poetry. Independent of this poetic prose there is in the Bible much writing which has all the ordinary characteristics of poetry."

Our studies are concerned with the essential truths of the Bible in their practical application. It is not essential to our purpose to give much attention to chronological points, questions of authorship, and the like. These are not germane to the design of these studies, and usually not more than a few notices are given to these matters. Within our limited space these things could not be adequately discussed.

SECTION I. THE BOOK OF JOB

The authorship of this book has been ascribed to Moses, Solomon and others. There is no proof that Job was not the author. The question of authorship is related to that of date. If the absence of all reference to the period of the patriarchs, the time that Israel spent in Egypt, the early days of Hebrew history and the system of Moses, be a determining factor as to time we can understand why some have assumed that Job antedated Abraham. The arguments advanced in support of this view are not conclusive.

The same may be said of the view that insists upon a post-exilic date. There is no certainty as to the time. It is believed by many not to be earlier than the time of Solomon, and this would not be incompatible with the absence of all reference to the things just noted. The scene is laid in the land of Uz, outside of Palestine, in the northern section of Arabia.

The question that stimulates a deeper interest is that of the historicity of the events of the book. One position is that Job was an historical

character, that he passed through the sufferings recorded and engaged in the debate with the three friends.

In opposition to this view it is urged that certain uniformities in the book, together with other things, are against the theory that the book is an actual history of the events set forth. Let us suppose that that position can be well established, does it invalidate the authenticity and spiritual value of the book? Or, the question may be asked, Is it necessary that the events should actually have occurred in order that the book be genuine and trustworthy in giving us divine instruction in the problems presented? Would it in any way be inconsistent with revelation that Job, Solomon or any other inspired writer, should compose such a book having no basis in actual fact, a work of fiction, for the purpose of setting forth the essential principles of this book?

Assuming for the sake of argument, that the events set forth are not historical, no damage is done to the authenticity and spiritual value of this book. There is no reason why the author may not be inspired to compose such a work, giving the events and persons the form of actuality for the sake of treating these great problems. The unfolding of the principles is the vital thing.

Shakespeare's Othello, Macbeth and Hamlet are not less valuable because the great master has, apart from historicity of the facts, worked out principles of human character and conduct. The principles would not have been more valid, or more accurately analyzed, if all the things set forth in these tragedies had been actual historical facts. Goethe's "Faust," which in a way is based on the prologue of Job, does not depend upon the historicity of the persons and events for the validity or value of the principles with which it deals.

With this thought before us, with reference to Job, is it necessary that a particular person actually suffer in order that the teachings of the book be sound and that it accomplish what it is designed to do? The world is full of suffering that is fact and not fiction. It is a problem to solve. The world contains many pious people under the severest adversities who, like Job, have been bewildered by their trials, and like Job, too, have questioned the justice of God.

Again, there are many people who, like Eliphaz, Bildad and Zophar, have superficial and incorrect notions of sin and suffering, and relative to these draw the most unwarrantable conclusions. It never occurs to them there may be other and deeper reasons for what we call the misfortunes of life. The world is full of superficial critics, so that if the persons of the book of Job are fictitious, the army of people they represent are very real and actual.

It is necessary that these distinctions be made for there are many good people who would immediately assume that this book is less than they supposed it to be in authenticity and value if deprived of historicity. They do not take the same position with reference to any other great production and fail to see that such a procedure on the part of the Bible would be legitimate.

It is not to be assumed, because of these statements, that we are raising the question as to the historicity of the book of Job. We are not taking a position against the historicity of the facts. We are simply indicating what is the vital thing in regard to the book, and that it would be perfectly legitimate for the inspired writer to compose such a work that was not historical as to persons and events, and that the principles and truths enunciated are not dependent for their validity and trustworthiness, and their instructiveness in these human situations, upon the historicity of the facts.

THE PROLOGUE. JOB'S COMPLAINT

- I. Character, Prosperity and Happiness of Job, 1.1-5.
- II. Jehovah's Compact with Satan, 1.6-22.
 1. Satan's charge and challenge.
 2. The challenge accepted. Satan's liberty restricted.
 3. Job's losses. Maintains his piety.
- III. Satan's New Challenge Accepted, 2.
 1. The falsity of his insinuation.
 2. Given liberty to afflict the person of Job.
 3. Job's integrity scorned by his wife.
 4. Silence and consternation of the friends.
- IV. Job's Complaint, 3.
 - Bewails his birth and longs for death.

What is the relation of the Prologue to the book of Job?

It is a most essential relation. It is the key to all that follows.

1. Job's piety and prosperity. The prologue opens with a statement of both and the special importance attached to the former.

2. Satan's insinuation that Job's piety was dependent upon his prosperity, that if the latter did not exist the former would not be a fact. In other words, that his piety was not disinterested, that it was profitable for him to assume such a character; that if he were not prosperous he would not be pious.

3. The challenge accepted. Satan proposes a test of the validity of his charge. He declares that if Job's prosperity and happiness be

removed he will renounce Jehovah. He is given liberty to do what he proposes with the stipulation that he is not to lay his hand upon the person of Job. Satan is held within the bounds of his charge, that Job's prosperity and happiness are essential to his piety.

4. Job maintains his integrity under his losses. He completely disproved the charge and insinuation of Satan, while he was ignorant of these and the compact between him and Jehovah.

5. Satan's second proposal and the new stipulation. Defeated and discredited by Job, he now declares that Job's piety will not stand the test of a personal affliction. This challenge is accepted with the provision that Job's life shall be preserved. Job now suffers in his person a series of afflictions. His wife tells him to renounce his piety and God. She counsels the very thing that Satan declared Job would do. Job rebukes his wife and sins not.

What fundamental principle does the prologue set forth that holds throughout the book?

In our study of Job this is one of the most important questions we can raise. We have seen why Job was permitted to suffer, and how the claims of Satan were discredited. The problem of suffering has yet to be considered. It remains to be seen whether Job will exemplify patience.

Since the question upon which all turned was that of the sincerity and disinterestedness of Job's piety, is this to be the ruling principle throughout the book? This may be answered in the affirmative. Should it appear at any point that Job renounced Jehovah, then Satan's claims would be established. This never occurred.

However much Job may be at fault in his views of the justice of God, the one thing for which he contends is, that it was not owing to the insincerity of his piety that he was visited with these afflictions. The position of the three friends that his sufferings were proof of sinfulness would be in line with Satan's claim that he was not a truly pious man. Thus we see the connection between the prologue and what follows.

One of the most important principles this book is designed to teach is that of *Trusting God Under Unknown Conditions*. Keep in mind the fact that Job was ignorant of what passed between Jehovah and Satan. He does not know that Satan has cast aspersions upon his piety, and that God is giving him the opportunity of proving His declaration of Job to be true. If he were aware of these facts it would be a comparatively simple thing to endure his afflictions. There would be no problem, no calling in question the justice of God, there would be no debate and no book of Job.

If he understood these things there would be no occasion to trust God under unknown conditions. This is one of the most instructive things in this marvelous book, and if we but grasp the truth we shall see how it is designed for our spiritual edification.

Are we to understand that Job in his complaint is following his wife's counsel? What is the relation of this opening speech to what follows?

There is nothing in this third chapter to intimate any intention on the part of Job to renounce his integrity or Jehovah. He is under the heavy hand of an affliction he does not understand. Disease has paralyzed his interest in life. To live is to suffer. In this extremity complaint is wrung from him, but he does not charge God with injustice, nor does he say that it is no profit to be pious. There is nothing of this.

When his friends for seven days have been looking upon him in silence and dismay Job can stand it no longer. He now gives expression to his miserable state which is the initial speech. It starts the friends into action and now begins the debate on the problem of human suffering. These speeches fall into three series. After each speech Job replies. These are followed by the speech of Elihu, and this by the speech of Jehovah.

FIRST SERIES

- I. Eliphaz's First Speech, 4—5.
- II. Job's First Reply, 6—7.
- III. Bildad's First Speech, 8.
- IV. Job's Second Reply, 9—10.
- V. Zophar's First Speech, 11.
- VI. Job's Third Reply, 12—14.

With what argument does Eliphaz open this debate?

He dwells upon four things:

1. He discourses on the justice of God.

He reminds Job of the fact that he had been helpful to others in similar situations, but now he seems to be unable to do the same for himself. That God in His justice will not permit the innocent to perish, and the implication is that if Job is innocent he has nothing to fear.

2. The insignificance of man in the sight of God.

He asks, "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" In these respects man is not to be compared with God.

3. The insecurity of the wicked.

Their devices are frustrated, and their children are crushed.

4. The benefits of chastisements.

These should not be dispised. Job shall be delivered and restored to peace and plenty. This is designed to comfort him while passing through this season of chastening.

In what three general ways does Job reply to this first speech?

1. He describes his sad condition.

The terrors of God are set against him, he is pierced with the arrows of Jehovah. He longs for escape from his afflictions.

2. He charges the friends with deceit and unkindness.

He is willing to be taught and to see wherein he has erred, but they have failed to do either.

3. He turns to God, complains of his condition and declares he has a right to complain.

If he is punished for sin, then what is the sin? And why, if there be sin, does not God pardon it? In this first speech Job has set forth the position upon which following speeches will enlarge. If his sufferings are the consequence of iniquity he would know what the iniquity is. In that case he would understand and not be in such darkness. If he is guilty of sin, why does God not pardon it since He is willing and able and Job desires such forgiveness. But Job is not aware of such sinfulness that would justify these severe measures. He knows that he has been upright in heart.

How does Bildad reply to Job's speech, and what is his main assumption?

1. Vindication of God's justice.

Job has implied that God was dealing with him unjustly. This, Bildad rebukes and declares that God does not pervert justice. Because of His perfections Jehovah could act in no other way than that of strict justice.

2. That Job's sinfulness is responsible for Job's sufferings.

By various metaphors he sets forth the frailty and insecurity of those who forget God. He declares that Job is not pure and upright.

3. Exhorts Job to seek God diligently.

That Job is guilty of sin is established by his afflictions. He should renounce sin, repent, and he will be divinely rewarded.

How does Job reply to Bildad's statement of the omnipotence and righteousness of God?

He admits that God is omnipotent. It is because He is omnipotent that He has the power to compel one, satisfied with his own innocence, to declare himself to be guilty. Job says that between him and God there is not an umpire.

The question is not settled by declaring the righteousness of God. Job wants to know how God defines righteousness, and in terms of His interpretation, "how can man be just with God?" And this is Job's problem. Every claim that Job may lay to personal righteousness in dealing with an omnipotent God is of no avail if righteousness as interpreted by Jehovah is something entirely different.

With what does Zophar charge Job, and upon what perfection of the Almighty does he dwell?

He charges Job with boasting and self-justification by declaring that his doctrine is sound and his life clean. He is guilty of some sin and doubly guilty in denying it. His suffering is less than he deserves. It is mercy and not injustice that God is exercising towards him.

He discourses on the wisdom of God and says that it is inscrutable. It is an attribute of the Infinite One the heights and depths of which cannot be compassed by human intelligence and searching.

These speeches of the friends are based on certain assumptions: that suffering can be interpreted only in terms of guilt. That God is just, righteous and wise, while man is given to sin, is frail and incapable of understanding the perfections of Jehovah.

How does Job close the first series of this debate?

1. Compares himself with his friends.

He tells them ironically that wisdom will die with them; that his wisdom is equal to theirs. The difference between them lies, not in the inferiority of his understanding, but in the circumstances in which he is placed.

2. Job describes the power of God.

This he sets forth in various ways, and as seen in God's dealings with the nations.

3. He charges his friends with falsity in attempting to vindicate God.

He declares his sincerity in desiring to reason with God, to understand Him, while the friends are forgers of lies. Their defense of God is false. Job states a common fact: how often it is true that people, attempting to vindicate God and His acts, most egregiously misjudge and misstate Him. Job calls this a false defense of God.

4. The frailty of man.

He is hedged about by limitations. Job prays for a refuge in Sheol until the wrath of God be past and then raises the great question, "If a man die shall he live again?"

It will be noted that Job's replies have less to do with the views of the friends than with God's justice. It is this that concerns him. On what grounds of justice is he brought to such suffering? It is not a question of God's power, which he freely admits, but a question of His righteousness as God interprets righteousness.

As compared with the manner in which Job approaches the problem, the superficiality of the friends' arguments will appear.

SECOND SERIES

- I. Eliphaz's Second Speech, 15.
- II. Job's Fourth Reply, 16—17.
- III. Bildad's Second Speech, 18.
- IV. Job's Fifth Reply, 19.
- V. Zophar's Second Speech, 20.
- VI. Job's Sixth Reply, 21.

How does Eliphaz open the second stage of the debate?

He insists that Job stands self-condemned, that his own lips testify against him; that he is presumptuous and has little to make him proud.

This is followed by a disquisition on the state of the wicked, and the judgments that will overtake them. There is here a new form of statement, but nothing essentially new in the argument. Job has asked them to point out his error and to deal specifically with his case, and they reply with generalities.

With what does Job charge his friends and God, and what is his appeal to God?

The friends are miserable comforters. They are not in his state and it is easy for them to talk.

There he leaves them and turns to God. He pours out his soul in lamentation for the manner in which God has dealt with him. He main-

tains his innocence, his prayer is pure. But in all of this darkness his faith shines through: "Even now, behold, my witness is in heaven, and he that voucheth for me is on high." God knows his heart and will vouch for him, and this is the vital thing.

Does Bildad add anything new, not heretofore covered?

Job said they were miserable comforters, and Bildad asks why Job should regard them as beasts and unclean in his sight.

He now sets forth the perils of the sinner. His illustrations are striking and varied. The picture is vividly drawn, and it might all be perfectly true, but again the question arises, how does it make out a case against Job?

What are the three striking features of Job's fifth reply?

1. The manner in which he protests against the friends.

He declares that they deal in a hard way with him and are not ashamed of it. Their criticisms have wearied him. He then bemoans the fact that God has not responded to his appeals and has treated him as an adversary.

2. He appeals to the pity of his friends.

His acquaintances have been estranged from him. Out of the anguish of his soul he calls to them to show him pity.

3. His confidence in his vindication.

It would seem that the darkness of doubt would be too great to be pierced by any light of faith. But his confidence is not dead. There is one thing that he knows and that is that his Redeemer (Vindicator) liveth, who shall stand by him as a friend and vindicator. This is one of the strong passages in the book setting forth the principle—trusting God under unknown conditions. His soul rises on the wings of a quiet and blessed confidence.

What is Zophar's last contribution to the arguments of the friends?

It is new only in the form of statement, but the same contention regarding the wicked. The sinner might enjoy prosperity for a season, yet he must come to judgment. The implication is very clear. Job had enjoyed prosperity and now he is suffering affliction, judgment has fallen upon him.

Metaphor and imagery are used to describe the final destitution of the wicked and God's judgments upon sin.

How does Job refute the statements of Zophar?

He starts out with the seventh verse of chapter twenty-one to pulverize Zophar's position. The latter declared that sinners suffered as greatly under their losses as they enjoyed themselves under favoring circumstances. Job absolutely denies this. He describes the continued and increasing prosperity of the wicked who say, "What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?" He raises many questions to parallel the assertions of Zophar. He affirms that the reverse is often true and in support of his position cites the testimony of travelers.

Zophar has made a sweeping assertion. We must not forget that while he is discussing the question of sinners in general the application is to the sinner, Job, in particular. If there are instances when the ungodly are not brought under judgment and deprived of their temporal blessings, then the law, as declared by him, is not of universal application. What Job points out renders Zophar's position untenable. It was necessary for the latter to show that the law universally applied.

At the close of the second stage of the debate the leading contention of the friends is, that sin and suffering are inseparable, and that the measure of the one is that of the other.

Job affirms, that while there is no question about the omnipotence of God, what is not so obvious is His justice in the moral government of the world. How reconcile such justice with the good that blesses the sinner, and the calamity that overwhelms the righteous?

THIRD SERIES

- I. Eliphaz's Third Speech, 22.
- II. Job's Seventh Reply, 23—24.
- III. Bildad's Third Speech, 25.
- IV. Job's Eighth Reply, 26—31.

Zophar does not make a third speech, and the debate is closed with Job's eighth reply.

What does Eliphaz submit as his closing argument against Job?

1. His enumeration of Job's iniquities.

Here is something new and specific. Job had challenged them to state his errors. He is now told that he had come into possession of his wealth by fraudulent dealings, by taking what belonged to others and by withholding from the poor and needy that which pity, generosity and ability required he should bestow.

2. Job's sinfulness is further magnified by his sense of security in his sinful conduct. He thought God was so far away as not to discern what was going on which afforded Job protection in his guilty actions.

3. His exhortation.

He sets before Job the penitential course he should pursue. He should return to God, pray and pay his vows and light will fall upon his pathway. He tells him how being a sinner he may become a saint.

Is Job's reply in any way concerned with the charges of Eliphaz? For what does he especially yearn?

1. He pays no attention to the false charges.

From the prologue we know that these charges are a tissue of falsehoods. To ignore them was Job's best refutation.

2. What deeply concerns Job is his access to God.

It is the yearning of a deeply pious spirit that says, "Oh that I knew where I might find him." But while searching in the darkness he is confident of two things: first, that God knows all about him, and second, that in this great trial he is in the hands of God and in the end the crucible of affliction shall have done its work and he shall come forth like refined gold. Thus again, Job trusts God under unknown conditions. The essential thing, is not restoration to comfort and prosperity, but this ministry of trial in the purification of his life. How completely are the charges of Satan discredited by this suffering child of God!

3. The manner in which Job treats the forms of sin that Eliphaz had imputed to him.

He does not do this in refuting the charges of Eliphaz, but notes the sins themselves; those who take the widow's ox; who strip the clothing from the poor; the acts of the murderer, the thief, the adulterer. He deplores the fact that they seem to escape the judgment of God.

With what declaration does Bildad close the debate for the friends?

It is a short speech of six verses the burden of which is man's inferiority to God. After summing up the greatness of Jehovah he asks, "How then can man be just with God?" The only sense in which this speech would have any bearing on the general discussion would be in setting forth the humility of man in the contemplation of the Almighty, and the application of this truth to Job in the contention that he is innocent.

Zophar does not appear the third time which would imply the defeat of the friends in this debate. Bildad brings the arguments to a close. In this last series the friends have continued to point out the sinner that Job must be, and only by repentance may he hope for release from his sad state; that he is but adding to his sinfulness in charging God with injustice and will thereby add to the severity of his punishment.

By what line of argument does Job answer the friends and close the debate?

This is the longest of all the speeches of the three series.

1. Job sets forth the greatness and omnipotence of Jehovah.

Bildad had introduced the subject. The implication of Job's statements, following Bildad's speech is, that to argue that God is this or that in His infinite perfections is beside the point. This is strictly correct.

2. Job maintains his integrity.

No amount of adversity can induce him to surrender his integrity, and Satan's insinuation is again discredited.

3. The emptiness of the sinner's hope.

When he faces the deeper problems of life and death his worldly accumulations will be of no service to him.

4. The treasures of life.

The material riches of the earth are described. He then, in a remarkably fine statement, compares these material treasures with the treasures of wisdom. These cannot be valued in terms of gold or precious stones. God alone can make known the source of this treasure: "But where shall wisdom be found?" These questions Job answers: "God understandeth the way, and he knoweth the place thereof." This discussion is one of the finest passages in these series of speeches.

5. The past and the present in Job's experience contrasted.

The days of joy in serving others when he caused the widow's heart to rejoice. In his present condition this is all changed. The contrasts are strongly presented. He feels keenly the silence of Jehovah.

6. He insists, however, upon the integrity of his life.

He enumerates various defections and declares that if he had been guilty of them then punishment would be merited. If he "had eaten his morsel alone," if he had not shared his blessings with others, he would be resigned to what has befallen him.

It is very fitting that Job should close his replies with this statement of his integrity. This is the thing that has been called in question by the friends who declared that calamity and misfortune are proof of guilt.

He does not understand why he should be so afflicted, but he believes in his ultimate vindication, that from the crucible he will come forth like refined gold and finally rises on the wings of faith and declares, "though he slay me yet will I trust in him"—trusting under unknown conditions. In this last speech Job's attitude undergoes a change. It is much calmer and less extravagant.

THE SPEECH OF ELIHU

Following Job's last speech the friends refuse to reply, leaving him in possession of the field. At this point Elihu comes forth as a sort of judge of the debate. He remained silent until certain that the friends will not further reply to Job, and is deterred from speaking on account of his youth. But he has come to understand that wisdom is not always a quality of age, and that those supposed to be great and wise do not always exhibit such traits.

He goes further than to say that a case was not made out against Job. He renders a judgment regarding the contestants. Instead of acquitting Job he replies to his positions and challenges him to reply, which Job does not accept. This speech extends from chapter 32 to chapter 37.

What judgment does Elihu render as to the position of the friends?

He informs the friends that he had listened to their reasonings, and they not only failed to convince Job, but their arguments failed to make out a case in answering Job's positions.

It was necessary for them to show that suffering was always the consequence of sin, and that this was the only explanation of affliction. It then devolved upon them to prove that Job was such a sinner and his sufferings the necessary consequence of such iniquity. They failed utterly to meet these requirements.

How does Elihu review the case with reference to Job, and in what ways does he declare that God ministers to us? 33.

He repeats Job's assertions charging God with enmity and injustice, criticizes him and tells him he is not just. He now affirms that God by various measures deals kindly with men; by these ministrations He

would save man from evil conduct. That God has in store for the sufferer a real good, and that the only proper attitude is that of true humility to which God will reveal Himself.

How does Elihu state the justice of God, and how does it apply to Job's utterances? 34.

He sets forth the inconsistency of the supposition that God could be God and be unjust; that His justice is directed against wickedness whether it be the wickedness of rich or poor, a man or a nation.

We can readily see the fundamental bearing of this question upon the problem of this book. Job is placed in strange and bitter circumstances which he cannot fathom. Why should he be selected to suffer when many sinners enjoy the bounties of life? The moral government of the world must be a capricious thing and hence could not be called "moral."

The problem of the book is a problem of human life, and it is this fact that renders it so serviceable to humanity struggling with its trials and apparent inconsistencies in a world that we want to believe is under moral law. These are the occasions of trusting God when we cannot understand.

The friends could see but one significance attached to affliction; Job in the consciousness of his innocence, could see but one reason for it—the injustice of Jehovah. The book of Job is for our instruction. We would never know how much our faith was worth if we were never placed in situations that made possible the most mistaken doubts. It required all of our faith not to doubt, and then came a vision of God and an enrichment of life which we otherwise would not have enjoyed.

In accusing Job of self-righteousness to what extent did Elihu intend that Job should regard this as sinful? 35.

When Job charged God with injustice, and declared himself innocent, he laid himself open to Elihu's accusation that to him his "righteousness is more than God's."

As set forth in the prologue, Job was a pious man, but piety is not self-righteousness and does not justify the assumption. True piety does not boast of personal righteousness. The reverse is true. Job was a man of integrity, a man of pious attitudes and good works. He served God faithfully and had the Divine approval. Under affliction he is aware of his past exemplary life and these he brings forward as considerations why he should not be subjected to such adversity, and for

this reason he is deeply concerned about the justice of God and to know what is His interpretation of righteousness.

Before the bar of God we can plead no righteousness of our own—"There is none righteous, no not one" (Rom. 3.10). We have no righteousness to urge as a reason for any Divine favor. When afflictions befall us, the teachings of this book can safeguard us against making Job's mistake of assuming that something is essentially wrong with the moral government of the world.

How does Elihu explain God's use of affliction? 36.

That upon which Elihu lays special emphasis is the enlightenment and purification that come by the ministry of trial. He assures Job that God "withdraweth not his eyes from the righteous," and that affliction is designed to "open their eyes to instruction and turn them from iniquity." In view of these facts he exhorts him, "For let not wrath stir thee up against chastisements."

Affliction may not take the form of chastisement. There were things that Job needed to learn that came through his sufferings. Israel in Egypt fell under heavy persecution without which it is a question whether Moses would have succeeded in inducing them to leave their happy circumstances and return to their own land. Bondage gave them longings for freedom.

What is Elihu's closing exhortation to Job? 37.

The poet now gathers his energies to magnify the greatness of God. Job never questioned His power and greatness. These representations are designed to impress Job with the character and perfections of Jehovah, to accentuate the enormity of the error of calling in question anything relative to God, and to show by His infinitude the inability of the finite mind to comprehend Him.

These closing statements introduce the speech of Jehovah for they bear a striking resemblance to Jehovah's representation of Himself, His power and wisdom. The time has now come for Jehovah to speak. Elihu retires and Job is face to face with God.

THE SPEECH OF JEHOVAH

Job had complained that God kept silent and would not answer him or attend to his calls, and now the answer comes. It is one of the most sublime sections in the Bible.

How, and relative to what things, does Jehovah set before Job his ignorance?

Question upon question is raised before which the mightiest intellect would stand dazed and bewildered.

1. Questions bearing on creation and the constitution of the earth.

2. Questions bearing on light, sun, hail, rain and ice. As Jehovah sets them forth, what little Job knew about them!

3. Jehovah now turns to sentient forms—the ways of lions, goats, birds, wild asses, oxen and the ostrich.

4. Questions as to Job's part in the characteristics of animals. Job declares his ignorance and inability to answer.

What is the design of Jehovah in raising these questions, and exhibiting the ignorance and impotence of Job?

Job has presumed to express his opinion of Jehovah and to judge His actions. He is now made to realize how insignificant is his understanding, and how utterly unqualified he is to judge the Infinite Being to whose wisdom and power all of these things must be ascribed.

If Job can explain creation, can penetrate "to the dwelling of light," or can "bind the cluster of the Pleiades or loose the bands of Orion," etc., then he might assume to judge the actions of Jehovah. How Job must have realized the enormity of his error when the Lord asked him, "Wilt thou even annul my judgment? Wilt thou condemn me, that thou mayest be justified?"

What effect did these utterances have upon Job?

1. He interrupts Jehovah (40) and declares his nothingness and inability to answer.

2. At the close of the speech Job confesses his error. He states that he has given utterance to what he did not understand, things too wonderful for him.

The great result is put by Job in two lines: He had heard of God by the hearing of the ear, but now his eye seeth Him. He beholds Him face to face. It was worth while to have passed through the crucible of affliction and thereby come to such knowledge and have such communion with Jehovah. He has learned the preciousness of trusting God under unknown conditions. When the darkness of sorrow and suffering falls upon him again, he may not know why, but he will know God, and that is sufficient for the trusting soul.

SECTION II. THE PSALMS

In its range and scope this is the most comprehensive book in the Bible. It is rightly called "an epitome of the Bible." It contains something of all the elements of the Biblical system. In it we find the law, history, prophecy and the principles of redemption.

It is the prayer book of the Church. People know something about this book who know nothing about science, literature or philosophy. In this book as in no other we see humanity on its knees before God, seeking the throne of grace, crying out of the depths of a broken and contrite heart, realizing its need of a Heavenly Father and coming to the joy, peace and security that are found in the secret place of the Most High.

In the Psalms we see man struggling with doubts and fears reaching upwards through the darkness to clasp the hand of God. How often the suppliant in these psalms is beset by enemies, surrounded by danger, dealt with deceitfully, scorned and despised. The collection opens with a portrayal of the perfect man and thus presents to us a great ideal. It vividly pictures the soul seeking God as the heart pants for the water brooks, and points out that our deepest longings can be satisfied in God alone.

There is no book of the Bible that more truly magnifies the Word of God. The longest psalm of the collection (cxix) contains in every verse some reference to the Scriptures. In no other portion of the Bible do we find such glowing descriptions of the Sacred Word, and such holy and happy contemplation of it: "O how love I thy law! it is my meditation all the day," and many such passages. It states the moral influence of the Scriptures—"Thy word have I hidden in my heart that I may not sin against thee," and its enlightening power: "Thy word is a lamp unto my feet, and a light unto my path."

The book that has such Scriptural range, that so distinguishes the glory and majesty of the Bible, that has plumbed the depths of the human soul and carries us to the bosom of the Father can never be outgrown or become obsolete.

A slight acquaintance with the Psalms will show that the contents of this book are not subject to the same sort of analysis as are other books of the Bible. Our space is too limited to attempt an analysis of all the psalms. The following treatment of the Psalter we believe will be found helpful:

What are the five books of the Psalter, and their peculiarities?

First Book, 1-41. This division contains more psalms ascribed to David than does any other. It is interesting to note how the two names, Elohim (God) expressing the more general thought, and Jehovah (Lord) specifying God's peculiar relation to Israel, the covenant keeping God, appear in these divisions of the Psalter. In this first book, while Elohim is employed fifteen times, Jehovah is used 272 times.

Second Book, 42-72. In the use of the two titles, Elohim occurs 164 times, while Jehovah is used 30 times.

Third Book, 73-89. Only one psalm in this section is ascribed to David, and in the main the collection is attributed to the Temple Singers.

Fourth Book, 90-106. This consists of "The Prayer of Moses," and the psalms of the period of Isaiah.

Fifth Book, 107-150. This collection relates to exile and post-exile times.

"It would seem that there were three epochs of Hebrew history, to one or the other of which the greater number of psalms may be referred—the reign of David, the reign of Hezekiah, and the return from Babylon; and that upon the whole the Psalms belonging to the earlier period of the kingdom are to be found in the first book; those relating to the middle period, in the second and third books; while the post-captivity Psalms are to be looked for in the two concluding divisions of the Psalter."

How are the Psalms to be classified according to authorship?

It is rather surprising that many of the early Christians and Jews attributed the entire Psalter to David. That they belong to different periods is clearly indicated by the psalms themselves, and different authors are given.

1. Moses, 90.

2. David, 2-30, 32-41, 51-65, 68, 101, 108, 110, 141. Then there are those ascribed to David: 133, 138, 139, 143, and with less certainty, 70, 109.

3. Solomon, 72, and possibly 132, while 127 is ascribed to Solomon.

4. Asaph, 1, 73, and those ascribed to him, 74-76, 78-83. Asaph being one of David's chief musicians it would be impossible for him to be the author of some of the psalms ascribed to him since they relate to events of a much later period. This is true of psalms 74, 79, 80. This might be explained by supposing that the name applied to the sons of

Asaph also since the family continued in this relation to the Temple service for a considerable period.

5. Sons of Korah, 84, 85, 87.
6. Isaiah, 93, 95, 100.
7. Jeremiah, the possible author of 69, 71.
8. A Babylonian captive, 102.
9. Haggai and Zechariah, 146, and with less certainty, 147, 150.
10. Zechariah, 118.
11. Authorship unknown, 66, 67, 74-83, 86, 88, 89, 91, 92, 94, 104-107, 119-130, 134-137.

It will be noted that nearly one-half of the Psalter is ascribed to David.

How does the First Psalm describe the righteous and the wicked?

This and the twenty-third are the two psalms with which perhaps the majority of people are more familiar than with any other psalms of the entire collection. This psalm is attributed to Asaph, and distinguishes sharply the two classes, the righteous and unrighteous, as to character and destiny. The first word of the psalm is a benediction upon the former, and the last word is a judgment upon the latter. Between these two words, blessed-perish, is a remarkably condensed description of these two classes.

I. The Righteous Man, 1-3.

1. Negatively considered. The things he avoids. The three physical attitudes illustrating character.
 - a. He does not *walk* in or pursue wicked counsels.
 - b. He does not *stand* in the way of, or is occupied with the things of sinners.
 - c. He does not *sit* in or occupy the position of the scoffer.
2. Positively considered.
 - a. The thing in which he delights—the law of Jehovah.
 - b. His constant meditation. His devotion to the law day and night. Hence he has no time or inclination for the things he does not do. A man devoted to the Word of God would not be a congenial companion for sinners.
3. The result.
 - a. A nourished life. Its roots drawing the water of life.
 - b. A fruitful life.
 - c. An undying life—the unwithered leaf.
 - d. A prosperous life.

II. The Unrighteous Man, 4-6.

Having none of the marks of the righteous man, note the new figure of speech for the description of this character.

1. As useless and unsubstantial as chaff.
2. The sport of the wind.
3. Discredited in the judgment, debarred from the society of the righteous.
4. The final sentence pronounced—perish (John 3.16).

What is it that has so endeared the Shepherd Psalm to people of all time, and has made it such a precious heritage to the believer?

With the exception of the "Lord's Prayer" there is no portion of Scripture that is so well known, or with which people are so familiar, as the twenty-third psalm. It is a favorite psalm in every Sunday school and is repeated more than any other. In many trying circumstances it has inspired a new confidence in the Divine Shepherd, and has infused into the soul a great hope. Upon it has been pillowed many a soul passing through the valley of death. It has comforted the living standing at the grave of the loved one.

We do not know under what conditions David composed this psalm. Some of the lines are suggestive of the time of Absalom's rebellion when David fled to Mahanaim. While at that place awaiting the issues of the battle the people supplied David's table, hence the suggestiveness of the passage, "Thou preparest a table before me in the presence of mine enemies." If this were the time of this composition it is invested with a new interest. That was one of the most sorrowful experiences in David's career which would lend to this psalm an added value, a greater spiritual significance, breathing as it does the peace, security and confidence of a trusting soul in such a moment when the heart was torn and broken with a father's grief.

I. In the Shepherd's Pastures, 1-3.

In nothing are they wanting—"I shall not want."

1. Beds of green for the weary.
2. Refreshed by still waters—waters of rest.
3. Restoration of soul.
4. The Shepherd's guidance in the paths of the pastures—paths of righteousness.

II. With the Shepherd in the Valley, 4.

In the shadow of death

1. There will be no fear
2. Because of the Shepherd's presence—"For thou art with me."
3. Because of the comforting, supporting rod and staff.

III. The Shepherd's Bounty, 5-6.

1. A prepared table in the midst of adverse conditions.
2. The Shepherd's anointing oil of assurance and joy.
3. The over-running cup.
4. The perpetuity of this bounty—throughout life.
5. The final dwelling in the Shepherd's home of unending blessedness.

HISTORICAL PSALMS

Attempts have been made to connect all of the psalms with some historical event. The futility of this is seen in the fact that many psalms would be applicable to various events. There are, however, about twenty-one psalms that refer quite definitely to the history of Israel from the time of Moses to the period of the Restoration. Our studies have taken us through this extended period which will impart a new interest to the study of these historical psalms.

The Period of Moses.

I. The Exodus, 106.6-12.

1. They did not understand the things Jehovah wrought in Egypt, but He delivered them.

2. Division of the Red Sea and death of the Egyptians.

3. Their faith in Jehovah, and the Song of Moses.

II. The Period in the Wilderness, 106.13-33; 114.

1. Complaint and distrust visited with judgment.

2. The defection at Sinai, the prayer of Moses in their behalf and Jehovah's proposal to make Moses the father of a new race.

3. The sin of Moses and Aaron at Meribah.

Period of the Judges.

I. Idolatry Left in the Land, the Serving of Idols, 106.34-39.

II. Punishment by Oppression, 106.40-42.

III. Deliverance From Oppressors, 106.43-46.

It will be well to review the study of the six great invasions during the period of the Judges.

Period of David.

I. During Saul's Persecution of David.

1. Psalm 7. There is no psalm that could more clearly express David's apprehensions during the time of Saul's insane jealousy of David and his persistent persecution.

2. Psalm 11. The two instances in David's life to which this psalm might apply were when he was advised to escape, and when he did leave Jerusalem at the time of Absalom's rebellion. "How say ye to my soul, flee as a bird to your mountain."

3. Psalm 34. The record in 1 Sam. 21 should be read in connection with this psalm. It relates the flight of David from Saul to Nob where he was assisted by Abimelech the priest, and then flees to Gath where

he feigned madness. David was scarcely justified in assuming these attitudes on these occasions which he seems to realize when he says (v. 13), "Keep thy tongue from evil, and thy lips from speaking guile."

4. Psalm 54. This psalm belongs to the time of David's outlawry when in the wilderness of Ziph, when the Ziphites came to Saul and said, "Doth not David hide himself with us in the strongholds of the wood?" (1 Sam. 23.)

II. David's Kingship.

1. The ark brought to Jerusalem, Psalm 24.

This event occurred after taking the city. The application of the psalm to the occasion of setting up again the ark after the long period in which it was away from Shiloh, will be readily seen.

2. The dedication of David's house, Psalm 30. He contrasts his former circumstances of trial and persecution with his present happy lot. Jehovah has "brought up my soul from Sheol," and has "turned for me my mourning into dancing."

3. The conquest of Edom, Psalm 60 (2 Sam. 8). This refers to the great victory in the Valley of Salt.

4. The great Penitential Psalm, 51. The occasion of this psalm was David's sin with Bath-sheba. You will recall the record of that event, the saddest in David's life, and how his sin was brought home to him by Nathan the prophet. In this psalm David pours out his soul in contrition. It is one of the greatest of the Davidic psalms.

5. The blessedness of forgiveness, Psalm 32. This refers to the last instance and thus follows Psalm 51. It sets forth his consciousness of pardon. He refers to the silence regarding his sin, broken by Nathan. He also refers to his confession. His repentance was as deep and genuine as his sin was vile and loathsome, and the joy he experienced in Divine forgiveness was as great as his sorrow and remorse in contrition.

6. Absalom's Rebellion, Psalms 3, 55.

The first of these psalms refers to David's flight from Jerusalem. He feels keenly the number of his adversaries, but while many say, "There is no help for him in God," David's faith declares, "But thou, O Jehovah, art a shield about me; my glory and the lifter up of my head." Forsaken by his son, he is not deserted by his God.

Psalm 55 undoubtedly refers to Ahithophel's desertion at this time. He was David's counsellor and was won over to Absalom's cause (2 Sam. 15.12-31). When David heard about it he prayed, "O Jehovah, I pray thee, turn the counsel of Ahithophel into foolishness." The prayer was answered through the ruse of Hushai whose counsel was adopted in the place of that of Ahithophel. The desertion of the counsellor is what is

referred to in this psalm (12-14). What especially pains David is the fact that he was his friend: "But it was thou, a man mine equal, my companion, and my familiar friend; we took sweet counsel together; we walked in the house of God with the throng."

7. The Song of David, Psalm 18. This psalm is also 2 Sam. 22, with the preliminary statement: "And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies and out of the hand of Saul." This occurred after Absalom's rebellion and subsequent events. It is the only song that appears in the historical record of David's life. He probably refers to Saul when he says, "He delivered me from my strong enemy."

Period of Solomon.

Attention is called to one psalm in this connection—Psalm 72. It is one of the great Messianic Psalms which will be noted particularly when we come to that section of our study. This psalm is a statement of the period of glory and prosperity during the reign of Solomon. If the period of David is typical of the Church Militant, then the period of Solomon is typical of the Church Triumphant. The one was a period of war, the other a period of peace.

Exilic and Post-Exilic Periods.

I. The Fall of Jerusalem, Psalms 74, 79.

These psalms vividly describe the conquest and destruction of Jerusalem by Nebuchadnezzar in 586 B. C. The profanation and burning of the Temple are specified in both psalms. Jerusalem is laid in heaps, and "The dead bodies of thy servants have they given to be food unto the birds of the heavens," and other scenes of the invasion and fall of the city. The psalmist has not forgotten that this has happened to Zion because of the persistent sinfulness of Judah, and he prays that the nation be forgiven, and then calls upon God to vindicate His covenant with His people.

II. The Exile in Babylon, Psalms 80, 137.

These psalms afford us a glimpse of the sad lot of Judah languishing in captivity. These, and the facts furnished by Daniel and Ezekiel, constitute our information regarding this period. The first of these psalms should be read carefully to note the references to Jehovah's former mercies to Israel. He had been their Shepherd. At the close of each section is the petition, "Turn us again, O God, and cause thy face to shine, and we shall be saved." Tears have been their food and drink. By the figure of a vine the psalmist traces the growth and devel-

opment of Israel from the time of the Exodus to the establishment and prosperity of the nation in their own land, and beseeches Jehovah to behold and visit this vine that has been plucked up from its own soil.

The second of these psalms is historically specific and is descriptive of the life in Babylon. Its portrayal is most pathetic, and so vivid as a picture that we can see the captives sitting "by the rivers of Babylon," weeping and calling to mind their beloved Zion. Their harps, the psalmist declares, are hung upon the willows. When their captors request them to sing one of the songs of Zion they say, "How shall we sing Jehovah's songs in a foreign land?" Then follows a burst of loyalty to Jerusalem, "If I forget thee, O Jerusalem," and as a judgment upon such a sin, "let my tongue cleave to the roof of my mouth." It required just such languishing and weeping to call to their remembrance all Jehovah had been to them, and to render Zion doubly precious. The psalm closes with a judgment upon the land of their captivity, "O daughter of Babylon that art to be destroyed," and was fulfilled by the hand of Persia.

III. The Restoration, Psalms 85.1-6; 126.

At the expiration of seventy years, as predicted by the prophets, the exile ended and Judah was free. In the first of these two psalms the facts are properly related, i.e., the captivity and the sin of which it was the consequence, and now the iniquity is pardoned and the captivity ceases. He who had "brought back the captivity of Jacob" has "covered all their sin."

The second of these psalms presents a picture the very opposite of the 137th. We saw Judah in her sad dejection and in tears, but now, released from exile, they are "like them that dream;" unable to smile and sing, now they are filled with laughter and their "tongue with singing."

They leave Babylon and return to Jerusalem, not to begin anew their former national existence as an independent state, but purified and prepared for that last development that will issue in the most glorious fact of their nation and of the human race.

This psalm fairly ripples with laughter and is one swelling anthem of joy. It is "Jehovah that hath done great things" for them whereof they are glad. They have sowed in tears, but are now reaping in joy, and the psalm concludes by uniting these two facts: "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him."

Thus we see how these historical psalms cover a wide range of history, while the poet breathes from his soul what can never be so

expressed by the more prosaic historical record. It required the historian and poet to give great spiritual truths their historical basis, and to energize and vitalize the historical with a throbbing heart.

MESSIANIC PSALMS

It is a ruling fact of these studies that the Bible is Christo-centric. This has been clearly traced from the first promise of a Redeemer in Eden to the royal family of David. The greatest announcements of the prophets are those relating to the person, work and kingdom of the Messiah. The fourfold Gospel is the biography of Jesus; the book of Acts is the history of the early Church based upon Christ its foundation; the Epistles of Paul are Christo-centric as stated by his own absorbing theme—"For I determined not to know anything among you save Jesus Christ and him crucified;" the Epistle to the Hebrews, General Epistles and Revelation hold forth the incarnate and glorified Christ as their great central truth.

In law, history, poetry and prophecy the Old Testament looked forward to the first coming of our Lord, and the New Testament assures of His second coming. At the opening of Genesis He is the promised Redeemer; at the opening of the New Testament the promise is fulfilled; at the close of Revelation the last words are an assurance and a prayer: "Yea, I come quickly. Amen, come Lord Jesus."

It is now for us to see in what manner and measure the Messiah appears in the Psalter. It has been said that there is nothing in the Psalms that is Messianic. If that be true then there is no part of the Old Testament where we would expect to find any reference to Christ. So clearly does the New Testament support many of the Psalms as Messianic, and so precisely did Jesus declare that all things predicted of Him in the Psalms (Luke 24.44) should be fulfilled, that if these have any weight in the matter no argument can be formulated against our position. In other words, the denial of our contention would have to be supported in the face of the New Testament interpretation of the Psalms we shall have occasion to bring forward, and in such a matter, especially to the believer accepting the Old and New Testaments as the Word of God, the New Testament is the court of highest appeal.

Again, if the utterances of a psalm could have no proper application to the psalmist and found their full and only significance in the person and circumstances of the Christ, our position would be clearly supported. This would be true if there was no reference in the New Testament to the Psalms.

We now proceed to point out the various ways in which Christ is in the Psalter, and we confidently believe that the reader will agree with Alexander that "The golden key of the Psalter lies in a pierced hand."

Do we find in Psalm 40. 6-10 a distinct reference to the coming and mission of Messiah?

Three things are declared in verses 7 and 8:

1. The coming One—Lo, I come.
2. That His coming was according to the Scriptures—In the roll of the book it is written of me.
3. The purpose of the coming—I delight to do thy will, O my God.

The second of these statements would not apply to David. This language refers to some one else. No Biblical writer ever declared that the Scriptures had announced or predicted his advent and mission. Jesus alone declared that in Him the Scriptures were fulfilled.

When we turn to the New Testament there can be no quibbling as to the Messianic significance of this passage. The author of the Epistle to the Hebrews (10.5-10) is showing in this chapter the temporary character of the Old Testament institutions, and quotes the passage under notice as bearing upon the same, and as the language of the coming Messiah. He declares that it is Christ speaking when he says, "Lo, I come to do thy will," who is to provide a sufficient sacrifice in the place of what was typical of His atoning work.

What two Psalms refer to Judas and the betrayal of Jesus?

1. Psalm 41. Special attention is called to verse 9: "Yea, Mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me." In our study of the historical Psalms, we found in psalm 55 the reference to the treachery of Ahithophel in connection with Absalom's rebellion. Psalm 41 is a complaint of David concerning his false friends, and the passage quoted can easily apply to the same instance. The application of the passage might be limited to that, but our Lord's reference to the passage gives it an added significance (John 13.18). In speaking of the traitorous conduct of Judas He explicitly says, quoting the passage in the psalm, "I know whom I have chosen: but that the Scripture may be fulfilled, he that eateth my bread lifted up his heel against me."

There can be but one interpretation of the expression, "That the Scripture may be fulfilled." If this Scripture found its fulfillment in the betrayal of Christ then the passage is Messianic. Ahithophel was the Judas of the Old Testament.

2. Psalm 109. A particular person is specified in this psalm: "And let his prayer be turned into sin. Let his days be few, and let another take his office."

During the period between the Ascension of Christ and the Day of Pentecost the place of Judas in the apostolic band was given to Matthias in which connection Peter says (Acts 1.20), "For it is written in the book of Psalms, Let his habitation be made desolate, and let no man dwell therein, and his office let another take." Part of this reference is taken from Ps. 69.25.

What two Psalms were remarkably fulfilled in the crucifixion of Jesus?

1. Psalm 22. This is one of the most distinctive of the Messianic Psalms. So clearly are the first twenty-one verses a portrayal of the crucifixion that they might have been written by one of the Four Evangelists, an eye-witness of these scenes. Christ's great appeal to His Father is the first verse of the psalm, and four of the "seven words" of the cross are taken from this psalm.

So minutely are the descriptions fulfilled by the actual happenings at the cross that no doubt can attach to the Messianic design of the psalm. In verse 8 we read, "Let him rescue him, seeing he delighteth in him." And those taunting Jesus said, "He trusted in God; let him deliver him now, if he desireth him." (Matt. 27.43).

Crucifixion as the mode of death is predicted by verse 16: "They pierced my hands and my feet." As is well known, this mode of death became an institution of the Romans long after David wrote this psalm. Rome was not even in existence at this time. David would never have conceived of such a mode of death, as the Jewish method of capital punishment was that of stoning to death. The expressions descriptive of staring, taunting, torture are perfectly fulfilled by what actually occurred.

Two statements are remarkable because what was predicted not only took place, but according to the Gospel of John was in fulfillment of these statements: "They part my garments among them, and upon my vesture do they cast lots," speaking in the present tense as Christ speaks out of the psalm seeing prophetically this moment. The explanation of casting lots for the outer garment that could not be divided without ruining it, is stated by John with the declaration "that the Scripture might be fulfilled which saith," etc. (John 19.24).

2. Psalm 69. In His discourse, just prior to His death (John 15.25), Jesus quoted verse 4 and declared that it was fulfilled in Him: "They hated me without a cause."

The three passages that command special attention are verses 12, 20, 21. That He trod the winepress alone is described by verse 20, also His death by a broken heart. Nothing could be more specific than the statement, "They gave me also gall for my food, and in my thirst they gave me vinegar to drink," when read with the passage in Matthew, "They gave him wine to drink mingled with gall," while John adds, "There was set there a vessel full of vinegar; so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth."

Thus we see how minutely the scenes of the crucifixion are outlined in these psalms, and how they are introduced by Christ's use of the first verse of Ps. 22.

In what two Psalms are set forth the resurrection and ascension of Jesus?

1. The Resurrection, Psalm 16.8-11.

The psalmist rejoices in that Jehovah is his portion, and has cast his lines in pleasant places. There are three things in which he rejoices: First, that his flesh shall dwell in safety; second, that his soul shall not be left in Sheol; third, that his body shall not see corruption.

These three things refer to the death, burial and resurrection of Jesus Christ. We have seen Him on the cross in the Psalms, and now this psalm displays the empty tomb of the resurrection morning. This is the great Easter announcement of the Old Testament.

It was on the Day of Pentecost that Peter so eloquently set forth the bearing of the resurrection of our Lord on His death as vindicating all of His Divine claims. He argues that it was not possible for death to hold Him, and that the same had been predicted by David, in support of which he quotes this psalm from verse 8. He then shows that these words could not apply to David who was still dead, whose body came to corruption. He then declares that not only could the statement not apply to David, but that David is writing of his own descendant, promised by Jehovah, and says, "He foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption" (Acts 2.25-32). In the person of Jesus alone are met all the requirements of this psalm.

In his address at Antioch, the Apostle Paul takes up the resurrection in fulfillment of this prediction: "And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also in another Psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the

counsel of God, fell asleep, and was laid unto his fathers, and saw corruption; but he whom God raised up saw no corruption" (Acts 13.34-37). In other words, that the psalm could not apply to David, and was fulfilled by the resurrection of Jesus.

2. The Ascension, Psalm 68.18. "Thou hast ascended on high, thou hast led away captives."

The Apostle Paul makes use of this passage to show that it refers to the ascension of Christ: "Wherefore he saith, when he ascended on high, he led captivity captive, and gave gifts unto men. . . . He that descended is the same also that ascended far above all the heavens that he might fill all things" (Eph. 4.8-10).

Thus far we see how fully the Psalter deals with the earthly life and mission of our Lord, and how specifically these great incidents are set forth. It does not rest here, however; it completes the portrayal of Him as Prophet, Priest and King.

In what Psalms are the Divine Kingship and Glory of Christ described?

1. The Messiah of the royal line of David, Psalm 132.11.

"Jehovah hath sworn unto David in truth, of the fruit of thy body will I set upon thy throne." It might be said that this could be interpreted in terms of Solomon. That, however, is not Peter's interpretation of this promise to David. Quoting this passage he says, "He foreseeing this spake of the resurrection of Christ," etc. (Acts 2.31).

2. Christ the chief corner stone, Psalm 118.19-23.

"The stone which the builders rejected is become the head of the corner; this is Jehovah's doing; it is marvelous in our eyes."

The Messianic significance of this passage is seen in the fact that it is quoted six times by the New Testament as relating to Christ's rejection by the Jews. Note Christ's use of it: "Jesus saith unto them, did ye never read in the Scriptures, The stone which the builders rejected," etc. (Matt. 21.42).

Peter leaves us in no doubt as to the sense of the passage. Referring to the death and resurrection of Jesus he says: "He is the stone which was set at naught by you the builders, which was made the head of the corner" (Acts 4.11). Also 1 Pet. 2.4-10.

3. The kingly reign of the Messiah.

(1) Psalm 2. The frequency with which this passage is quoted in the New Testament justifies the description "Messiah's Coronation Hymn." It is one of the greatest of the Messianic Psalms, and sets forth

in remarkable language the reign of Jehovah's Anointed. Jehovah says, "Yet I have set my king upon my holy hill of Zion," and Messiah says, "Jehovah said unto me, Thou art my son, this day have I begotten thee," and this is followed with the assurance that the whole earth shall be his inheritance which could apply to no human monarch.

(2) Psalm 72. This psalm portrays the kingship and kingdom of Messiah.

It may readily be admitted that this psalm contains a description of the reign of Solomon, the palmy days of Israel, but that reign is typical of the glorious kingship of Messiah.

There are passages that cannot apply to Solomon and can apply to Christ alone. Note the following statements: "They shall fear thee while the sun endureth, and so long as the moon throughout all generations. He will come down like rain upon the mown grass." His peaceful and extended dominion is described which could not apply to Solomon or Israel. That dominion shall extend "from sea to sea, and from the river unto the ends of the earth," and "all nations shall serve him," and other descriptions of His beneficent ministrations. Solomon cannot fill out the full significance of this psalm. "A greater than Solomon is here."

(3) Psalm 110. This psalm has the distinction of applying to Christ in every passage, and in this respect is the greatest of this collection of Psalms.

With the royal Messiah is combined His priestly kingship: "Thou art a priest forever after the order of Melchizedek." Note also Heb. 5.6, 10; 6.20, 7.17.

These brief notices should indicate how fully Christ is in the Psalter, and in what sense this section, together with the other sections of the Old Testament, is Christo-centric. In it we find the incarnation, sufferings, resurrection, ascension, pre-eminence and kingship of Christ. Indeed, should these psalms, together with the New Testament references, be called in question as to their Messianic character, there is nothing in the Old Testament that could be interpreted in Messianic terms. There is but one position that is tenable: refuse to accept the Messianic significance of these psalms and you must reject the New Testament authority which invests them with that significance. But the psalms under notice are of themselves too distinctive, and in the majority of the instances, if we were not guided by the New Testament writers and our Lord Himself it would not be difficult to see to whom they so obviously refer. And lastly, it is enough that Jesus declared that in Him were fulfilled the things spoken of Him in the Psalms (Luke 24.44).

SECTION III. BOOK OF PROVERBS

“The Bible is not merely a book, it is a living power, a book surpassing all others. I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas and admirable moral maxims, which pass before us like battalions of a celestial army. The soul never goes astray with this book for its guide.” This was the testimony of Napoleon I. to the Bible as a whole, and every word of the last two sentences might have been spoken especially with reference to the book of Proverbs.

Equally to the point is the statement of Sir Matthew Hale: “I have been acquainted somewhat with men and books, and have had long experience in learning, and in the world; there is no book like the Bible for excellent learning, wisdom and use; and it is want of understanding in them that think or speak otherwise.”

We are not to regard the book of Proverbs as a collection of pithy sayings without a historical background or setting. There is perhaps no other book in the Bible that would be so little suggestive to the average reader of being grounded in existing historical conditions. It is generally read without any suspicion that it was especially applicable and instructive to the time when it was written.

There has been no period in human history when the teachings of this book were not opportune, and there is no life that is not in need of its instruction. But there was a peculiar necessity for Proverbs for the period when the book was composed. It was a time of great prosperity, and prosperity is liable to be attended with those conditions that require such an appeal as this book contains. Wealth brings luxury, ease and forgetfulness of higher claims. One reason why many poor people are not given to vice is because of a lack of opportunity, and the steady influence of industry. The limitations of very moderate circumstances have been a blessing to many men.

That was the situation in Israel when Solomon wrote the book of Proverbs. In a brief time the kingdom had risen to prosperity and prominence. In its new affluence, when silver was as stones in Jerusalem, the dominating interest would be of a material nature. It would put into the background the higher moral and spiritual claims. It would introduce moral problems of a most serious character. It is true that “The Lord is a very present help in time of need,” but it is equally true that the Lord is a greatly needed help in time of prosperity, and the

help of the Lord is as great a necessity under these conditions, if not more so, than under more limited circumstances.

To hold the nation to the ideals of truth and righteousness, and instruct it in the things of wisdom, the book of Proverbs was composed by him who occupied the highest place in the kingdom and was its divinely inspired teacher.

With these facts clearly before us the exhortations of this book will have an added significance. One writer has said that Solomon "was led by the Spirit to write this book, to guard against the fatal abuse of his own gift and to preserve something of primitive simplicity and primitive morality."

The book of Proverbs has been described as a heap of pearls as compared with a mine having a continuous vein. This is the way it impresses the average reader. A more careful study of it will reveal a much greater connectedness, and will exhibit the sections standing in a much closer relation to each other than what is usually supposed.

The first twenty-four chapters were arranged by Solomon himself. The next section (25-29) is ascribed to Solomon also but arranged by the order of Hezekiah, or as stated, "which the men of Hezekiah copied out." The book falls into four sections.

WISDOM, ITS NATURE AND APPLICATION

- I. Introduction. The Design of the Proverbs, 1.1-6.
- II. Admonitions and Rewards of Wisdom, 1.7—3.
 1. The beginning of wisdom.
 2. Warning against the influence of sinners.
 3. The consequence of despising wisdom.
 4. Searching for and obtaining wisdom.
 5. Rewards of Wisdom.
- III. Instruction in Wisdom, Safeguarding the Life, 4—7.
 1. Paternal exhortations to pursue wisdom that is life-giving.
 2. The dangers of impurity.
 3. Idleness and other evils.
 4. Characteristics of the wise man. Prudent, industrious, virtuous.
- IV. Wisdom Personified. Attending Blessings, 8—9.

What is wisdom and its origin?

1. Wisdom may be briefly defined as knowledge rightly used.

Knowledge and wisdom are not synonymous terms. One may acquire knowledge without acquiring wisdom. The basest of motives may lead to gathering information along a given line. The end in view may be the most vicious use of such knowledge. The most dangerous criminal

is the man who applies the best intelligence and the most cultured mind to evil purposes.

Wisdom dictates acquiring the largest amount of knowledge, the development of every faculty or what we mean by the cultivation of the mind. There are "good" people so absolutely bad in the unnecessary state of ignorance in which they live, that some of them have come to believe that the less they know the more spiritually minded they become.

It depends upon the use we make of these acquisitions as to whether we are wise. It is not necessary that one have a large amount of knowledge in order to attain a high degree of wisdom. A man may be a wise farmer or merchant, and a very unwise and bad man. The book of Proverbs deals with those fundamental principles of life that, if properly regarded, the particulars will be taken care of. For example, it is not a question with what particular occupation we are engaged, but the general principle whether we are engaged in a useful way, or wasting our life and energies in sinful idleness.

2. The origin of wisdom.

At the outset (1.7) Solomon establishes the ruling principle that wisdom originates in the fear of Jehovah: "The fear of Jehovah is the beginning of wisdom." Wisdom begins with a true attitude to God. The expression, "The fear of Jehovah" signifies the reverential and obedient attitude of the child of earth to its Heavenly Father. This is the regulative principle of human life, and no one can be truly wise who ignores it, who rejects the supreme sovereignty of God over our lives and conduct.

The sense of the expression is, that the governing principle of our life is the will of Jehovah and conformity to that will is wisdom. In the light of this law it will readily appear that if we fail to become wise by conforming to the Divine will there is no means of attaining to wisdom in the true Scriptural sense, no matter how much so-called wisdom we may exhibit in the various affairs of life.

This expression, "The fear of Jehovah," is sometimes confusing to people. They object to what seems to be implied, that their attitude to God should be that of fear, and that under this impulse they should render Him obedience and service. They realize that the greatest of all emotions is love, and that it is the most effective in enlisting our interest, loyalty and allegiance to its object. They understand John when he says in his First Epistle, "There is no fear in love" and "he that feareth is not made perfect in love." They understand the psalmist when he says, "O how love I thy law." They appreciate the difference between the compelling power of fear and the constraining power of

love. Thus when the passage under notice requires us to exercise fear towards Jehovah it gives rise to the impression that the lower instead of the higher sentiment is called for in our relations to God.

This injunction expresses the proper appreciation of the Divine Being at any and every stage of our life, whether it be the moment of our awakening to a sense of our lost estate, or later when we have come into that fuller life in divine grace in which we have familiar communion with God as our Heavenly Father. The words express that devout, reverential and holy attitude of the soul to God without which our relations to Him can never be what is required of us as His children. And the most devoted child of grace exemplifies most perfectly what these words signify in their larger and deeper meaning. There is a slavish fear and there is a filial fear.

What is one of the most important exhortations in this book for the young?

“My son, if sinners entice thee, consent thou not.” (1.10).

Youth is the springtime of life when the seed finds a prepared soil. All conditions are favorable for speedy germination. It has not reached the stage of mature judgment and cannot exercise it. It is susceptible to influences that may be the making or marring of the entire life. It is the molding time when, by one force or another, the soul is shaped. The plastic nature of the young life renders it a comparatively easy task to give it a tendency for good or evil. It does not know this and is taken unawares. It has passed through none of the informing and sobering experiences of life. It knows nothing about the mental faculties, the laws by which they are governed, and how they are trained to certain aptitudes that may become the established principles of a lifetime.

We are dealing with one of the most important things in the world—human life at its sources. How is a child to meet the enticements of sin and of sinful companions? What will make it difficult for sin to claim and capture that inexperienced life? These are questions for the home as for no other institution. If into that young soul have been shed abroad pure and holy things it will have a standard by which to judge the things that are diametrically opposite. The sinful companion will have trouble in breaking down these safeguards that have been intelligently and assiduously reared.

What are we to understand by the attitude of wisdom to those who have despised her?

Beginning with the twentieth verse of the first chapter Wisdom is personified, and is the speaker to the end of the chapter. She finds us

in various places and relations and calls to us to heed her entreaties. She would reveal herself to us, and pour out her spirit upon us. And when she is ignored and disregarded, what then? There will come to us a time of calamity, fear, distress, anguish, and when we turn to Wisdom for help she will laugh and mock and refuse to listen.

This is not the language of vindictiveness and retaliation. It is a strong and vivid description of the manner in which our lost opportunities never return. A young man rejects the thing most needful in his life. The door of opportunity opened and he was given a view of the treasures of life. He put out his hand and closed the door. Later he needed everything that lay within that vision and he came and knocked at the door. It did not open. It is not the same opportunity, for he is not the same man to use it. He has passed the moment when he possessed the abilities of availing himself of those priceless treasures.

How clearly this was illustrated when Israel had the opportunity, while at Kadesh, of going forward and taking possession of Canaan. Jehovah opened the door, but their cowardice and lack of faith in God closed it. The opposite of faith is not reason, but cynicism and fear. When they realized they would never enter the Promised Land they determined to take the prize they had lost and were sadly defeated. They spent the forty years in the wilderness. It is a serious thing to close the doors opened by a gracious Providence, and a serious thing to attempt to open the doors God has closed.

How specifically Wisdom states the case: "They would none of my counsel, they despised all of my reproof. Therefore, they shall eat of the fruit of their own way."

In what further ways are wisdom and our relations to Jehovah inseparably related?

Solomon points out repeatedly that the one is not apart from the other, that wisdom is not something independent of God any more than water is something apart from oxygen. He tells us that seeking wisdom brings us to an understanding of Jehovah and the knowledge of God, "For Jehovah giveth wisdom" (2.1-7). Jehovah, who founded the earth and established the heavens, is alone capable of marking out our course and enabling us to pursue it with steady feet (3.19-26).

"Wisdom is the principal thing." She will bring honor and a crown of beauty; she is our very life; she will keep us in the way of righteousness, and "the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." The heart, too, from which issues life will be kept with all diligence (4.5-9, 18, 19, 23). Thus the wise man is a righteous man since his life is bound up with the Divine life which

alone makes wisdom possible. Wisdom has its beginning and end in Jehovah.

What admonition is given relative to the evil of indulgence?

The sluggard is enjoined to take his place beside an ant-hill and gather wisdom by contemplating the ways and industry of the ant (6.6-19). In how many ways God's lowly creatures may furnish a school of instruction for those who are fashioned after His own image! Jesus called attention to the lily of the field, and taught the lesson of faith by means of the sparrow.

Solomon specifies the things he should observe the purpose of which is to incite him to follow the ant's example, break up his indolence and do something. We cannot over-estimate the moral influence of labor, and the degrading influence of idleness. Nothing would be more mistaken than to suppose that if sin had not entered the world the race would have been free from labor, and that the ends of life would have been realized by complete exemption from necessary activity. Adam was put to work in Eden before he fell.

What does wisdom require in regard to the social virtues?

This book makes no compromises with these questions. It hews to the line. The sixth and seventh chapters are grounded in the teachings of the law and of Christ and the fundamental truths of morality. From Genesis to Revelation we have a moral code that contains no modification and makes no exceptions.

What is set forth in the Old Testament law as an overt act is by Jesus carried back to the spring of action in which He sees sin in thought even though it may not come to expression in action. A pure life, as defined by the Divine Teacher, does not consist simply in the non-commission of wrong deeds. The Word of God is "a discerner of the thoughts and intents of the heart." A code of ethics that stops short of the spring of action is superficial and false (6.25; Matt. 5.27, 28).

In chapter eight, in the personification of Wisdom, in what characters is Wisdom described?

In some respects this is the greatest chapter of this book. In no other part of the Bible is there a grander statement of wisdom. Some are so impressed by this personification as to believe that it was designed as a Messianic representation.

1. The call of Wisdom, 1-11. She addresses the ignorant and simple, and declares that to those who understand, her words are plain and true, and that wisdom is not to be valued in terms of rubies.

2. The sovereignty and treasures of Wisdom, 12-21. Under her sovereignty kings hold their throne.

3. The eternity of Wisdom, 22-31. She antedates the work of creation: "When he established the heavens I was there." Wisdom cooperated with Jehovah, "when He marked out the foundations of the earth." How this reminds us of the opening verse of John's Gospel. All this being true of Eternal Wisdom how fitting that the sons of men should hearken and not refuse instruction (32, 33).

The closing declaration of the chapter should burn into every soul: "But he that sinneth against me wrongeth his own soul."

SUNDRY PROVERBS AND OBSERVATIONS

- I. Proverbs Contrasting the Righteous and Wicked, 10-15.
- II. Observations Regarding Life and Conduct, 16-21.
- III. Precepts and Warnings, 22-24.

In the study of this section the reader will find it profitable to note how the truth of the following passages is illustrated and vindicated by those instances to which he is referred.

1. Treasures of wickedness profit nothing, 10.2. See Luke 16.23.
2. When pride cometh, then cometh shame; but with the lowly is wisdom, 11.2. See 2 Chron. 26.16-21.
3. In the transgression of the lips is a snare to the evil man, 12.13. See 1 Kings 2.23.
4. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great wealth, 13.7. See Luke 5.27, 28; Phil. 3.8.
5. A soft answer turneth away wrath; but grievous words stirreth up anger, 15.1. See Josh. 22.15-34; 2 Chron. 10.13.
6. The refining pot is for silver, and the furnace for gold; but Jehovah trieth the hearts, 17.3. See Gen. 22.1; Matt. 15.22-28.
7. He that pleadeth his cause first seemeth just; but his neighbor cometh and searcheth him out, 18.17. See 2 Sam. 16.1-3; Acts 24.5-13.
8. To do righteousness and justice is more acceptable to Jehovah than sacrifice, 21.3. See Isa. 1.11-17; Matt. 9.13.
9. He that soweth iniquity shall reap calamity, 22.8. See Gen. 27.6-17, 41-46.

PROVERBS ARRANGED BY THE MEN OF HEZEKIAH

This collection (25-29), we are told, was the proverbs of Solomon but arranged by the order of Hezekiah, king of Judah. The natural

inference would be that the first twenty-four chapters were arranged by Solomon himself.

The attention given to agricultural interests in this section has led to the observation that "the instruction seems to be economic rather than ethical in its character, designed, it may be, to uphold the older agricultural life of the Israelites as contrasted with the growing tendency to seek wealth by commerce, and so fall into the luxury and profligacy of the Phoenicians."

That Solomon had in mind this danger, and that it was his design to uphold the agricultural interests of the nation that was calculated to save them from the things referred to, is not at all unlikely. On the other hand, the deeper significance of this would be ethical and not economic. It is because of such a danger to his people that he would avert it by encouraging the agricultural and discouraging the commercial tendencies. If the observation just quoted be true, i. e., the possibility of falling into the profligacy of the Phoenician people, then the writer's purpose was distinctly ethical.

The reader will find it profitable to study the following passages in connection with the references given as illustrating the truth of these passages:

1. If thine enemy be hungry give him bread to eat; and if he be thirsty, give him water to drink, 26.21. See 2 Kings 6. 21-23.
2. A lying tongue hateth those whom it hath wounded; and a flattering mouth worketh ruin, 26.28. See Acts 12. 21-23; 2 Pet. 2.1-3.
3. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend, 27.17. See Ex. 18.7-9; 2 Cor. 7.6.
4. The wicked flee when no man pursueth, but the righteous are as bold as a lion, 28.1. See Gen. 3.8; 2 Kings 7.6, 7.
5. The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe, 29.25. See John 19.38.

THE WORDS OF AGUR AND LEMUEL

What do we know of Agur and Lemuel and those to whom the words Agur were addressed?

No other mention is made of Agur and we know nothing of him. He addressed this thirtieth chapter to Ithiel and Ucal of whom we know nothing. The same is true of King Lemuel. His words, given in the last chapter, are declared to be the oracle taught him by his mother.

What are the six classes of things, each containing four particulars, set forth by Agur?

1. Four wicked generations described, 11-14.
2. Four things that remain unsatisfied, 15, 16.
3. Four wonderful things, hard to understand, 18, 19.
4. Four things that are burdensome, 21-23.
5. Four small but wise things, 24-28.
6. Four stately things, 29-31.

The book of Proverbs closes with the oracle that Lemuel's mother taught him, instructing him in the principles of virtue and sobriety, and giving the portrayal of an ideal wife and mother.

What was said by the introductory remarks should now be clear, i. e., the need of these instructions for the time of Solomon. The nation, liable to be dazzled and led astray by the glitter of gold, has held before it Wisdom as the principal thing. This alone can steady the individual and the nation. How much the teachings of this book should be inculcated in the minds of children should readily appear. To every true parent, solicitous for the ideals of the boy and girl and their discrimination and appreciation of values, the Proverbs should be a manual of home instruction.

SECTION IV. ECCLESIASTES

The word in the Hebrew that corresponds with this Greek title is *Koheleth* which signifies preacher, hence the title in our English Bible, "Ecclesiastes or the Preacher." It was doubtless towards the close of his life that Solomon wrote this book, one of the greatest messages in the Old Testament. As in the book of Job we have the problem of suffering, so we may speak of Ecclesiastes as the problem of life.

In our study of Proverbs we noticed that the historical background was the prosperous state of Israel in the time of Solomon. The historical setting of Ecclesiastes is a life, the life of Solomon. No man was better qualified to write such a book, and that not simply from the standpoint of intellectual qualification.

The writer was one who drank deeply from all the fountains of life. His coffers were filled with the wealth of earth. He attained the highest distinction of any monarch in matters of wisdom; he was the teacher of kings. He gratified the cravings of his lower nature to the extent that he forgot the God of Israel, whose representative he was, and brought under contribution to himself what ministered to his every desire.

He was at war with no nation to take up his time or cause apprehension. The anxious and sobering questions of strife, sacrifice and loss, did not exist. It was a period of peace and plenty, of fame and fortune.

In order to appreciate the problem of this book we must not lose sight of the personal element. It is in part a partial biography of the writer. We are not to think of Solomon engaged in a merely mental task of reasoning out a great problem, and giving a logical analysis of what constitutes the highest good. There is the added element of a personal experience in which he passes judgment upon his own life and conduct.

He knows what it is to have tasted of the fountains of human indulgence. Under Divine inspiration he has set forth every great principle for the guidance of life which he himself had violated. By his reign his kingdom had reached the apex of its glory, and by his apostasy it was divided into two separate kingdoms. He had climbed to the heights and descended to the depths drinking from the springs of the upward and downward movements.

He who followed so many paths and saw life from so many angles, who experienced the best and the worst, is peculiarly competent to render a judgment, to analyze the perplexing questions of existence and to dis-

criminate life's values. How are we to judge the things we call good and not good, vanity and virtue? By what sort of a standard are these things to be appraised? Is it simply a question of opinion that this is to be regarded good, and that not good?

From what we have said it must not be assumed that it was necessary for Solomon to pass through unworthy or unholy experiences in order to state the truth of things. If that were true, only he who had lived a life of sinful indulgence would be qualified to instruct us in the way of righteousness. The principles Solomon enunciated do not depend upon his experiences, or the manner in which he may now regard them.

OUTLINE OF CONTENTS

I. The Problem of Life and Its Values, 1—10.

What is the "All" that is "vanity?"

1. The fixed invariable order of things of which we are a part, Chapter 1.
2. The character and worth of things that minister to human happiness—riches, distinction, etc., 2.
3. The grave the common lot of all life, 3.
4. Is life worth living as judged by the burdens which it imposes? 4.
5. The use and uselessness of riches, 5—6.
6. Are things better or worse if judged by the fact that those performing them come to a common end? 7.
7. Knowing nothing of the future is it not best to get the most out of the present? 8.
8. Why a live dog is better than a dead lion, 9.
9. The element of uncertainty determining the worth or worthlessness of things, 10.

II. Fundamental Principles. Solution of the Problem, 11—12.

1. The order of life that is fundamentally good, 11.
2. Life in Its relations to God the solution of the problem, 12.

How may the problem of life be stated as outlined in the first ten chapters?

In answering this question, what is submitted seems to us a consistent statement of what is designed by the inspired writer. In dealing with this problem I had occasion, in a former treatise on the Bible to make the following observations:

"Briefly stated the problem is this: The estimate and interpretation of life and the things pertaining to it. Certain things enter into life such as riches, amusement, knowledge, etc. Are they in themselves good? What determines their value? By what are these things to be measured and interpreted? Is there anything amiss in availing myself

of anything that contributes to my pleasure and that to the fullest extent? If so, what law regulates my action, and by whom imposed?

“Again, when it is declared that these things in any sense are not good, what is meant by good? By what is the good to be judged? Am I to forego certain indulgences from prudential considerations, or, if held within certain bounds, does the thing in itself remain a good? Are good and evil definable in any other than relative terms? Is there anything of an absolute nature that attaches to these things?

“For example, let it be assumed that I disbelieve in a future life that would hold my present life to an accounting, and that I also disbelieve in a Supreme Being imposing upon me any obligations relative to a definite line of conduct. In the non-existence of these are absolute distinctions of right and wrong, good and evil, wiped out, or do they still persist? And if they do, on what grounds or by what law or principle? Is it prudence, the common good, or what? Even so, why is not anything that contributes to my satisfaction a real good, and is it not the highest good unless something else gives me a higher satisfaction? Would it not be a positive good to have riches so as to contribute to my comfort and gratify me in my indulgencies even though I derived greater satisfaction from intellectual attainments, or something else? What is the measure and determination of life’s values? Solomon calls that vanity which another considers a real good.

“On the other hand, let it be assumed that I believe in God and a moral government of the world, a higher as distinct from a lower nature, and a future life that is to appraise life’s conduct and ideals on the ground of regulative principles communicated to me. Under these conditions would my estimation and interpretation of life and the things of life undergo a change? May some things be vanities and evils on vastly different grounds than before considered?”

Raising these questions outlines more or less distinctly the problem that confronts us as treated by Solomon, and will pave the way for a clearer understanding of his discussion of the subject.

How, from the general course of things, is the problem presented?

The first chapter opens the discussion by showing that all things proceed in a certain definite way. There is nothing new, the course of things is the invariable movement by which we are carried along. The current of this existing order sweeps everything into itself, and we are impotent to alter that which bears us forward. The course of our life seems to be taken entirely out of our hands, so the only thing to do is to submit to the existing conditions.

Again, if we devote our thought and energy to acquiring knowledge, and succeed in gaining this end, this is not an unmixed good. It is attended with its own vexations and does not preserve us from sorrow. Schopenhauer, the German philosopher, was greatly interested in this book. His pessimism was expressed somewhat in the form of the preceding statement. He declared that life in itself was not a good, and that we should give over the will to live; that life is desire and desire is an evil because it can never be realized. If we attain to understanding all it succeeds in doing is to show how much has eluded us, and drives us on in the quest for more. In the end it is unrealized desire.

What conclusion is reached from following the various interests of life, and is the result materially altered by turning to matters of wisdom?

The second chapter takes up the material pleasures of life, and the manner in which wealth is employed to contribute to our happiness and the gratification that comes from distinction and fame. These things are indulged to the fullest degree in the search for the highest good. They appeal to certain cravings of our nature and we commit ourselves to these gratifications. Wealth is sought for the sake of the things that can minister to comfort, ease, mirth and passion. It may also command attention.

Having enjoyed these things to the full, what is Solomon's conclusion? He says they are vanities. Throughout these discussions he uses the expression, "Vanity of vanities, all is vanity," and "This is also vanity," or "All is vanity."

Let it now be assumed that creatures endowed for higher things would in the end arrive at this conclusion and devote their attention to wisdom and things of a higher order; does this lead to a different conclusion, and do they find in this the real good they seek?

Solomon reasons: Let it be granted that wisdom is better than folly, but in the end what does it do for him if his life be limited to the present existence? He comes finally to the same end as the man devoid of wisdom. Their common lot is death. Wisdom is as helpless to escape this as is the absence of it. He carries to the grave none of these acquirements. Beyond the grave they are no benefit to him. The question is not what good another might reap from such labors, but what is the abiding good to him who comes to the same end as he who cares nothing for these things *that cease with this present existence?*

We must follow carefully the author's argument as he lays down his premises and draws his conclusions.

How does Solomon follow up these observations in the third chapter?

The relation of the present to a future life is more fully emphasized. Not only does the wise man share the common lot of death with the fool, but in this respect he has no advantage over the beast and every order of life. The grave is the omega of their existence, and as far as knowing what lies beyond the grave, the beasts know as much as men. If we assume that there is no future, or if there be, that it has nothing to do with the present, why should an importance attach to human beings above any other form of life? In such a situation the thing to do is just what the lower animals do—secure what will best contribute to our present happiness and comfort.

If considered in the light of its burdens and trials, is life itself worth living, a real good?

This phase of the discussion appears in the fourth chapter. If we strike a balance between the comforts and discomforts, the happiness and oppressions of life, do the former preponderate so as to justify one in choosing life or desiring its continuance? The conclusion reached is, that it is better to be dead than alive. That trouble, trial, burden and sorrow in this earthly existence bulk too large.

Solomon compares two classes, the man of aspiration who, as we say, succeeds, and the man of no aspirations or attainments. The satisfaction and peace of the former are marred by the manner in which he is envied and is subjected to the criticisms of the envious, while the latter, free from such gains, is also free from being envied. He is happy in his poverty.

Following the last line of thought, what judgment is rendered regarding riches?

This is set forth in the fifth and sixth chapters. In this extended discussion he shows that riches offer no abiding support for our hopes along these lines. Wealth is not an unmixed joy. It brings distress and disturbance. The sleep of the poor man is sweet while that of the rich man is broken. Troublesome problems are often not solved by wealth; it frequently creates them.

Again, the rich are as poor in death as are the poverty stricken. Riches are not a safeguard against all the evils that befall us and often they increase them.

By what standards are we to judge and measure the value of things and conduct? Is it the period of our present existence?

Let it be assumed that a good name is a desirable asset, and that mourning is better than mirth if it serves a good end such as the replacing of pride with the virtue of humility and patience (Ch. 7). But what then? Is this an absolute or relative value? Here is a righteous man who exhibits the various qualities of goodness and uprightness. He is unselfish and self-sacrificing. But he perishes in the maintenance of his virtues, while a man of evil impulses and conduct survives in his unrighteousness.

If, now, the thing to be sought is the longest possible existence, would it not be better for the righteous man not to be over-righteous, and to be much less righteous if this would prolong his life? Again, if the wicked man finds that his evil course is endangering his life, would it not be well to alter his conduct to the point where he would be safe, and his life be prolonged?

In other words, if living is the highest good then the longest possible life must determine conduct. If being righteous is the best means to this end then obviously the thing to do is to act righteously. But if such a course of life is inimical to his existence he must sacrifice the relative to the absolute and cease being so righteous, or righteous at all. In like manner, if it be discovered that a procedure quite the opposite of uprightness be conducive to length of days, will it not be justified by the requirements of the absolute good?

This statement of the case turns on the question of the real good. If it is that of existence then everything must contribute to that. Our conduct must be determined by the demands of this absolute good. Whether wickedness or righteousness be more desirable will depend upon which will be conducive to the longest life.

What conclusion is drawn from our ignorance of the future and the certainty of death?

The answer to this question lies in the treatment of the subject in the eighth and ninth chapters.

1. Our knowledge and interests are confined to the present.

There can be no satisfaction in contemplating the future. It is to us a blank. Death that separates the actual present from the unknown future is an event over which we have no control. This inscrutable something that lies beyond the bounds of this present existence only creates misery and vexation because it is inscrutable, and it is not

desirable to be miserable. Therefore, since we live in the present let us eat, drink and be merry regardless of the future.

2. The sense in which a live dog is better than a dead lion.

Now that the lion is dead, however much he may have surpassed the dog when alive, the dog has now the advantage of existing, and existence is the essential thing. In the grave all distinctions disappear. He who still lives is superior to him who has ceased to live. Which is better, to have been the lion and superior to the dog but now a dead lion, or to be the dog and be alive? The answer is, a live dog is better than a dead lion.

To extend the principle to human life, we are to conclude, that whatever may have been the distinction of one while living, the wise or great man for example, now that he has passed into the unknown it is better to be a live fool than a dead seer, assuming that existence is the real good.

In view of the fact that the grave holds out no hope for work or wisdom it devolves upon us to make the best possible use of the present, and whatsoever our hand findeth to do, to do it with our might. This, interpreted in terms of the context, which is the true principle of interpretation, has quite a different sense from that which is sometimes read into it in the sermonic treatment of the text. How often it is made to mean the very opposite of what is intended, and the hearer is enjoined to be diligent and faithful in the best Christian service he can render, since the grave, the future, can offer him no such opportunity, and in the other world he will be held accountable for the use of his time and talents in this present life. If the reader has followed carefully the line of thought of this and preceding chapters he will have no difficulty in detecting the misapplication of the passage, as just noted.

Furthermore, how are we to judge of the value and excellence of wisdom? As compared with something else is it essentially better because it is wisdom, or must we suspend judgment until we learn what the returns have been in the advantage to us in being wise? In reply to this Solomon cites the case of the poor wise man who saved the city. What benefit accrued to him? Did it pay to employ his wisdom and perform the service? The returns did not justify the sacrifice, sympathy and effort. If he had reaped a full reward wisdom would have possessed a real excellence, not because it was inherently excellent, but because of the gain secured.

What are Solomon's closing observations in his treatment of the subject?

These appear in the tenth chapter. If the question be raised, what guarantee or surety have we that wisdom shall be taken at its face value and shall retain that value? there is no such surety whatever. The temple of wisdom we have reared we may ruin by an act of folly. Human life is such a fallible thing, and since one's reputation for wisdom may be swept away by a single act, wherein lies the advantage of building up such a reputation at such cost? If wisdom, however expressed, were exempt from the ruinous touch of folly, and the folly alone condemned, we might regard it as an abiding asset; but that is not true.

Again, the prince of today might take the place of the servant tomorrow, and the servant become the prince. Life is a sort of board of trade in which the values are forever fluctuating. Hence, within the narrow boundaries of the only life we know anything about, why spend it raising such costly structures on foundations of sand?

These brief observations on these ten chapters should enable the student to grasp Solomon's treatment of the problem, and to understand the force of the expression that "all is vanity"—that it is under certain conditions that this is true, that the *all* that is vanity must be understood in the terms in which the problem has been presented.

The aim of the inspired writer is sufficiently set forth in these chapters. It assumes that the ruling principle of life is nothing more than the mere fact of existence; that this existence be considered apart from such fundamentals as fixed and unalterable moral laws for the government of life and conduct; that it be considered apart from the future as being essentially and morally related to it, and that as far as conduct is concerned it is all of life to live this earthly existence; that a Divine Being defining and determining life and action be eliminated.

With these ruling principles excluded, what does life, reduced to this sort of thing, amount to, and what should be the law and method of its procedure? Obviously there is nothing left but the mere fact of existence and to secure for it its greatest happiness and continuance. We have noted the various things Solomon has considered as serving these ends.

What about existence itself? Is it worth while? Is not life a business that does not pay expenses, the liabilities greater than the assets? From the premises laid down Solomon has drawn logical conclusions. Such an existence is a perpetual problem in which nothing is solved. Pleasure and passion do not solve it. Neither do riches and fame. World-

liness and wisdom do not solve it. Wisdom can be so easily discredited and the wise man's world is wrecked.

Thus has Solomon given us a picture of the hues and colors of the life proposed by materialism. It is the theory of hedonism carried to its necessary conclusions. When the right is determined by the pleasurable, and the latter may take any of many forms, it will at once appear that we have a principle of right that has no ethical value. The principle of right is derived from the thing called pleasure, and is null and void. The supreme weakness of the theory is the fact that it cannot dislodge this principle. The question is not what is the particular thing that is considered right, but the principle of right that is involved as a fundamental fact that is underived and underivable, and that is grounded in the very moral structure of the soul.

How clearly Solomon has stated the materialistic position and its consequences. Since existence is the fundamental fact, when the discomforts are greater than the comforts, and the burdens are in excess of the blessings, then existence has ceased to be a good, and it is better to be dead than alive. It is on such a string as this the materialist threads the beads of life. The string is the fact of existence and the beads the particulars. If it ceases to interest us, or it has become a sordid affair, or gives us too much pain, then cut the string and the beads will fall apart.

THE TRUE SOLUTION OF THE PROBLEM

Solomon now proceeds, in the last two chapters, to give a true statement of life and conduct. The things eliminated from the other view of life are now introduced, and these are the things that alter the whole conception of our existence. There are great regulative principles to be taken into account and by these we are to understand whether our being is simply a plaything to be gratified and used as we please, and whether lines of conduct are to be defined and judged on the superficial basis of self-gratification.

Under what directions and assurances are we instructed to act?

These instructions are given in the first eight verses of the eleventh chapter. "Cast thy bread (seed) upon the waters for thou shalt find it after many days."

1. Seed-sowing for the future harvest in personal life and character.

He who lives in and for the present alone will find nothing laid up awaiting him either in the future of the present life or the life to come. He who sows the principles of truth and industry in his nature will

reap the harvest of manhood and the things of a true and noble life. It is within one's own soul that the sowing must begin. A life in itself empty and a barren waste will have no seed to scatter over the barren places of other lives. We must sow the seed of principles for future practices, and he who has only a present in his program will be robbed of a future.

2. Sowing our lives for the harvest of a better and nobler race, and to win the world from sin to truth and righteousness.

The unplanted seed brings no returns. It will die with you. Refuse to sow your life, your holy principles, your sympathies, love and service in the great field of humanity and you will have no part in the glorious harvest to be gathered by the Lord of the harvest.

The command is to sow the seed, and the assurance is that a harvest will result. The admonition is repeated in the sixth verse: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

The pessimist says, "It is because I do not know that anything will come of it, or there will be anything to show for my effort, that I will not take the chance of doing a useless thing." The optimist says, "It is because both may be alike good that I will act as if it were an assured fact. It is for me to sow and for God to give the increase."

The man who "eats his morsel alone," who never shares himself with his fellowman, who sows all of his seed within his own life for his own pleasure and self-indulgence, who would not save the city, as described by the ninth chapter, unless some special reward accrued to him, knows nothing of the real joy of living.

What warning is uttered, and how does it supply two of the fundamental facts of life?

"Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

In other words, live the sort of life as outlined by the first section; eat, drink and be merry; minister to your impulses and appetites; gratify your nature to the full as prescribed by the materialist, and what then? You are not through with it. A judgment awaits you, and God is the Judge. That life that was given you, with instructions and opportunities, must be accounted for.

Here then are two great facts that invest life with an infinitely greater significance than the life of the former chapters that ended only in vanity. These two stern facts are God and the judgment. How does the fact of a Divine Being affect the problem of our life? It is the solution of the problem. With this fact established everything falls into place. We can now understand such terms as *ought*, *duty*, *right*, *obligation*. Eliminate God and there is no moral standard. Ethical values disappear. There is no one to impose the *ought* of human conduct. Without God, conscience, no more than intelligence, could be accounted for. In our creation the Infinite Maker saw to it that we were constituted in such a way as to leave Himself embodied in the very structure and architecture of our souls. We cannot escape God for we cannot escape ourselves. We may refuse to listen to the voice of the Holy Spirit, but there are voices of the soul answered in God alone. The design and interpretation of our life are not left to us. God has something to say regarding that which He made in His own image. I cannot cast loose from God and direct my own interests and in doing so pervert every power and tendency of my nature without being held accountable to Him whose soul breathes in mine, whose intelligence thinks in mine and whose moral government legislates in my moral nature.

The reality of God and the future are in no wise affected by our disbelief, or our assumed disbelief, in them. Life is a unit and it does not end with the grave. We may live our present life regardless of the future, but the future will not disregard our present living.

You did your best to argue yourself into a disbelief in God because you did not want to live as if there were a God. God's existence does not depend upon your attitude to it. Your atheism does not affect the fact. By removing God and the judgment from your path left you free to walk in the ways of your heart and the sight of your eyes without the disturbing feeling "Thou God seest me." But the path in which the grave sets our feet leads straight to God and the judgment.

God being the great fundamental truth, how should that determine our life and regulate the course of our conduct?

The last chapter is the answer to this question.

1. God's claims are upon the entire life and therefore include the period of Youth. "Remember now thy Creator in the days of thy youth."

The influences of grace are exerted upon the young heart to follow this injunction. The parent is the divinely appointed person to train that child in the nurture and admonition of the Lord, to surround his

life with the means of grace and thereby instill in his heart a true regard for holy things and a deep sense of the claims of God upon his whole life and conduct.

2. Safeguarding the future. "Before the evil days come and the years draw nigh, when thou shalt say, I have no pleasure in them."

When the guards are removed and the life starts on a sinful course it is in opposition to every judgment of right, every compunction of conscience and every admonition of Divine grace. The further we pursue such a course the less sensitive we become to the protests of our moral nature, the more we strive to minimize and justify the wrong and the less effectual are the best influences and entreaties that urge us to turn from the evil way. Therefore start the life with God implanted in the soul so that things unholy and impure will be regarded with distaste and abhorrence.

3. The conclusion of the whole matter. "This is the end of the matter; all hath been heard: Fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil."

With this statement Solomon sums up the foregoing and brings the discussion to a close. It is a serious thing to stand exposed in the judgment of Jehovah, it is equally serious to live the life that is to be so judged. In God's moral government the two things are inseparably related. Since the present is to be judged and weighed by the future, is the present existence simply a matter of eating, drinking and being merry? Would we feel secure in passing such a life over to the judgment and have it placed under the inspection of the white light of eternity?

The book of Ecclesiastes brings to us one of the greatest messages of the Bible. When it is read at all, it is often misread and misunderstood. Solomon's method in unfolding the problem is often misconceived, and many things set forth in the first section are interpreted in a clumsy manner. He has been called a pessimist and this book has been called a great exposition of pessimism. Those making such a statement simply advertise their ignorance of the book. They have no proper conception of its point of view.

Solomon outlines an order of life that has no value, and there some people stop. But Solomon does not. Having exhibited a type of life devoid of great ruling principles of a holy and spiritual nature, he then reconstructs life on the basis of these fundamentals that change the whole human order. It now becomes an affair of eternal import, and no

one can view himself from this standpoint without indulging the most serious reflections. It will stir him to the depths. It will unmask the superficiality of his life and will compel him to face the serious issues of his existence. The things he brushed aside with a flippant wave of the hand will settle upon his heart, and gripped by the hand of Almighty God his eyes will be fastened upon the judgment and eternal realities.

SECTION V. SONG OF SOLOMON

Another title by which this book is known is *Canticles* which signifies the Song of Songs, thus expressing the rare beauty of this poem. It is believed by some that Solomon wrote the poem on the occasion of making the daughter of Pharaoh his wife. If that be true it was written in the early part of his reign.

Opinions greatly differ as to the interpretation of this book. One class of interpreters, the literalists, insist that it was the design of the writer to describe in its most beautiful form human love without the suggestion of anything symbolic or allegorical in its portrayal. We are told that there is no hint that the poem should convey any other than the literal truth. In support of this view it is maintained that the importance of the subject justifies such a portrayal as a portion of the Scriptures, since it deals with one of the most vital interests of human life.

In opposition to the allegorical view it is urged that the name of God does not appear in the poem, and it is assumed that such would not have been the case had the writer designed that the poem should have a spiritual significance.

It is rather interesting to note that some literalists stress the fact that there are no intimations in the poem that it was designed to be other than the portrayal of ideal human love, but insist that the book of Jonah should be interpreted allegorically regardless of the fact that there is nothing in the account to require such an interpretation, and nothing that could not have occurred as stated. In other words, it is not consistent to deny the allegorist the right to interpret this poem allegorically on the ground that it contains no statement that it was designed to convey such a sense, and declare that the facts of the book of Jonah had existence only in the imagination of the author, and should not be regarded as historical, when no such intimations appear in the book.

As far as the subject is concerned, there is no objection to the literal interpretation of the poem. What is given is the most beautiful love-story in all literature. To set before us a picture of the human heart in its pure and loyal affections, a picture wholly within the realm of the human, is, in the very sacredness of such an interest, worthy of a place in the inspired Word.

If, then, our interpretation of the poem is to be determined by the fact that it describes the pure and loyal affection of two lovers, resisting temptation and surmounting obstacles, and by the fact that it contains

no statement pointing to any other than its literal sense, it is evident that it is open to but one interpretation. But the question arises, do these facts necessarily determine the interpretation of this book? Are we to find in this portrayal only a literal truth? Would we be justified in regarding this human situation as illustrative of the spiritual relation that subsists between Christ and His Church? The literalist says the design of the poem lies wholly in its literal sense. The allegoricalist says, "It lies in the casket of revelation an exquisite gem, engraved with emblematic characters, with nothing literal thereon to break the consistency of that beauty."

Thus we have before us these two modes of interpretation. The one declares that the only thing before the mind of the inspired writer was the picture of ideal human love, while the other declares that that does not express the deeper significance of the poem, and that the literal is suggestive of the spiritual truth intended.

What the allegoricalist sees in this poem is the mutual love of Christ and His Church—Christ the Bridegroom, and the Church the Bride. The Church is beset with temptations, as was the maiden of the poem, the glitter and pomp of the world striving to win her from Him to whom she has given her love.

Let us next inquire whether any human situation could more beautifully and appropriately illustrate this spiritual truth. It must be admitted there is nothing in the whole range of our human interests that could so well serve the writer's purpose if it were his design to portray the mutual love of Christ and His true Church.

What advantage does the allegorical have over the literal interpretation? If we absolutely knew that the author's design was the former it would, of course, have the advantage of being the truth in the case, and there would be no difference of opinion regarding the poem. But as it now stands the advantage referred to is this:

For allegorical purposes everything set forth in the literal portrayal would be required. Every truth of the poem relative to ideal human love must necessarily appear in order to represent the spiritual relation of Christ to His Church. Thus the allegorical view contains everything of the literal and requires it, thus setting before us all that is sacred in human love, and all that is divine in our union with Christ. The only question that remains is whether such is the purpose of the poem. If the design is allegorical, then it has given us most beautifully two things; if its significance is wholly literal, then it has portrayed most beautifully but one thing.

The allegoricalist would raise this question: Is the truth of the poem, allegorically considered, a truth of Scripture presented under such a figure? Again, to render this form of interpretation valid would it be necessary that some other portion of Scripture refer to this poem giving it the allegorical sense?

The Bible student will recall the passages in the Gospels in which Christ is represented as the Bridegroom and the Church the Bride, also the description in Matthew 22 of the marriage feast of the King's Son, and the Marriage Supper of the Lamb given in Revelation together with the statement of the Lamb and the Lamb's wife, and the reference to the bride at the close of that book.

The illustration is by no means an uncommon one, but is quite familiarly used in the Scriptures in representing our relation to Christ. In those instances it is used as a figure of speech and we so understand it, while in the Song of Solomon that is the point in dispute.

What we are pointing out is, that what the allegoricalist sees in the poem is an illustration commonly used in the Scriptures, and that if there is any portion of the Bible to which we would go for a complete illustration of what is given in various passages of the love of the Bridegroom and the Bride, it would be this poem.

The question also asks if the validity of the allegorical view rests upon some Scriptural reference to the poem as such. While such a reference would clearly support this view, it does not follow that the absence of such a reference renders it invalid. The statement in Gen. 3.15 is generally accepted as the first promise of the Redeemer, but if we had to depend upon a specific New Testament reference to the passage to support this assurance our interpretation of it would not stand. The same may be said of other things in the Scriptures. The literalist, in many instances, declares against the historicity of Jonah and takes the allegorical view of the book, but he will not find any passages in the Bible to support his position, while the reference of Christ to the book would be entirely to the contrary.

The literalist makes a point of the fact that the name of God does not appear in the poem, and that this is against the allegorical interpretation. That is, if it was the design of the writer to convey this truth, the name of God would have appeared in the poem. This does not impress us as being very conclusive. The name of God might have appeared if nothing more was designed than the literal idea. The book of Esther does not contain the name of God, but does that argue against what we absolutely believe to be the hand of God in those circumstances?

From these observations the student will see how the case stands with these two classes of interpreters. One thing is common to both interpretations—the portrayal of ideal human love. To the literalist this is the real truth of the poem; to the allegoricalist it is essential as illustrative of the spiritual.

ANALYSIS OF THE POEM

The time, as clearly indicated by the poem, is the spring of the year. A village girl, the daughter of a widowed mother at Shulam, becomes betrothed to a young shepherd. While on the way to her brother's vineyard she falls in with king Solomon and his company, who are passing through the country. The king, deeply impressed with her beauty, carries her off to Jerusalem, hoping by surrounding her with all the glory and pomp of his court, to win her love. She remains true to her shepherd lover, rejects the allurements of her royal suitor, and assures her lover, who had followed her to the city, that her love is unchangeable. When Solomon sees that his offers are useless he gives her her freedom. The two lovers, hand in hand, return to their home in the country, where they are welcomed by the shepherds who commend her for her virtuous deportment. The poem falls into five sections.

I. In the Tent of Solomon, 1.2—2.7.

1. She longs to be with her lover, and inquires of him where he keeps his flocks that she may come to him, 1.1-7.
2. The ladies of the court reply to this, 1.8.
3. The king's wooing, 1.9-11.
4. When the king is at his table she joins her lover, and beseeches the court women not to urge her to love another, 1.12—2.6.

II. In the Vineyard of Her Brothers, 2.8—3.5.

In the first chapter she states the severity of her brothers. Being invited by her lover to meet him in the fields, her brothers, to save her from possible criticism, place her in their vineyard. Disappointed in her lover failing to visit her in the evening, she seeks and finds him. (3.1-4). Again she entreats the court ladies not to persuade her to love another.

III. In Jerusalem With Solomon, 3.6—5.1.

1. Breaking up his country summer residence, the king returns to the capital.
2. Her lover, having followed her to the city, praises her beauty. She declares her readiness to escape with him in the evening, 4.1-6.
3. He assures her that he will endeavor to effect it, his love for her inspiring his courage, 4.7-16.
4. She assures him that she is wholly his, and their mutual love fervently expressed interests the court ladies, 4.16—5.1.

IV. The Failure of the Plan to Escape, 5.2—8.4.

1. She relates her dream and makes a request of the court ladies.
2. They wonder why she is so attracted to him, and she gives a description of him, 5.9-16.
3. They offer their efforts to find him, 6.1-3.
4. Solomon appears, extols her beauty, and she attempts to withdraw, 6.4-13.
5. He calls her back and renews his suit, but she tells of her love for another, 7.1-3.
6. She remembers the difficulties at home and longs for the full support of her lover, and again pleads with the court women, 8.1-4.

V. The Maiden's Triumph, 8.5-14.

1. Satisfied that he cannot secure her love, the king releases her. Accompanied by her lover they return to their country home, stopping at the place where they were betrothed, 8.5-7.
2. Declaring her triumph over all temptations, the maiden receives the reward of her brothers, 8.8-12. Requested by her lover to sing for him she repeats what she had sung in her despondency (2.17).

The analysis sets forth the essential facts of the poem from the standpoint of the literal interpretation. The poem, illustrative of the mutual love of Christ and His Church from the allegorical viewpoint, may be summed up briefly under the following heads:

1. The union of Christ and His Church in the bonds of holy love.
2. The love of the true believer surmounting the obstacles that would keep apart the believer and his Lord.
3. The strong temptations that befall the Church, seeking by every allurements and every worldly appeal to separate her from Christ.
4. The temptation resisted, while Christ supports His people in the midst of it by assuring them of His infinite love, His nearness to them and His grace in delivering them from temptation.
5. The loyalty of love rewarded. Temptation a test of love, and in the end love triumphs.
6. Perfect love. Hand in hand with Jesus the believer lives in a state of spiritual bliss, declaring to Christ his love and receiving from Him the assurance of His love. One with Christ, the Bridegroom, the bride declares, "Who shall separate us from the love of Christ?"

We have now seen how these poetical books have set forth the great problems and principles of life, how the principles have been stated and the problems solved.

The Pentateuch and historical books of the Old Testament correspond with the Gospels and Acts of the New Testament. The poetical books correspond with the Epistles in setting forth vital truths and prin-

ciples. They all minister to our needs in different ways, and all the problems find their solution in Jesus Christ.

We have wept with Job in our sufferings and sorrows; with David our hearts have been raised in praise and prayer; we have longed for the wisdom of Proverbs; we have been dissatisfied with earth's vanities and our souls have come to rest in God; and at the close of these reflections we would look into the face of LOVE, and see its divinest expression in Him the One altogether lovely and the chiefest among ten thousand.

MAJOR PROPHETS

ISAIAH

Wrote for Judah and Jerusalem.
His labors began during the reign of Uzziah and extended through the reign of Hezekiah.

1. Birth and Kingdom of Christ, 2, 9.
2. Line of Messiah, 11, 12.
3. King of Righteousness, 32-35.
4. The Forerunner and Gospel Message, 40.
5. Servant of Jehovah, portrayal of the Cross, 49-59.
6. Calling of the Gentiles, 65.

KINGS

Uzziah
Jotham
Ahaz
Hezekiah

Fall of Israel
Sixth year of Hezekiah,
B.C. 722

JEREMIAH

Called during the reign of Josiah, and had contact with five kings. Witnessed the fall of Judah.

Contemporary with Zephaniah, Habakkuk, Ezekiel, Daniel.
The Weeping Prophet
Josiah—The Third Great Revival.
Jehoahaz—

Jehoiakim—Beginning of the Captivity, B.C. 606.

Daniel and many others taken to Babylon.

Jehoiachin—Ezekiel and others taken to Babylon, B.C. 598.

Zedekiah—Fall of Judah, B.C. 586.

Jeremiah left in Jerusalem with the remnant by the order of Nebuchadnezzar. He was afterwards taken to Egypt.

Author of the Book of Lamentations.

CAPTIVITY

EZEKIEL

Taken to Babylon during the reign of Jehoiachin—B.C. 598.
Eight years after the taking of Daniel.
Prophesied 22 years.

If his labors began five years after he was taken to Babylon, they continued for 15 years after the fall of Judah.

The book falls into two sections:

1. Prophecies Prior to the Fall of Jerusalem, 1-24.
2. Prophecies After the Fall of Jerusalem, 25-48.

Predicted the siege of Jerusalem.

Predicted the certainty of the Restoration.

Ministered to the captives in Babylon.

Prophets of the Captivity

HISTORICAL.

1. Period of Nebuchadnezzar, 1-4.
World-Empires—Babylon—Gold, Persia—Silver,
Greece—Brass, Rome—Iron.
2. Period of Belshazzar, 5.
Handwriting on the wall. Fall of Babylon, 538.
3. Persian Period—Cyrus and Darius, 6.

PROPHETICAL

Vision of World-Empires.
The Seventy Weeks Prophecy—Messiah.
Coming conflicts, persecutions, deliverance.

DANIEL

Prophet of the Times of the Gentiles

Part Seven

MAJOR PROPHETS

INTRODUCTION

It was highly desirable that we carry the historical movement from Joshua to Nehemiah without interruption. Following that the prophets could have been taken up to advantage on account of the two historical periods in which they fall, but it was necessary to consider the Poetical Books so much of which belongs to the period of the Monarchy.

Prophecy is history written in advance. That is true of the predictions of prophecy. There is much in the prophetic books that is not predictive, and in the study of this prophetic literature it is necessary that we make this important distinction.

The Time.

It will be obvious why the prophets should be studied in connection with the time in which they lived. Their labors were directly related with those historical conditions. The work of Isaiah, for example, was grounded historically in the second period of Judah, from the time of Uzziah through the reign of Hezekiah. He spoke the messages of Jehovah to Judah in her sinful state which had so much to do with the second revival of religious interest.

The same was true of Zephaniah and Jeremiah during the third period of Judah. Jeremiah was in the thick of the revival operations of Josiah. From that time Judah passed into her final decline of the fourth period with the kings of which Jeremiah was brought into direct contact.

The Prophet and His Message.

I. Distinctiveness of the Prophets.

We cannot over-estimate the significance that attached to the prophets and their labors. They were among the great outstanding characters of Jewish history. The prophetic was a new great office that was instituted in the time of Israel and Judah as independent kingdoms which brought forth the greatest body of men of their time. Seventeen of the thirty-nine books of the Old Testament are prophetic which is a significant fact.

Prior to the time that the prophets were raised up, following the period of the wandering, we trace the history from the time of Joshua

through the judgeship and the monarchy and for a considerable period after the kingdom was divided. Then came this great thing into the life of the nation—a great body of men of outstanding character to speak the stirring messages of Jehovah. They were fearless in their denunciation of prevailing wickedness. They spoke the judgments of God upon sin, and pleaded with the people to escape the coming retribution while space for repentance was afforded them.

II. The Predictive Element.

The words “prophecy” and “prediction” are used by us quite synonymously, that is, a prophet is one who predicts. That is not true of the Biblical use of the words prophecy and prophet. The prophet is the mouthpiece of Jehovah who delivers a divine message. The message may contain no predictions. He would be no less a prophet if he did not predict. Prediction is not essential to prophecy. These utterances were great sermons and the prophets were great preachers. Prediction was a part of the message. It may contain much predictive matter, or little or none, according to the nature of the message.

These prophecies contain different kinds of predictions. A prediction may be that of a coming judgment upon Israel or the nations, or that of the coming and gracious ministrations of the Messiah. In regard to the former, it did not follow that because it was a prediction it must necessarily be fulfilled, and that nothing could happen to prevent its fulfillment. We have the instance of Jonah’s prediction that in forty days Nineveh would be overthrown. But the moral effect of this announcement upon the Ninevites was such that the great purpose of the prediction was achieved and they escaped the predicted judgment. These predictions were designed to be reformatory and constructive. If the people failed to meet the conditions then what was predicted would surely be fulfilled.

III. Application of Predictions to Their Time.

Predictions had a direct relation to the time when they were uttered. We are too much inclined to consider these predictions from the standpoint of their fulfillment, and overlook their application to the time when spoken—that is the vindication of the predictions.

With the Hebrews the case was different. Whether these predictions be fulfilled depended upon them. They were responsible for the moral and spiritual conditions that made the predictions necessary, hence these messages were essentially for the time in which they were uttered. From the time the prediction was spoken to its fulfillment might be a period of one hundred or two hundred years, or more. We are greatly impressed by the historical fulfillment of the prediction, and rightly so, but from

the Jewish standpoint emphasis is laid upon the fact that the moral and spiritual state of the nation is responsible for the coming doom, and if this is to be averted they must mend their ways.

IV. The Scattering and Gathering of the Chosen People.

The predictions announcing the scattering of the Jews among the nations have been abundantly fulfilled. Israel was carried away by the Assyrians and we speak of them as "the lost tribes." Judah was carried away by Babylon, but was not lost. After the captivity had done its reformatory work they were restored to Palestine to become established in their institutions and bring forth the Messiah in fulfillment of what was promised and predicted.

They are now scattered among the nations of the world, but prophecy assures them most emphatically that they will be gathered out of the nations and, as Ezekiel predicted, Judah and Israel will again be united.

V. Messianic Predictions.

It is in this prophetic section that we find those remarkable predictions of the person and work of the Messiah. Isaiah announces His virgin birth; Micah gives the place of His birth; Isaiah, more fully than any prophet, sets forth His gracious activities and redemptive measures as the Suffering Servant; Zechariah portrays in a remarkable manner the betrayal and the cross; Daniel describes the Stone cut out of the mountain and the universality and perpetuity of Messiah's kingdom; Isaiah again pictures the glory of that kingdom in world-wide evangelization, when all shall know and receive Him.

Thus the prophets portray in advance the great scenes in the life of our Lord demonstrating the fact that "Holy men of God spake as they were moved by the Holy Ghost." As we shall see, it was Matthew who laid special emphasis upon Christ's fulfillment of prophecy as the Scriptural vindication of His Divine claims.

ISAIAH

The prophets will bring to us a few things it will be well to note in advance. The first is, that the prophets were great moral teachers. Sensuality, inebriety, oppression of the poor by the powerful, all forms of wrong were denounced.

Secondly, they reproved the mistaken religious attitudes, the perfunctoriness in sacrificing and in reducing their religious practices to a formality, a mere routine. We hear Isaiah saying, "Bring no more vain oblations; incense is an abomination to me." The emphasis is laid on the word "vain."

Thirdly, the prophet kept before Israel the fact that Jehovah, and He alone is Israel's God. He therefore demands of them a true service, that they render Him a loyal service and walk before Him in moral and spiritual uprightness. This is the meaning of the Decalogue.

In the fourth place there was a decided difference between the teaching of the prophets and that of the priests. The latter "merely taught" says Davidson, "the rites to be performed; the prophets drew out the spiritual truths everywhere underlying the ritual. The text of all prophecy is the Book of Deuteronomy. This book is a homily on the constitution. It is the Sinaitic covenant, and the redemptive history translated into its principles. And the prophets are never weary of appealing to it."

Again, the prophets were statesmen. God was the King of the State, and the prophets were required to set before the people their relation as a State to their Divine Sovereign. So great was their statemanship that no land has seen loftier patriotism or profounder political wisdom than those prophets displayed.

ISAIAH AND HIS TIME

His Personal History.

Very little is known of Isaiah's personal history. He was the son of Amoz. Tradition states that he was a member of the royal family; that he was the father-in-law of Manasseh by whom, it is said, he was sawn asunder. He prophesied in the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (Isa. 1.1). If tradition can be relied upon, he lived beyond the time of Hezekiah. He was the first of the Major Prophets, but it is probable that he was preceded by Joel, one of the Minor Prophets, who prophesied for Judah.

His Times.

It will be well to review the second period of Judah. The reader will recall the conditions in that kingdom following the death of Jehoshaphat. Under Joram, the son-in-law of Ahab, king of Israel, Judah entered upon a long period of moral declension. We have noted the impulse given to this state of things by his son and especially by his wife Athaliah who reigned for six years.

Isaiah's labors began in the reign of Uzziah probably after that king was smitten by leprosy as a judgment upon his presumption in usurping the priestly office. It was during the reign of Ahaz that Judah fell into a state of moral and spiritual degradation. Isaiah lived under these conditions, but when the pious Hezekiah came to the throne and undertook the reformation of Judah, the labors of Isaiah would be a ruling factor in this second great revival.

We know the prophet by means of his work. In certain respects he was the greatest of the prophets. As expressed by Kent, "Isaiah was unquestionably the most perfect example of a Hebrew prophet, for in him every side of the prophetic activity was fully developed. While Micah and Amos were concerned chiefly with social questions, and Hosea with morals and religion, Isaiah spoke with authority on all these themes."

He was reformer and statesman and at that time Judah was in sad need of both. He understood the political vices of his time and raised his voice in warning the nation. He set forth the majesty and holiness of God as did no other prophet, and declared the judgment that would fall heavily upon the sins of the nation.

We see him standing in the midst of the conditions of his time and prophetically looking down the ages as they stretch away. He sees Israel, the northern kingdom, rushing to her doom, the retribution upon Judah, the chastisement of the nations, the Redeemer of mankind, the Suffering Servant of Jehovah, and catches a vision of the whole earth coming under the gracious dominion of its Divine King. He sees the gathering of the Gentiles and the spiritual restoration of Israel. What a picture of the ages as they lie before the prophetic eye of the great prophet, and how much of it has been fulfilled!

The book of Isaiah consists of two principal parts, the first containing thirty-nine chapters, and the second twenty-seven. This will be easily remembered by associating the numbers with the number of books of the Old Testament, 39, and that of the New Testament, 27.

ANALYSIS OF PART I

Political, Moral and Social Conditions. Chap. 1—12.

These conditions of Judah as viewed by the prophet prevailed during the time of the threatened Assyrian and Syrian invasions.

1. The Great Arraignment—denunciation of formalism and spiritual deadness, ch. 1.
2. Future glory of Zion. Its present low moral state, 2—4.
3. Parable of the Vine—the care of Jehovah for Judah, 5.
4. The vision in the last year of Uzziah's life—beginning of Isaiah's labors, 6.
5. Oracles delivered during the reign of Ahaz, and a discourse against Assyria, 7—10.
6. Prediction of Messiah's advent, 11, and a psalm of thanksgiving to Jehovah, 12.

It is not only necessary that we understand the conditions in Judah during the second period of the kingdom, but also the facts relative to foreign states with which the kingdom was brought into contact. We know by the Assyrian records that a king of that country made a campaign against Uzziah. The latter was at the head of a confederacy. The Assyrians had a decided victory and the confederacy went to pieces.

Tiglath-pileser III, also known as Pul, usurped the Assyrian throne in 745 B. C. He established the Assyrian power in Babylonia. With him Uzziah became allied in 742 B. C. In 734 B. C., he invaded Palestine, made large deportations from the north and received tribute from Ahaz, the successor of Uzziah.

The prophet was a political leader, a statesman, as well as a preacher. He declared that the kingdom should maintain its absolute isolation and keep from all entangling alliances with Egypt, Babylon and all neighboring peoples, and opposed the Assyrian alliance of Ahaz. During the time of Isaiah the Assyrian and Babylonian empires were, for part of the time, one state. At other times Babylon endeavored to lead the chosen people into conflicts with Assyria.

The introductory discourse of Isaiah is a denunciation of the lukewarmness and formalism of Judah. He then sets forth in the second section (Ch. 2—4) the future glory of Zion, and by way of contrast portrays the present low moral condition.

By the parable of the vine he illustrates Jehovah's care for Judah. It is this branch of the chosen people that is to bring forth the Messiah who holds such a great place in this prophecy of Isaiah.

After delivering his oracles against Ahaz and Assyria, he predicts the advent of the Messiah in the short twelfth chapter. It shouts the

fact and calls upon Israel to do the same. It holds forth the joy with which they shall draw water out of the wells of salvation.

This last section (7—12) was designed to encourage and hearten the people at a time when the Assyrians were drawing near to Jerusalem. This may have been the time when Samaria was being invested by that power.

The Series of Burdens. 13—23.

1. Burden of Babylon, 13—14.27.
2. Burden of Philistia, 14.28-32.
3. Burden of Moab, 15—16.
4. Burden of Damascus, 17—18.
5. Burden of Egypt, 19.
6. The "Burdens" are interrupted (20), to set forth by a symbol and a prophecy the assurance that the Egyptians to whom Judah was disposed to look for help should be taken captive by the king of Assyria.
7. Burden of the Desert of the Sea—Babylonia, 21.1-10.
8. Burden of Dumah, 21. 11,12.
9. Burden of Arabia, 21. 13-17.
10. Burden of the Valley of Vision—Samaria, 22.1-14.
11. Another interruption (22. 15-25) to make place for the prophecy against Shebna, and the glorious promises to Eliakim the son of Hilkiah.
12. Burden of Tyre, 23.

Judgments and Blessings. 24—35.

I. The Final Judgment and End of All Things, 24—27.

This section sets forth confusion, desolation and the breaking up of the world order. In the midst of these things, however, Israel is saved, and its dead is raised to life.

II. The Book of Zion, 28—33.

This discourse is addressed directly to Zion. Samaria is to be desolated, and Jerusalem will be punished. Zion is admonished and warned by the example of Samaria, that is, the kingdom of Israel. The prophet points out the natural beauty of Samaria, beautiful in its location and surroundings. He holds before Judah the coming destruction of Israel which occurred in his own time, 722 B. C. He also shows the folly of depending upon an Egyptian alliance (30—31), and holds out the promise of a restoration to ideal conditions (32) while he denounces the conquering Assyrian (33).

In the midst of these judgments there stands out the Messianic promise of the foundation and corner stone, Jerusalem will not escape punishment, but blessings will be bestowed upon the righteous.

III. A Picture of the Redemption of Israel, 34—35.

The Coming King of Righteousness will introduce a new order of things. Israel will be redeemed but upon Edom will fall the judgment of God. Thus we see how these conditions of judgment and blessing are contrasted in this section of the book.

Historical Sketch. 36—39.

This is a sketch of events in the reign of Hezekiah. These have already been noted in our historical studies of that time.

I. Sennacherib's Invasion.

After the fall of Israel, this Assyrian monarch invaded Judah declaring that the God of Judah could not prevent him taking Jerusalem. Hezekiah called for Isaiah who assured the king that Judah would suffer nothing from the Assyrians, but on the contrary, Sennacherib and his army would suffer because of the manner in which he blasphemed Jehovah. How this was fulfilled by the "blast" from the Lord that destroyed in one night 185,000 of his army and sent Sennacherib away a broken man, we have already learned.

II. Sickness of Hezekiah, 38.

This instance was also considered in the historical study. We cannot but believe that Hezekiah was anxious to have his life prolonged that he might establish more completely the great religious reforms in which he was then engaged.

III. The Mission of Merodach-baladan to Hezekiah, 39.

In showing this king of Babylon his treasures, in which the spirit of pride was exhibited, Hezekiah made a mistake. For this impropriety Isaiah reproved him.

In this first general section of the prophecy of Isaiah, with predictions of judgments and reproofs abounding we see how frequently the person and work of the coming Messiah appears in these scenes.

1. His Divine nature, 7.14 ; 9.6.
2. His human descent, 11.1.
3. His power, 35, 5, 6.
4. His ministry rejected, 6.9-12.
5. His conquest over death, 25.8.

ANALYSIS OF PART II

This second part of the prophecy is called *The Book of Consolations*. The historical point of view is the end of the Babylonian Exile. God's suffering people will need the encouragement of this section. The assurance of restoration is as positive as the former declarations of the judgment that is to fall upon them in sending them to Babylon.

The Certainty of Restoration.

1. The cheerful announcement—the Deliverer will come, 40.
2. The prophecy calling Cyrus by name who will be the instrument for their deliverance, 41. 1-9.
3. These assurances should deliver the servant of Jehovah from fear, 41. 10-29.
4. Messiah, Servant of Jehovah, 42. 1-12.
He will enlighten and redeem.
Spiritual blindness of the captives, 42. 13-25.
5. God's grace extended to the nations, 43—44.5.
6. The attributes of Jehovah—His greatness and power, 44.6—45.25.
7. The fall of Babylon, 46—47.
8. A recapitulation of 40—47. The call to the servant to come out of Babylon, 48.

If we assume that the labors of Isaiah did not extend beyond the time of Hezekiah, and that the Second Part of the book was written at the close of the second period of Judah, from that time to the end of the Exile was a period of 161 years. The third period of Judah covered eighty-eight years, and the fourth period twenty-three years. That brings us to the fall of Judah in 586 B. C. From that time to the end of the Exile was a period of fifty years since the Captivity began in 606 B. C. (See Chart of Judah and Israel.)

The prophet assures the people that because of the judgments that will fall upon them as captives in Babylon, they are not to assume that God will abandon them. He was never closer to them than when they were in the refining flame. The prophet in this prediction is speaking from the standpoint of the close of the Captivity.

He sees Cyrus, who was not yet born, planning the overthrow of Babylon which occurred 538 B. C. He calls him by name and speaks the word of cheer to the future captives. The picture lies before the mind of the prophet as if the events were then transpiring. Cyrus is the instrument for their deliverance as Nebuchadnezzar was the instrument in bringing upon them the predicted judgment. The fall of Babylon will be the end of the Exile because Cyrus will give them their freedom and permit them to return to their own land. Isaiah assures them that they should fear no ill because nothing can prevent their deliverance.

Thus "amid the desolation of the kingdom of Israel, and the terrible judgments foretold on Judah, the bright visions of future glory presented by this prophet must have cheered and steadied many a sinking heart."

The next great prediction is that of the work of the Messiah, Servant of Jehovah, as noted by the analysis above. The word "servant" has a twofold significance in this Book of Consolations. "This servant

is a complex and ideal personality whose head (the Messiah) is so prominently before the mind of the prophet that he is spoken of exclusively as 'the servant,' whereas at other times what is said of the servant can refer only to the Israel of God, the people of whom the Messiah is the head and representative."

In this forty-second chapter the Servant is the Messiah since He alone could do for them what is set forth as His gracious ministrations. This Servant will enlighten the world and lead it to the true knowledge of God. Again, He will redeem Israel and restore her to her glory. The woes of the Exile were caused by spiritual blindness, but the Servant will enlighten them. Not simply Israel, but the world is to be enlightened and God's grace is to be extended to the nations. Thus the scope of the prophetic picture widens. Through this Israel in Exile, to be delivered, redemption comes to the world.

The prophet now sees the downfall of Babylon. That these things will be brought about and Israel be delivered are abundantly assured by the prophet's representations of the greatness and power of Jehovah. He recapitulates what is presented by the first seven chapters of this section, and in a triumphant note calls to the servant, Israel, to come out of Babylon. As prophetically viewed, the time of their deliverance has come.

The Servant of Jehovah. 49—59.

We must maintain the proper connection between the preceding section and the one now before us. As we have seen, it was the prophet's aim to establish in the minds of the people that their restoration is as certain as is their exile. In the present section he admonishes them to prepare themselves for this great event and avail themselves of its blessings and opportunities.

1. The double work of the Servant of Jehovah, 49.
2. The work defined and difficulties encountered, 50.
3. The joy and triumph of the Restoration, 51—52.12.
4. The Servant of Jehovah, through humiliation and suffering, for the sins of others, raised to honor and joy, 52.13—53.
5. Restoration, reformation, repentance, 54—59.

This is one of the greatest sections of the book. The Lord declares He will be glorified in His servant Israel. The servant will enlighten the Gentiles. God has not forgotten His people, they are graven upon the palms of His hands. By various tokens they are assured of God's faithfulness to them.

It is pointed out that Israel is to blame for what has befallen her, that they were not sold by Jehovah, but by their iniquities they sold themselves. But His arm is not shortened that it cannot save. The only thing that stands in the way of accomplishing the work of recovery is their own dereliction.

This is followed by the announcement of the joy and triumph of the nation: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and mourning shall flee away." It is this note of assurance and triumph that prevails in setting before them their coming deliverance.

This is followed by the portrayal of the work of the Servant of Jehovah, Messiah. Here is a marvelous picture of the Cross in Isaiah. It could be fulfilled only in the career, the humiliation and sufferings of Jesus for the sins of others. The New Testament places its hand upon this great fifty-third chapter and interprets it in terms of Christ and His redeeming work. It was this chapter that the eunuch was reading when Philip met him. In answer to his question, of whom the prophet was speaking, Philip, out of this chapter, "preached unto him Jesus" (Acts 8.35).

How wonderfully this chapter fits into the picture. Judah is to be restored to her own land to re-establish the institutions of Jehovah and prepare the way for the Man of Sorrows. The Messiah is to be brought forth, not in Babylon or Persia, but in their own land, born in Bethlehem of Judaea for this redemptive work set forth by this Messianic chapter.

The servant Israel must have no erroneous impressions regarding her restoration. The nation was chosen, as Moses pointed out in his addresses of Deuteronomy, not for itself, but for the purposes of Jehovah in redeeming mankind. In order that this great truth be clearly understood, in the midst of these glowing accounts of the return is this picture of the Suffering Servant bearing the sins of a fallen race.

Following this the people are further assured of their release from captivity. Their repentance and confession, prophetically seen, are expressive of the constructive work of the Exile. They were placed in Babylon, a pagan state, because of their idolatry, but they leave purified never again to be committed to idolatrous practices.

The Future Glory of the Restored Israel. 60—66.

1. The darkness is dispelled and the light has dawned, 60.
2. Jehovah's favors to the redeemed Zion, 61—62.
3. Israel's triumphs over her enemies foreshadowed, 63.

4. Assurance of God's new relations to His people, and a new era of prosperity predicted, 65.
5. The restoration of the Temple service leads to the appreciation of the greatness and majesty of Jehovah who transcends all earthly temples, and is above visible service, 66.

The light of restoration has dawned, but the chapter portrays something far exceeding that. The predictions of this sixtieth chapter can be fulfilled only by the Gospel dispensation.

The new conditions, set forth by the two following chapters, are expressed by strong figurative language in representing God's dealings with His redeemed people.

The sixty-third chapter gives a dramatic epilogue between the prophet and Jehovah in which Jehovah is the conqueror of Edom. It is designed to assure Israel of her triumph over her enemies.

The prophet closes his great message with the portrayal of a new and glorious era. That for which Israel was chosen has been accomplished. Through this narrow national channel the river of salvation flowed in bringing forth a monotheistic religion and the promised Redeemer, but now, unconfined, it extends to all nations and tribes.

Isaiah paints a glowing picture of the call of the Gentiles—all the world coming into the spiritual inheritance of Israel. And what is passing strange is, as he predicts, that the very people restored from exile to bring forth this Messiah, should be the ones to reject Him. How clearly it all foreshadows what is set forth in the Gospels, Christ rejected by His own people, and in the Acts of the Apostles, when the great Apostle to the Gentiles was compelled to turn from his own people to the believing Gentiles. The glory of Zion of these last chapters is representative of that greater Zion that extends over the whole earth.

Isaiah is described as the Evangelical and Messianic Prophet, the Prophet of Redemption, because "In this character he is more prominently cited in the New Testament and more studied among Christians than any other prophet. Every part of the book presupposes that a certain doctrine was then current in Israel—the doctrine that Israel was a chosen people, not for its own sake, but as a part of God's purpose for the nations; that God had made a promise to Abraham, to Israel, to David; a promise conditional in some of its aspects on Israel's obedience, but in itself irrevocable and eternally operative; a promise which connected itself with the day of the Lord always impending, with the last days, with the birth of a promised Seed, with an endless kingdom, a holy anointing; a promise in virtue of which there should some time be universal peace on earth, with universal righteousness. The Messianic and

evangelical parts of the book consisting in the repeating and unfolding of this promise in its various aspects. This was the one truth which the prophet principally used for rebuking, or consoling, or encouraging the individuals of the nation of his own time; and this was the one great legacy that he left to later generations."

The Chart gives six outstanding Messianic prophecies that should be carefully noted.

JEREMIAH

The prophet Jeremiah lived in the little town of Anathoth. He was divinely called to the prophetic office and caught a vision of the time. He saw Judah and the moral and spiritual degeneracy into which she sank since the time of Hezekiah. Isaiah and Micah had raised their voices and gave a tremendous impetus to the revival work of Hezekiah. Zephaniah had done likewise at the beginning of Josiah's reign, and a little before his time. The time had come for another voice to be raised, to sound the note of warning to Judah and to support Josiah in the new religious revival that godly king was stimulating.

Jeremiah saw that his place was in Jerusalem which would afford the greater opportunity for the far-reaching effect of his utterances. It was at the heart of the kingdom where he would be heard by kings, princes, priests and the people in the throbbing city life. In New Testament times it was St. Paul who saw the same thing and planted the banner of the cross in the great centers of his day—Corinth, Ephesus, Athens, Rome.

The time was ripe for a mighty appeal to be made to the masses and to take advantage of the new spirit of the time that had taken hold of Judah. What was done in Jerusalem would be carried to the ends of the kingdom. And it is this great prophet that now appears at the capital and the Temple, at the side of Josiah, the mouthpiece of Jehovah, whose messages would spring from a heart touched with the deepest tenderness bedewed with the tears of the "weeping prophet." Such was the prophet Jeremiah—such potency, such persuasion, such pleading in pointing out to Judah the way of escape from impending doom.

We know more of the personal history of this prophet than that of Isaiah. We know that he lived in Anathoth where his father, Hilkiyah, was a priest. We know that he was divinely called to the prophetic office at the early age of fourteen, which was the thirteenth year of Josiah, king of Judah (about 627 B. C.), while that king was engaged in his reformatory work.

It was not until some years after his call that he left his native city in Benjamin and came to Jerusalem. He made this change first, to escape the persecution by the people of Anathoth (11.21) and that to which he was subjected by his own family (12.6), and second, to have a wider sphere of activity.

He labored for the long period of over forty years. He came to Jerusalem in the third period of Judah and from then until the fall of Jerusalem he lived in the midst of the changes and vicissitudes of the time through the last period of the kingdom. He saw the last four kings ascend the throne and witnessed the fall of the city. He was contemporary with four of the prophets, Zephaniah, Habakkuk, Ezekiel, Daniel.

Jeremiah labored to bring the people to realize the judgments that were soon to be visited upon Judah. He possessed a mild and peculiarly sensitive disposition, and has been called "the weeping prophet." It would be a great mistake, however, to suppose that he was lacking in courage. A careful study of the facts will show he was one of the bravest men in Judah.

The description by Gouch is true to the facts. "His whole history convinces us that he was by nature mild and retiring, highly susceptible and sensitive especially to sorrowful emotions, and rather inclined, as we should imagine, to shrink from danger. Yet, with this acute perception of injury, and natural repugnance from being a man of strife, he never in the least degree shrinks from publicity; nor is he at all intimidated by reproach or insult, or even by actual punishment and threatened death, when he has the message of God to deliver."

Owing to a lack of systematic arrangement of the materials this book presents serious difficulties. This lack of system, of chronological order, has been explained in various ways. Attempts have been made to arrange the chapters both chronologically and topically. In our judgment, the following division is the most satisfactory.

The Introduction. Chap. 1—The Call of the Prophet.

Sins of the Jews Reproved.

1. Israel's idolatry, Ch. 2.
2. The call to repentance, 3—6.
3. The Sermon in the Temple, 7—10.
4. The broken covenant and type of the girdle, 11—13.
5. Present calamity and coming judgment, 14—17, 18.
6. The potter's vessel, Jeremiah in the stocks, 17, 19—20.
7. The kings and rulers of Judah, the false prophets, and the rule of the Lord of Righteousness, 21—24.

General Review of All Nations.

1. The first section, 46—49.
2. The second section, 25. The wine-cup of fury.
3. An historical appendix of three sections:
 - a. The prophet's life threatened, 26.

- b. The people urged to submit to Nebuchadnezzar, 27.
- c. Prophecy and punishment of Hananiah, 28.
- 4. The message of instruction and comfort to the exiles of Babylon, 29.

Hopes of Brighter Times.

- 1. The future hopes held out to the exiles, 30—31.
- 2. The buying of Hanameel's field, the captivity interpreted, and restoration assured, 32.
- 3. The return of the exiles set forth, their re-establishment in matters of government and their religious system, 33.
- 4. An historical appendix in three sections:
 - a. Prophecy of the captivity of Zedekiah and the city, 34.1-7.
 - b. The covenant broken in regard to the bond servants, 34. 8-22.
 - c. Obedience and rewards of the Rechabites, 35.

The Conclusion.

- 1. Burning of Jeremiah's roll by the king, and the new copy, 36.
- 2. Instruction and comfort of Baruch, 45.

Ewald declares that Jeremiah added the three following sections in Egypt:

- a. The prophecy of the conquest of Egypt by the Chaldeans, 37.
- b. The fall of Jerusalem, the people taken to Babylon, and the kindness to Jeremiah, 39.
- c. Gedaliah made governor, slain by Ishmael, the protestations of Jeremiah against leaving Judah, Jeremiah carried to Egypt and his prediction of the conquest of Egypt, 40—43. He announces the punishment that will attend idolatry in Egypt, 44.

JEREMIAH'S RELATION TO THE KINGS

In our study of Judah we noted how the last period of the kingdom opened under the frightful conditions of Manasseh's idolatry. During his exile in Babylon he came to realize the enormity of his sin and repented and was given back his throne. He tried to overcome the effects of his evil doing, but the people were steeped in idolatry. His son Amon followed the ways of his father's wickedness for two years, and then Josiah came to the throne.

Jeremiah the Ally of Josiah. Chap. 11.

This chapter gives the account of the persecution Jeremiah suffered at the hands of his towns people in Anathoth. As noted, this was one of the reasons for coming to Jerusalem.

In his nineteenth year, five years after his call to the prophetic office, the Book of the Law was found by the high priest. In our historical studies we noted the effect this had upon Josiah. We can easily understand the assistance Jeremiah would render Josiah in his reformatory work (2 Ki. 23.1-25), and also the protection the king would afford the prophet in his labors. During this period Josiah was able to repress the idolatrous tendencies, and re-establish the worship of Jehovah. It was, no doubt, a compulsory reform, and not one that laid hold of the hearts of the people. When Josiah was removed by death, the old conditions re-appeared. Jeremiah had no longer the support of the king, but was made the object of attack. It is quite likely that his preaching had aroused the enmity of those who were in sympathy with idolatrous corruptions.

Jeremiah and Jehoiakim. 26; 36. 5, 32.

Jehoahaz followed Josiah and reigned three months. During that time no mention is made of Jeremiah.

Jehoiakim came to the throne and reigned eleven years. At the beginning of this reign Jeremiah was summoned before the civil authorities. This was brought about by the priests and the people. They declared that his announcement of evil that would befall the city unless the people changed their ways should be punished with death.

The princes, no doubt, understood the bad effects of the existing corruption and were willing to recognize the fact that he was the Lord's messenger, and refused to meet the demand of Jeremiah's accusers. Through the influence of certain persons, especially that of Ahikam, his life was spared, but his liberties were curtailed and it was unwise for him to appear much in public.

In the year 606 B. C., the third year of Jehoiakim, and the year when the first deportation of captives to Babylon occurred, Jeremiah was ordered to write the predictions he had made and have them read to the people. Because he was not able to go into the house of the Lord he instructed Baruch to write out the predictions and to read them on the fast day. The people asked Baruch to explain how he came into possession of these. The princes advised Jeremiah and Baruch to conceal themselves until they could bring the roll to the king and let him render a personal decision.

The king was enraged; he cut and burned the roll and declared he was not willing to listen to such counsels even if they came through divinely commissioned channels. He ordered that Jeremiah and Baruch be arrested, but they were in concealment. During the remainder of this

reign we hear nothing more of Jeremiah aside from the fact that God commanded him to rewrite what the roll had contained.

Jeremiah and Jehoiachin. 13. 18; 22.24-30; 2 Ki. 24.12.

This king reigned but three months. This was in the year 597 B. C. The kingdom was rushing to its doom, and Jeremiah again raised his voice in warning. Nebuchadnezzar returned and carried Jehoiachin and 10,000 of the people to Babylon.

Jeremiah and Zedekiah. 37.7, 8; 38. 14-28.

Zedekiah reigned eleven years. It was during this reign and possibly at the commencement of it, that Pashur, the "chief governor of the house of the Lord," put Jeremiah in confinement. He was at liberty when Nebuchadnezzar came again to Jerusalem, and it is possible that he was not confined for very long.

When Nebuchadnezzar heard that Egypt was sending help to the besieged city he withdrew his forces for a time. Jerusalem was in great danger but there was a ray of hope. Zedekiah now called upon Jeremiah to pray for them. It was the man who was persecuted by the priests for his truthful announcements, and not the priests themselves, to whom the king turned when in need of divine help.

What the Lord commanded Jeremiah to say was the reverse of what they wanted to hear or have him pray for. He was divinely required to inform them that the Egyptian army would return to its own land so that no help could be hoped for from that quarter. Moreover, the Chaldeans would return and take and destroy the city.

The princes at once put Jeremiah in prison and he remained until after this prediction was fulfilled. The king seemed to favor Jeremiah, and was anxious to know from him what the Lord had said. He could not oppose the princes and it was necessary for him to come to Jeremiah secretly. He assured the prophet that, no matter what the message declared, no harm would come to him. The message troubled the king (38.14-28), and the prophet gave him certain assurances and instructions.

Jeremiah and Nebuchadnezzar. 39.11, 12; 42—44.

When men do not like the truth they wreak their vengeance on the one who utters it. But the truth was spoken and putting the prophet in prison would have no effect upon the fulfillment of his announcements. The kingdom was in its last moments, ripe for the judgments spoken by the prophets, and especially by Jeremiah. He advised that they submit

to Nebuchadnezzar, which only increased their enmity to him. One of the charges of the princes was that he had deserted to the Chaldeans.

True to the prediction, Nebuchadnezzar returned, besieged and took the city, reduced it and the Temple to ruins, put out the eyes of Zedekiah and carried them off to Babylon. He learned of the counsels of Jeremiah, released him from prison and treated him kindly. He instructed his captain to follow any advice the prophet would offer, and evidently knew the value that should be placed on this man of God who was so maltreated by his own people.

Jeremiah was given the privilege of remaining in the land under Gedaliah the governor, which he accepted. The governor was slain and the remnant insisted upon fleeing to Egypt fearful that Nebuchadnezzar would return. Jeremiah assured them he would not return, but would capture Egypt, and protested against going to Egypt. That purpose, however, prevailed and he and Baruch were forced to accompany them. The last we hear of the great prophet is that in Egypt he still sought to turn the people to the Lord from whom they had so grievously departed.

Messianic Predictions in Jeremiah.

While this prophet is not as frequently and so fully quoted in the New Testament as is Isaiah, the many references to his prophecy clearly indicate that the New Testament writers were careful readers of Jeremiah. The Messianic promise and hope are announced in several instances by this prophet.

1. The mediatorial kingdom of the Messiah, 23.1-8.

He is called Jehovah, our Righteousness. The title of Jehovah is applied to the Messiah by Isaiah, Hosea and Malachi (Isa. 40.10; 48.17; Hos. 1.7; Mal. 3.1). Jeremiah in this passage compares His gracious rule with that of the city rulers.

2. Christ's supervision of the Church, 31.22-40.

The new covenant and enlargement of the Church are promised. The efficacy of Christ's atonement, the spiritual character of the Gospel, the Gospel of pardon and of holiness are brought out forcibly in verses 31-34 of this chapter and also in 33.8.

3. Christ the Branch of Righteousness, 33.14-26.

He gives shape to the doctrine of a righteous "Branch" to grow up unto David.

LAMENTATIONS

That Jeremiah is the author of this book is generally admitted. In the Septuagint it is referred to him. The style and manner would point strongly to him if other facts were wanting.

These Lamentations are composed after the manner of funeral hymns. Strongly depicted are the ruins of the city and the Temple. It was an eye-witness to these things that wrote these hymns. They are fresh in his memory. What Jeremiah predicted as to the ruinous work of Nebuchadnezzar has been completely fulfilled and Lamentations is a remarkable description of the same. The picture of ruin and desolation appeals to his characteristic tenderness, and as Lowth has said, "Every letter was written with a tear, every word the sound of a broken heart."

While he views this awful desolation wrought by the Babylonians, how he would be sustained in this hour of sorrow by the Divine promise of restoration he himself had predicted. He assured the captives that the Exile would run its full length—seventy years. He knew the time would stretch out for another fifty years from the fall of the city, and then they would return and from these ruins Jerusalem would rise again. But as he views the destruction all about he pours out his soul in grief; it is the sobbing of a great and tender heart.

As stated by one writer, this book of Lamentations "is an astounding exhibition of his power to accumulate images of sorrow. The whole series of elegies has but one object—the expression of sorrow for the forlorn condition of his country; and yet he presents this to us in so many lights, alludes to it by so many figures, that not only are his mournful strains not felt to be tedious reiterations, but the reader is captivated by the plaintive melancholy which pervades the whole."

The Desolation of Jerusalem. 1—2.**1. Sin and its consequences.**

All about the prophet were the stern evidences of the things he declared would be visited upon a sinful people. It had happened before in the history of the nation—at Kadesh, in the time of the judges, division of the kingdom, fall of Samaria. The prophet is looking upon a visitation of Jehovah.

2. The helplessness of Zion.

Zion is speaking and feels her utter impotency. She is now fully convinced of her supreme folly in listening to her false priests and prophets.

3. The figurative language employed to express the bitterness and tenderness of these lamentations.

The Suffering Prophet. 3.

The prophet is personally concerned and is the subject of these miseries and calamities.

1. The abounding affliction and sorrow, 1-21.
2. Afflicted but not hopeless, 22-36.

God is his hope and confidence. In the greatness of His mercies he puts his trust.

3. The supreme justice of God, 37-66.

Every opportunity was given Judah to return to Jehovah. Mercy was exhibited and judgments were pronounced. She ignored them, and now she feels the justice of an outraged God. The prophet's consolation is in prayer and he entreats the Lord for deliverance.

The Suffering People of Ruined Zion. 4.

From his suffering self the prophet turns to his suffering people.

1. Description of these conditions.
2. Jerusalem's sense of security a snare.

In this attitude she defied the demands of Jehovah. As long as nothing happened she felt secure, but now she is swept away by the fury of Jehovah.

3. The folly of putting her trust in others.

The people looked to Egypt to save them. But Egypt turned back and the Babylonians returned. The God of nations employed Babylon to accomplish His purpose, and to that end no nation could come to the aid of Jerusalem.

4. Encouragement for suffering Zion.

She is afflicted, but not lost. The announcements of the judgments to fall upon her were also followed with assurances of restoration. In these bitterest moments encouragement is supported by promises that cannot fail. While Zion is graciously assured, Edom is under judgment.

The Sufferers in Captivity. 5.

The prophet, privileged to remain in Jerusalem, sees his suffering people, sees them wending their way to Babylon. Fifty years of exile lay before them. He prays for them. He again views the sad state of the kingdom, and declares it is a just judgment on persistent and flagrant iniquity, but prays that God's favor will attend them in their sore calamity and will restore them to their former state.

What a remarkable summing up of all the facts as we know them from our study of Judah and her fall.

EZEKIEL

We know very little about the personal life of this prophet. He was the son of Buzi, the priest, and like Jeremiah, belonged to the priestly line. He was carried to Babylon with Jehoiachin in 597 B. C. Daniel had then been in Babylon about eight years.

He was called to the prophetic office in the fifth year of his exile, and prophesied for about twenty-one years, about one-half of the prophetic career of Jeremiah. The latter had labored in the prophetic office for thirty-four years before Ezekiel uttered his first predictions. He was contemporary with Jeremiah and Daniel.

We find him with many other captives by the river Chebar. To this point the Assyrians had deported some of the people of the northern kingdom. Ezekiel and Daniel were the two prophets of the Captivity.

It will be noted that Ezekiel was carried to Babylon about eleven or twelve years prior to the fall of Jerusalem. These captives felt that their lot was much harder than that of their people in Jerusalem. Ezekiel informs them of the coming overthrow of the city and the deportation of the people to Babylon. He, no doubt, pictured the city as a heap of ruins, that the people there would pass through the siege and the attending sufferings of the destruction of Jerusalem.

His message to these captives was that their captivity and the fall of Judah were the judgment of Jehovah upon their wickedness. There was a sufficient reason for the things that were happening. The explanation lay in their persistent sinfulness and the moral and spiritual state to which Judah had been reduced that had come down through four hundred years. There was no mystery about these calamities.

Ezekiel lays the responsibility where it belongs and points to his fellow-captives that instead of complaining, they should take to heart what had befallen them and turn to repentance. It was also necessary to discourage the false hope they were entertaining that Egypt would interfere and save Judah. Both Ezekiel and Jeremiah declared emphatically that the city would fall and that the captivity would run the full length of seventy years from the time it began in 606 B. C.

With the assurances, that were designed to bring home to the captives the real truth of their sad condition and turn them to repentance, the prophet now stresses the fact of their return; that their captivity would not exceed the time indicated, and that Jehovah had promised the restoration as distinctly as He had announced their exile. Judah

was not forgotten; she was in Babylon for the specific purpose of being refined of the dross of idolatry, and would be removed from the flame as God had declared.

In these historical studies we should keep in mind what was said at the beginning relative to the significance of predictions; that they should be understood with reference to the time and the conditions under which they were spoken. The judgments predicted could be averted by the people, but if not, then they would surely fall with crushing force. It may be fifty or a hundred years away, but the prophets held it before them as a certain fact grounded in the things for which the people were responsible.

As already noted, these predictions were a part of the prophet's message and had a present significance of the most serious nature. That they were fulfilled to the letter clearly proved that the prophet was the mouthpiece of Jehovah, but the purpose of the predictions was to secure the necessary reformation that would render unnecessary their fulfillment. Hence the vital relation of these messages to the time when they were spoken. The prophet was essentially a teacher and preacher for his time and not simply a foreteller of coming events.

The prophecies of Ezekiel fall into three groups, and the chronological order is quite well maintained. In this respect this prophecy is very different from that of Jeremiah.

Prophecies Prior to the Fall of Jerusalem. 1—24.

Fifth Year of the Captivity. 1—7.

I. The Call and Commission of the Prophet, 1—3.15.

It was this year, the fifth of the Captivity, that Ezekiel received his call to the prophetic office, and he states his procedure in fulfilling his commission. Zedekiah was now on the throne of Judah and while Ezekiel was receiving his call Jeremiah was fighting his battle single-handed, meeting the opposition of the princes and the king, in the midst of which his life was constantly in danger.

II. Ezekiel's Instructions and Visions, 3.16—7.

The prophet is divinely instructed and assured relative to the messages he is to bring to the captives. By various symbolical representations he is given to know that the siege of Jerusalem is not far distant. As noted, these captives deplored their state as far more burdensome than was being experienced in Jerusalem. Ezekiel speaks his predictions of the approaching siege of the city.

As a watchman, the Lord lays upon him serious responsibilities, and warns him of the consequences attending his failure to perform his

full duty. It was a great honor to be the messenger of Jehovah, but it was also a great responsibility. In reading this section of this prophecy note the significance of the symbols and the descriptions of the coming judgment.

Sixth Year of the Captivity. 8—19.

I. The Next Series of Visions, 8—11.

A little more than a year has passed since the giving of the first visions.

1. Profanation of the Temple by the worship of Adonis.
2. The priests and people of Jerusalem under judgment.

It will be remembered that the priests took an active part in having Jeremiah brought before the civil authorities and demanded that he be executed. Seven hundred miles away another prophet is speaking the judgment of God upon them and the people for their idolatry.

3. Assurances for the future.

Through the dark clouds of judgment shines the light of hope. They are now suffering adversity, but blessings await them and a holier worship will be established.

II. The Exiles Warned and Reproved, 12—19.

Their brethren in Jerusalem were not the only ones subject to reproof and denunciation. The captives were guilty of wrong practices against which the prophet warns them and faithfully reproves them. They were sufferers but they were also sinners actively engaged in sinful conduct.

Seventh Year of the Captivity. 20—23.

These messages were delivered about a year after those of the last section.

I. Ezekiel's Reply to the Elders. He lays before them certain facts:

1. The former history of the nation. He points out the defections of Israel in the past and the punishment that was laid upon them. In how many instances the nation was made to realize that it could not sin with impunity. This waywardness had accumulated through the years and now the heaviest blow has fallen.

2. Future mercies assured. God is still gracious. The future holds for them mercies just as the present is filled with miseries. How often when judgments were pronounced the prophets, with the same breath, spoke the word of comfort and encouragement.

II. Predictions Against Jerusalem.

The captives are not allowed to forget that the people back in their own land stand in the same judgment with themselves. The prophet declares that former predictions are about to be fulfilled. These captives should be familiar with the statements of Isaiah and the early warnings of Jeremiah long before they were carried away. These predictions had not been heeded and the result is that thousands of captives are now in Babylon and the clouds of calamity are about to envelope Jerusalem.

This will also suggest to them that predictions that bear on the present moment relative to themselves will be fulfilled. Not only is Judah to fall under the judgments of Jehovah, but also the Ammonites against whom Ezekiel now prophesies.

Ninth Year of the Captivity. 24.

It is about two and a half years since the last predictions were uttered. The reader will recall that the siege of Jerusalem was raised when Nebuchadnezzar heard that the Egyptians were coming to assist the Jews. Jeremiah declared that the Egyptians would return home, that there would be no help from that source. He was cast into prison, but when the king, Zedekiah, came to him secretly to know what the Lord had told him, Jeremiah assured him that the king of Babylon would return and he advised Zedekiah to surrender to him. This advice Zedekiah absolutely refused to accept.

Ezekiel sets before the captives the siege and states the significance of the judgment. It is a striking picture. The things happening seven hundred miles away are being displayed before the minds of the captives, so that they are made to realize that their brethren in Jerusalem are about to suffer more greatly than what they have had to endure.

Predictions Against Heathen Nations.

The prophet's announcements have carried us to that point in our historical studies where Judah fell by the hand of Babylon and ceased to be an independent state. That was in 586 B. C. He now turns aside to heathen nations against which the next series of predictions are directed.

I. Six of the Nations Under Judgment, 25—32.

The prophet is required to utter predictions relative to Ammon, Moab, Edom, Philistines, Tyre and Sidon. These were neighboring peoples. The first two were descendants of Lot. The Edomites were the descendants of Esau. They were always at enmity with the seed of Jacob and never missed an opportunity to strike a blow. During the period of the wandering they refused to let Moses pass through their land which necessitated a round about journey to reach their destination.

Solomon sustained pleasant relations with Tyre and Hiram, the king, greatly aided him in building the Temple. But it was the idolatry of these people that so debased Israel in the time of Ahab through his fanatical wife Jezebel. The prophet now gives us a striking picture of the coming humiliation. To emphasize this he places in contrast Tyre's importance and distinction. In God's own time the instrument for her downfall will appear.

II. Egypt Under Judgment, 29—32.

Special attention is given to this great state. It recalls the "Burdens" of Isaiah, and the predictions of other prophets. Note the five separate predictions in which the prophet utters his accusations and denouncements.

First Prophecy, 29.1-16.

Second Prophecy, 29.17-20.

Third Prophecy, 30.1-19.

Fourth Prophecy, 30.20-26.

Fifth Prophecy, 31.3-9.

Lamentations for Egypt, 32.

It is thought by some that these predictions against these nations were "uttered during the interval of suspense between the Divine intimation that Nebuchadnezzar was besieging Jerusalem (24.2), and the arrival of the news that he had taken it (33.21)." It will be noticed, however, that in connection with the prophecies against Egypt, Tyre and Sidon, the time is specified. It is possible that these judgments were pronounced during the interval referred to.

The chosen people sustained more peculiar and extended relations with Egypt than with any other state. It was there they found a home during the centuries they were growing into a nation. It was in Egypt the parents of the infant Jesus found a safe refuge until the death of Herod.

Prophecies After the Fall of Jerusalem.

These prophecies extend over a period of fifteen years, from 586 to 571 B. C.

I. Unfaithful Watchmen and Shepherds Warned, 33—34.

1. The two classes of watchmen. At the beginning of the prophecy a watchman was appointed and admonished; that watchman was Ezekiel. He was warned of the consequences if he failed to act in that capacity as was required. In this instance the leaders of Israel are specified. Note the language used in giving the charge to Ezekiel at the time of his call, and the language now used.

2. The prophecy against the leaders. Note the very strong language employed and what will be required at their hands. As opposed to this possible defection on the part of the shepherds is the very positive statement regarding the Lord's care of His flock.

It is in this connection that the prophet speaks the word of assurance to the captives. We can understand how they might be obsessed with the fearfulness that, now that Jerusalem is destroyed and they are in a strange land, they will be scattered and lost, as were the northern tribes. Ezekiel assures them they will be restored to their own land and will have the gracious ministrations of Jehovah.

II. Judgment Upon Mount Seir, 35.

Mount Seir is Edom. This was one of the heathen nations against which a prediction was uttered in the preceding section. We then noted the judgment upon that land because of their attitude to Jacob's seed.

III. The Vision of Dry Bones, 36-37.

1. The Judah now under judgment for her wickedness to receive mercy and have the care and love of Jehovah.

2. The vision of Judah's resurrection.

In support of the promise just made is this vision of the valley of dry bones. The bones are clothed, organized and brought to life. This is a realistic picture of the promised restoration.

How illustrative it is of the spiritual truth that we who are dead in trespasses and sins can be restored to spiritual life only by the grace of God. That valley of bones to assume actual life as seen in the vision would require the power of God no more than our ruined nature needs the energizing and vitalizing power of God in order to pass from death unto life. There is full propriety in speaking of the redeemed soul as a miracle of saving grace.

3. The union of Judah and Israel. Not only will Judah be restored, but the prophet predicts the future union of Judah and Israel. This is represented by the two sticks in the hand of Ezekiel becoming one. This has not yet taken place, but as surely as God has spoken, Israel will be gathered from the nations where they have been scattered. The promises giving this assurance will be fulfilled as surely as was the promise of Judah's restoration.

IV. The Destruction of Gog, 38—39.

There have been many conjectures regarding Gog. This prediction has been understood by some as having been fulfilled by Antiochus Epiphanes. Others identify Gog with Cambyeses, Chaldeans, Turks, Scythians, and one writer believes that it refers to Napoleon and the French people.

V. The Vision of the Temple, 40—48.

With these last visions the prophecy closes. There has always been much difference of opinion in the interpretation of these visions. Some take the view that the whole section refers to Messianic times. It is held by some that the description of the Temple is that of the Solomonic; others hold that it is the description of a Temple that has not yet appeared. There can be little doubt that the vision of the holy waters proceeding from the Temple is emblematic of the Gospel and the work of the Holy Spirit.

“The book is remarkably rich in apt and striking lessons touching conduct and spiritual experiences. It is here that we find the vision of the valley of dry bones, the conception of God as the Good Shepherd, the sprinkling with clean water, the new heart in place of a stony heart, the showers of blessing, and many like matters that are household words with all believers. The Messianic teaching in the book consists principally, not in quotable texts, but in the strong grasp perpetually maintained on the great central truth of God’s irreversible promise to Israel for mankind.” The following are some of the topics of this book:

1. The fidelity of Ezekiel in the discharge of his office. 4; 24.15-16.
2. His ardent love for his countrymen. 9.8; 11.13.
3. The wickedness of the Jews at Jerusalem illustrated by the conduct of Pelatiah, 11.1, 2, 13.
4. Self-deception in the commission of sin. 8.12; 9.9.
5. Disobedience to parents, and violation of the Sabbath as sins especially noticeable. 22.7, 8.
6. Indifference to Ezekiel’s instructions. 33.30-32.
7. Sinful conduct of the Jews in Jerusalem after the destruction of the city. 33.24-26.

We are at once impressed by the vigor and exceptional energy which are expressed in this prophecy. Ezekiel was admirably qualified by natural qualities and spiritual endowment to oppose the “rebellious house,” the “people of stubborn front and hard heart” to whom he was sent to minister. “The figurative representations which abound throughout his writings, whether drawn out into lengthened allegory, or expressing matters of fact by means of symbols, or clothing truths in the garb of enigma, all testify by their definiteness the vigor of his conceptions. Things seen in visions are described with all the minuteness of detail and sharpness of outline which belong to real existences. But this characteristic is shown most remarkably in the entire subordination of his whole life to the great work to which he was called. We never meet him as an ordinary man; he always acts and thinks and feels as a prophet.”

DANIEL

We know more of the personal history of Daniel than of any other prophet. It was while Jeremiah was being persecuted by the people and the priests who sought to have him executed, and when Jehoiakim burned the roll of Jeremiah, that in the third year of that king Nebuchadnezzar came to Jerusalem and besieged it. That was in 606 B. C. His second appearance was in 598 when Ezekiel and many others were carried away. He came the third time in 586 and destroyed the city.

It was in the reign of Jehoiakim that Daniel was carried to Babylon. He was then about eighteen years of age. He prophesied during the whole period of the Captivity and was about ninety years of age when Zerubbabel led the first expedition back to Jerusalem. He is one of the greatest and purest souls of the Bible.

The book of Daniel is written in two languages. The first, eighth, ninth, tenth, eleventh and twelfth chapters are written in the Hebrew. Chapters 2.4—7.28 are written in Aramaic. "What concerns these empires is written down in their own language and what concerns the Jews is written in Hebrew."

In the measure in which the true study of prophecy has been set aside skepticism has prevailed. One of the most powerful answers to infidelity is prophecy.

Our Lord referred to the book of Daniel and spoke distinctly of Daniel the prophet. In His great prophetic discourse (Matt. 24) He quotes Daniel, and to understand that reference it is necessary to understand Daniel. "The last book of the Bible, the Book of Revelation, the only prophetic book of the New Testament, would ever be a sealed book, if we had not the prophecies of Daniel, and the prophecies of Daniel would in part remain sealed if we had not Revelation." Sir Isaac Newton declared that "to reject Daniel is to reject the Christian religion."

In Daniel we have a new view of the world-order. With the fall of Judah a new era begins, not only for Israel but for the whole world. To this time there had been no world empires extending over the world of that time. A new order of things is now introduced. For centuries the ancient world is to be under the dominion of universal powers. Through these great historical movements the Messianic nation will pass.

It is this historical picture that is hung up for us in the book of Daniel—the picture of the new world-order. It is this that makes

Daniel the Prophet of the Times of the Gentiles. From this historical point of view the prophecies of this book are among the most remarkable of the whole range of prophetic literature. We also get from this prophet the fullest and clearest view of the period of the Captivity. It is not the object of this book to give a history of the exile; "it is to show the extraordinary and wonderful means which the Lord made use of in a period of the deepest misery, when the theocracy seemed dissolved and fast approaching its extinction, to afford assistance to His people, proving to them that he had not entirely forsaken them, and making them sensible of the fact that his merciful presence still continued to dwell with them even without the Temple and beyond the Land of Promise."

The contents of the book fall into two parts, historical and prophetic, chronologically arranged.

HISTORICAL SECTION

This consists of three periods and covers the whole period of the time from the beginning of the Captivity, when the first captives were deported to Babylon, to the end of the Exile.

Period of Nebuchadnezzar. 1—4.

Nebuchadnezzar came to the throne of Babylon in 605 B. C. He could not have been much older than Daniel. During the first years of Daniel's captivity this king defeated Pharaoh-necho of Egypt in the decisive battle of Carchemish.

I. Early Days of the Captivity.

1. Account of the siege of Jerusalem and deportation.
2. Daniel and his companions honored. Resisted the temptations of the court.

II. Interpretation of the Forgotten Dream, 2.

1. Failure of the magicians and astrologers.
2. The dream restored and interpreted by Daniel.
The Four Empires and universal reign of Christ.
3. Daniel's high position.

III. The King's Image and the King's Order. 3.

1. The three Hebrews refuse to worship the image.
2. Divinely preserved in the furnace.
3. The king's acknowledgment of Jehovah.

IV. Humiliation of Nebuchadnezzar.

1. The dream.
2. Daniel's interpretation and counsel.
3. Fulfillment of the dream.
4. The king's return to his throne and his gratitude to the God of heaven.

I. Two Critical Moments.

The first of these was when the temptations of the court confronted them. So far from the Exile placing them in a condition of want, it furnished them with luxuries. Four young men were placed in an embarrassing position. It was against their principles to drink the king's wine and they proposed a simpler and coarser fare. They declared it would prove to be more wholesome and beneficial.

The second critical situation was of the most serious nature and made the greatest demands upon their religious principles. The king had set up an image of himself which he required all to worship. It was the order of the ruling monarch of the world.

In this pagan situation Daniel's three companions refuse to commit themselves to such an act of idolatry; they refuse to dishonor the God of Israel. By this act of faith and fidelity they afforded Jehovah the opportunity of vindicating their holy act and to manifest Himself mightily before this pagan city and His own captive people. The very provision made by the king as punishment of those who refused to acknowledge him was the means by which the king was compelled to acknowledge the God of these Hebrew captives.

To preserve these faithful ones in the midst of a fiery furnace would prove to these captives that in the crucible of their affliction He was with them. It would emphasize every promise uttered by Isaiah and Jeremiah regarding their preservation and restoration. During this trial God Himself will be present with them in the flame. Cast in bound by the cords of sin, the purpose of the trial was to burn them into a glorious liberty. When they looked into the furnace there were four, not three, and the fourth had the appearance of the Son of God.

II. Significance of the Dream.

It should be carefully noted that in this section what is given are dreams and not prophetic visions communicated to Daniel as set forth in the second section. These were the dreams of the king which Daniel was called upon to interpret.

The dream of the king as restored by Daniel took the form of a man. This man represented the Four Universal Empires. The first of these empires was the New Babylonian Empire which arose 625 B. C.

This empire was represented in this image by the head of gold. Nebuchadnezzar was the greatest king of the empire. It was an absolute autocracy. Passing down from the head the arms and breast of silver were representative of the second empire, Medo-Persia, and not a pure autocracy. Below this the body and thighs of brass represented the third empire, Greece, and lastly the legs and feet of iron represented the

fourth great empire, Rome, the two legs indicating the Western and Eastern Empires of the fourth state.

The dream portrays the destruction of this historic man by the Stone cut out of the mountain, striking the image and grinding it to powder. Then arises a Fifth Universal Empire, that of the everlasting Kingdom of the Messiah. Thus we see that the Messiah and His Kingdom are the great subjects of prophecy.

Bishop Newton rightly observes that "There have been as great or greater empires than some of these, as those of the Tartars, for instance, and of the Saracens and of the Turks; and we may think perhaps they were as well deserving of a place in this succession of kingdoms, and were equally worthy to be made the objects of prophecy, being as eminent for the wisdom of their constitution, the extent of their dominion, and the length of their duration. But these four empires had a particular relation to the Church and people of God, who were subject to them in their turn. They were therefore particularly predicted, and we have in them, without the intermixture of others, a line of prophecy extending from the reign of Nebuchadnezzar to the full and complete establishment of the kingdom of the Messiah."

Jehovah had His dwelling place in Jerusalem in the midst of His people until they ignominiously failed. When that happened Nebuchadnezzar came, Jerusalem was given over to the Gentiles and the times of the Gentiles began. These "times" will continue during the whole period that Jerusalem is "trodden down." As our Lord declared, when Jerusalem ceases to be trodden down the times of the Gentiles will be completed, by which is meant the close of the age.

These four empires set before us a progressive development in human civilization. It begins on the lowest plane, the material order as brought forth by Orientalism, Babylon and Medo-Persia. The next stage is the mental plane, the great work of Greece. The third is the social, the governmental, the product of Rome. That was as far as man could go. There was no other great state to carry the development to the next step and this no state could accomplish. Man is a spiritual as well as a mental and social being, and to establish that order lay outside of human ability. In the midst of the last of these movements Christ appeared for our salvation to restore us to God in the spiritual plane.

So greatly was the king impressed by this remarkable interpretation that he raised Daniel to distinction and power in the state. It reminds us of Joseph who, centuries before, interpreted the king's dream, and it became the portal to the highest position in Egypt next to the king.

Period of Belshazzar. 5.**I. The Profligacy of the Court.**

A great feast. A thousand lords and princes with their wives and concubines.

II. Desecration of the Temple Vessels.

When the revelry was at its height Belshazzar called for the sacred vessels of the Temple carried from Jerusalem by Nebuchadnezzar. They used them in their debauchery, and then blasphemed God and lauded their idols.

III. The Handwriting on the Wall.

1. Fear and dismay. Sobered by the supernatural.

2. Failure of the astrologers.

3. Daniel called for.

a. Refused the honors of the king.

b. Interpreted the writing that spelled the doom of Babylon.

I. Historical Correctness of the Record.

Inasmuch as no ancient historian had mentioned Belshazzar the critics were all too ready to declare that Daniel cannot be relied upon; that his Belshazzar was a myth and the utterances of the prophet untrustworthy. This would seem to be supported by the fact that Daniel called this king the son of Nebuchadnezzar. The Semitic language has no word for "grandfather" or "grandson." The critics now declared that Nebuchadnezzar could not be his grandfather since Nebonaid (Nabonidus), the father of Belshazzar, was not the son of Nebuchadnezzar.

Thus the matter stood. In 1854 Rawlinson went to work on a number of tablets recovered from the ruins of Babylon. These he translated and found that they contained the memorials of Nebonaid and mentioned frequently the name of Bil-sharuzzar as the son of Nebonaid and that he ruled jointly with his father. Again, Nabonaid married a daughter of Nebuchadnezzar, and therefore Belshazzar was the grandson of that monarch. The accuracy and trustworthiness of Daniel were at once established, and thus again and again the spade of the excavator has verified the declarations of the Word of God.

II. Belshazzar Reproved. The Doom of Babylon.

This was in 538 B. C. Daniel has lived through the entire period of the Captivity—seventy years—and is now an old man about ninety years of age. It is the aged wife of Nebuchadnezzar who remembers Daniel and his interpretation of dreams.

Daniel refuses the honors of Belshazzar as payment for the translation of the handwriting. After that night there would be no honors to bestow. He now tells the king about the reign and success of his grand-

father, and because of pride was taken from his throne and driven into the fields. He reminds him that he was well aware of these facts, but refused to listen to their instruction.

Daniel now condemns his blasphemous use of the Temple vessels and the worthlessness of his gods of wood and stone. This is followed by the reading of the handwriting—that the days of Babylon are numbered (Mene), it is weighed (Tekel), and divided (Upharsin). In that night Belshazzar was slain.

Period of Darius and Cyrus. 6.

- I. Fall of Babylon by the Medes and Persians.
- II. Daniel's High Position in Persia.
- III. The Plot Against Daniel.
 1. The intervention of Jehovah.
 2. The effect upon Darius.

I. End of the First World-Empire.

We know from history how, by diverting the river Euphrates, the Persians took Babylon. This first world-power ran its course in less than ninety years. It expired when the seventy-year captivity ended. That is, the end of the empire and the end of the Exile were synchronous. It would almost seem that the only purpose it was designed to serve was to be the instrument in the hand of God to cure Israel of idolatry.

Babylon fell in 538 B. C. It was two years later, 536, that Cyrus issued his decree permitting the people to return to their own land and become re-established in their religious institutions. Isaiah, over a hundred years before, called this deliverer by name as the servant of Jehovah in this new great moment, and the facts of the return were given us in our study of Ezra. The Captivity began in 606; it ended in 536, and lasted exactly seventy years as predicted by Jeremiah.

II. Medo-Persia the Second World-Power.

This takes us back to the image of Nebuchadnezzar's dream—the image of a man. We have passed from the head of gold to the arms and breast of silver. From this time to the close of the Old Testament Canon, the time of Nehemiah and Malachi, the chosen people will be under the dominion of this second world empire. We have studied the history of this period in the post-exilic history of the Jews given in Ezra, Nehemiah and Esther. While the Jews are at work on the second Temple, Daniel, the old man, is still at work in Persia.

III. Daniel's High Position in Persia.

It may be that Darius was informed of the things that happened at Belshazzar's feast and how Daniel interpreted the handwriting on the

wall. In any case, he placed this Jew in the highest position of the empire, the first of three presidents over the kingdom.

This distinction soon aroused the envy of the other presidents and the princes. To have Daniel put out of the way they proposed to Darius that he issue a decree to the effect that if anyone should petition any God or man, save Darius, that he be cast in a den of lions. It flattered the king and the decree was issued. The laws of the Medes and Persians were irrevocable. Darius naturally supposed that Daniel was a party to this proposal.

Daniel's enemies knew that he would pray daily to the God of Israel regardless of the decree which was limited to thirty days. Within that time their vile purpose would be accomplished. There are today, and always have been, many professing Christians who would have passed through that period with perfect safety.

When Daniel was charged with the violation of the decree the king was stirred to great apprehension and solicitude. But the lions were as impotent to harm this servant of Jehovah as was the fiery furnace incapable of harming the companions of Daniel. In the morning the king came to the lion's den and we can imagine his relief when in answer to his question whether Daniel's God had delivered him to find that he was under the protection of his God. Not only were Daniel's accusers given to the lions, but the king issued a new decree magnifying the God of Daniel as the living God and commanded that He be so acknowledged by the people. We are told, "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

THE PROPHETICAL SECTION

The prophetic visions of this section cover the times of the Gentiles, and set forth the relation of the Gentiles to the Messianic people.

Vision of the World Empires. 7—8.

- I. The Vision of the Three Beasts. 7.1-6.
- II. Vision of the Fourth Beast. 7.7, 8.
The ten horns and the little horn.
- III. Vision of the Judgment. 7.9-12.
- IV. Vision of the Kingdom of the Son of Man. 7.13, 14.
- V. Divine Interpretation of the Visions. 7.15-28.
- VI. Vision of the Ram and He-Goat. 8.
 1. Time of the vision—third year of Belshazzar.
 2. The ram with the two horns—Medo-Persia.
 3. The he-goat—Greece, Alexander the Great.

The historian gives us the facts of the four universal empires with which every student is familiar; but in Daniel we have this remarkable vision that gives what is not set forth by the historian. To begin with, Daniel gives us the remarkable prophetic vision prior to the time of the events—history written in advance. We are told distinctly, for example, that the vision of Medo-Persia and the manner in which one part would be superior was given Daniel while Belshazzar was on the throne of Babylon. It makes no difference whether the book of Daniel appeared after those events, in the record itself we have the fact that the vision was given prior to these happenings.

In the second chapter Daniel has already given the interpretation of Nebuchadnezzar's dream in which these four empires take their place in history as afterwards occurred. In other words, what came to the prophet in connection with that king was true to historical facts that lay in the future. If that vision had not been received until the events happened, it would not be a vision, and the book of Daniel would not have appeared until after the Western and Eastern Roman Empire had passed away, and not until the establishment of Messiah's kingdom as the Fifth Universal Empire had taken place.

The facts of the dream and of the later visions setting forth these empires under various representations are brought together by the following:

Babylon	Medo-Persia	Greece	Rome
Ch. 2. Head of gold	Arms and breast of silver	Body and thighs of brass	Legs and feet of iron
Ch. 7, 8. The lion	The bear, the ram	The leopard, the he-goat	The dreadful beast

By these chapters we have the description of coming events in this great period of history. One reading those prophecies at that time would know that Babylon was scheduled to fall by Medo-Persia; that Medo-Persia would fall by the power of Greece in the person of Alexander the Great; and that Greece would fall away and come under the power of Rome. He would know that Alexander's empire would be broken into four parts, and that Rome would come to represent two great divisions.

During this great period of time the Jews were brought under these various powers. They were cured of their idolatry by their exile in Babylon; by Medo-Persia they were given their liberty and restored to their own land; they came under the refining civilization of Greece and their Scriptures were translated into the Greek language, the Septuagint; under Rome the highways and byways were opened up for them and the truths of their religion were broadcast throughout the empire.

Thus we see how Jew and Gentile combined in their preparation of the world for the coming of the Messiah. We now see why these world-empires are given such distinction in the writings of Daniel in setting forth the whole period of the Times of the Gentiles from the inception of those times and the closing of them in the establishment of the kingdom of Christ when the Stone shall descend upon the image and grind it to powder.

Prophecy of the Seventy Weeks. 9.

- I. The Time and Occasion of Daniel's Prayer.
- II. The Prayer. One of the great prayers of the Bible.
- III. The Prayer Answered—a Great Prophecy.
- IV. The Prophecy of the Seventy Weeks.
 1. The beginning of the "Weeks."
 2. The time of the Messiah specified.
 3. The Seventieth Week.

I. The Time and Circumstances of the Prayer.

It was in the first year of Darius. Daniel tells us he was reading the "book," i. e., the books of the Bible as they were in that day. He had the Pentateuch, most of the historical books, most of the Psalms, and several of the prophets, one of whom was Jeremiah because he says, "I Daniel, understood by books ("The Books") the number of the years, whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem."

At this time Babylon had just fallen and Daniel knew that the time of the Exile had expired. He was taken into captivity at the beginning of it. He knew from Jeremiah how long the Exile would continue, and from Isaiah that the Restoration would occur under Cyrus.

At this very critical moment in the history of his people he now prays that God will be gracious to them. He calls to mind the great things that God had done for them, and the manner in which Israel had gone astray. He notes the consequences of their defections and the sufferings they had experienced. He now prays for God's favor, not because of any righteousness his people possess, but because of the Divine mercy. Judah is about to enter upon the last stage of her history. This is one of the greatest prayers of the Bible.

II. The Prophecy of the Seventy Weeks.

The expression seventy weeks is confusing to many people who take it literally. The literal translation is "seventy sevens" which may mean seventy days, weeks, months or years. In any case, it would be seventy times seven.

This is one of the greatest prophecies of the Bible. The period it represents extends from the time of Nehemiah in the re-establishment of Judah in Palestine to the coming and death of Messiah and to the close of the times of the Gentiles, or what is called the close of the age.

By "sevens" is meant year weeks, seven years to each prophetic week. Thus seventy weeks, or sevens, signify 490 years. This period is divided into two parts, the first consisting of 69 weeks and the second the last week.

The starting point is distinctly stated. The period begins with the 20th year of Artaxerxes when the command was given to restore the walls. The month is also given, Nisan (Neh. 2). This, as seen by our historical studies, was in 445 B. C. This great prophecy declares that at the expiration of 69 weeks Messiah shall have come and be cut off. That is, this period of 483 years brings us to the crucifixion of Jesus.

This is the only statement of the Old Testament that gives us the actual time of the first coming of Christ, and it was left to the Old Testament to state specifically the time of the completion of our Lord's expiatory work. We can readily see how this prophecy enabled the Jews to know that the time had about expired, and why the Jews were looking for the Messiah at the time of His coming.

By the most accurate computation, from the going forth of the command to build the walls to the crucifixion was exactly 483 years, or sixty-nine sevens. Thus the Old Testament provides a single statement indicating the actual time of Calvary, the crisis of history. In the New Testament, Christ gives us one statement indicating by an historical event when these times of the Gentiles will end—when Jerusalem ceases to be trodden down of the Gentile (Luke 21.24).

What about the seventieth week? Daniel tells us that will not be fulfilled until the consummation by which is meant the end of these "times." That unfulfilled week of years is still future, but it is obvious that these will be the last seven years of the age. That week is divided and Daniel tells us that in the middle of the week the prince (Antichrist) will break his covenant with the Jews, and then will occur the time of the great tribulation stated by Daniel, by Christ and brought forth by the book of Revelation.

Final Prophecies of Daniel. 10-12.

I. Prediction of Coming Conflicts and Persecutions. 10, 11.

1. A period of conflict of the nations.
2. Persecution and desecration.

II. The Closing Prophecy and Instructions. 12.

1. The unparalleled time of trouble.

2. The deliverance through Michael.
3. The resurrection.
4. The time of the fulfillment.

There are many interpretations of the two chapters giving conflicts and persecutions. Historical instances are brought forward in support of various interpretations of the conflicts between the kings of the south and the north. In any case they belong to the unfulfilled period, the time of the end. The lawless king, who is represented, will come to his end with no one to help him.

The unparalleled time of trouble is future. It will be a time of trouble such as never was and will never reoccur. Our Lord, in giving an outline of this age, an age of wars and calamities, declares that it will head up with this time of trouble and quotes the statement of Daniel. Following this, Jesus declared would occur His second coming (Matt.24).

The resurrection of which Daniel speaks is interpreted by some as the deliverance of Israel; that in this chapter the prophet is writing of the Jews. Others interpret it in terms of the resurrection as taught by the New Testament.

This brief analysis of this remarkable book will indicate its wonderful historical scope and its outstanding distinction in its treatment prophetically of the Times of the Gentiles which began with the great state that carried Judah into captivity, and of which Daniel was one of the first captives.

MINOR PROPHETS

HOSEA

From Jeroboam II to Hoshea.
The Jeremiahs of Israel.
Degeneracy of the Kingdom.
Predicted the Coming Captivity—B.C. 722.

JOEL

Probably B.C. 770
Reign of Uzziah.
The "Day of Jehovah"—Judgment for Judah.
Outpouring of the Holy Spirit Foretold.

AMOS

Reign of Jeroboam II.
Appeared at Bethel about 765.
Foretold the Fall and Restoration of Israel.
One of the greatest prophets

OBADIAH

Reign of Zedekiah.
Joy of Edomites over the fall of Judah—B.C. 586.
The Doom of Edom.

JONAH

Early Years of Jeroboam II. 2 Kings 14:25.
Jonah's Mission to Nineveh.
Nineveh's Repentance.
Jonah Divinely Instructed.

MICAH

Reigns of Jotham, Ahaz, Hezekiah.
Contemporary with Isaiah.
Critical Events in Israel.
Judgment Upon Israel and Judah.
Bethlehem, Birthplace of Messiah.

NAHUM

Flourished somewhere between 664 and 607 B.C.
About the time of Jeremiahs.
Foretold the Fall of Nineveh which occurred in 606.
Should be read in connection with Jonah.

HABAKKUK

Reign of Jehoiakim.
Last Years of Judah.
Contemporary with Nahum and Jeremiahs.
The Work and Doom of the Chaldeans.

ZEPHANIAH

Reign of Josiah.
Prior to the Third Great Revival—621.
Judah Called to Repentance.
Contemporary with Jeremiahs.

HAGGAI

Post-Exilic Prophet.
The Restoration, B.C. 536.
Urged Building of Temple—520.
Messiah—"Desire of all nations."

ZECHARIAH

Post-Exilic Prophet.
Contemporary with Haggai.
The Building of the Temple.
Remarkable Prophecies of Christ.

MALACHI

Post-Exilic Prophet. About 450 B.C.
Contemporary with Nehemiah.
Moral and Religious Reforms.
Announces the Forerunner of Jesus.
Coming of the Sun of Righteousness.

KINGDOM

Prophesied for Israel

Judah

Israel

Judah—Edom

Israel

Judah—Israel

Prophesied of Nineveh

Judah—Chaldea

Judah

Judah

Judah

Judah

Part Eight

MINOR PROPHETS

Two of the Major Prophets carried us into, and one of them through, the period of the Exile. We are now back in the days of Israel and Judah to hear the messages of the Minor Prophets as they brought to these kingdoms the Word of Jehovah.

The word "Minor" does not signify that these prophets were less important than the Major Prophets; it means that these writings are smaller, that they are not as extended as Isaiah, Jeremiah and Ezekiel. The majority of them are shorter than Daniel.

The question of date has always been a troublesome one relative to most of these prophecies. There is a wide difference of opinion respecting some of these, and much has been written respecting the time when these prophets flourished. This will be noted as we take up these writings, but our limited space forbids a discussion of chronology. We have adopted what we believe to be the most probable order in point of time.

The order of these prophecies as given by the Bible is not the chronological order. We are taking them up in the order in which they are given, but according to our chronology the following is the more exact order:

- | | |
|-----------------------------|------------------------------|
| 1. Jonah, 800 B. C. | 7. Nahum, 610-607 B. C. |
| 2. Hosea, 785-725. | 8. Habakkuk, 609-605 B. C. |
| 3. Joel, 770 B. C. | 9. Obadiah, 599 B. C. |
| 4. Amos, 765 B. C. | 10. Haggai, 520 B. C. |
| 5. Micah, 759-699 B. C. | 11. Zechariah, 520-518 B. C. |
| 6. Zephaniah, 630-621 B. C. | 12. Malachi, 450-432 B. C. |

The Major Prophets were concerned mainly with the kingdom of Judah. The Minor Prophets are divided between the two kingdoms. In some instances the prophet addresses both, while others deal especially with other nations such as Nineveh, Edom, Chaldea.

In order to understand these prophets it will be necessary to be very familiar with the time in which they labored. They lived under certain historical conditions with which their messages were concerned, hence the necessity of reviewing these periods in that section of this work.

HOSEA

Hosea began his labors in the reign of Jeroboam II, the longest reign of the fifth dynasty of Israel, the dynasty of Jehu. His labors extended over the long period of sixty years, from the time of Jeroboam to Hoshea, and it is possible that he witnessed the fall of Israel. From the beginning of the reign of Jeroboam II to the end of the kingdom is a period of about eighty-two years (804-722). Hosea was contemporary with Isaiah, but he had been prophesying for some years when Isaiah began his labors.

Hosea prophesied almost exclusively for the kingdom of Israel. He was "the weeping prophet" of Israel as was Jeremiah of Judah. His style is most peculiar, and as expressed by Eichhorn, "His discourse is like a garland woven of a multiplicity of flowers; images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower and throws it down that he may directly break off another. Like a bee, he flies from one flower-bed to another that he may suck his honey from the varied pieces."

I. Israel's Apostasy Symbolized. 1—3.

1. Jehovah separated from His people.
2. Reconciliation through repentance.

II. Judgments, Prophecies, Entreaties. 4—14.

1. The gross iniquity of the people and the priests. 4—6.
2. The penalty. Punishment ending in exile. 7—10.
3. Tender entreaties and tearful expostulations. 11—13.
4. Blessings promised on the ground of sincere repentance. 14.

I. The Sinful State of Israel.

It began with Jeroboam I, at the beginning of the kingdom. It was he "who taught Israel to sin." During the second period idolatry became rampant under Ahab and Jezebel. Under Jehu it was slightly checked.

During the reign of Jeroboam II there was great material prosperity, but morally and religiously the kingdom was in a state of degeneracy. Her sin was deeply seated, and from that point in her history her decline was exceedingly rapid. The last third of the existence of the kingdom was a swift movement to her doom.

II. Denunciation of Apostasy.

By the most striking illustrations of adultery and whoredom the prophet represents the state of Israel's unfaithfulness and moral and spiritual degeneration. In the strongest terms he sets forth the alienation of their affections from God.

Hosea charges the people, the priests and the nation in general with revolting iniquity. He holds before them the sure consequences of their sin, that it will culminate in the destruction of the kingdom and they will be carried into captivity.

Following the reign of Jeroboam, Hosea witnessed the awful profligacy of the last period of the kingdom, a period of crime, murder and utter disintegration. During the reigns of Menahem and Pekah the Assyrians invaded Israel, but she gave no heed to the warnings of the prophet.

III. Tenderness of Hosea's Entreaties.

These were as tearful as his denunciations were fearful. His tender expostulations "seem to overflow in tears which almost blot out the threatenings and accusations." Notwithstanding the impending doom, the prophet assures them that if they will but turn to Jehovah, whom they have forsaken, with a deep and sincere repentance, blessings will be bestowed upon them and they will be restored to His favor and abundant goodness.

It was all to no avail. Divine judgment fell with crushing force and Israel was carried away and scattered among the nations.

JOEL

Aside from the fact that he was the son of Pethuel, we know nothing of the personal history of Joel. It is difficult to fix with certainty the time of this prophecy. Some place it as early as 810 B. C., before the time of Hosea and Jonah thus making him the first of the prophets.

Amos opens his prophecy with an utterance from Joel (Amos 1.2; Joel 3.16) and closes his prophecy in the use of the same language with which Joel's prophecy ends. This has given rise to the question as to which borrowed from the other. We know that Amos prophesied in the reign of Uzziah. From all things considered, it is generally believed that Joel preceded Amos by a few years.

It was a time when natural calamities had fallen upon Western Asia and Joel gives them specific notice. There were no prophets during the first period of Judah and it was not until the time of Uzziah that a prophet arose in that state. More than one-half of the long reign of Uzziah expired before the voice of a prophet was heard. Then came Joel, Amos and Isaiah, while Amos prophesied for the northern kingdom.

I. The Day of Jehovah's Judgment and Power. 1—2.17.

1. Symbolized by a plague of locusts.
2. Description of the devastation.
3. The call for prayer, penitence and fasting.

II. The Prayer Answered by Jehovah. 2.18—3.21.

1. Material blessings promised—rain and harvests. 2.18-27.
2. Spiritual blessings—an outpouring of the Holy Spirit. 2.28-32.
3. Judgment upon the foes of Judah. 3.1-8.
4. The nations summoned to meet the judgment of God. 3.9-14.
5. The protection and preservation of Jerusalem, while affliction is visited upon the nations. 3.15-21.

For the understanding of Joel, "an appreciation of Oriental symbolism is necessary, as well as a knowledge of the relation of Judah to its closest neighbors. We must continually translate metaphor into fact, and reduce poetic hyperbole to the measure of historic reality."

I. The Moral and Spiritual State of Judah.

The good effects of the reformation of Jehoshaphat, the first great revival, disappeared in the reign of his son who married the daughter of Ahab and Jezebel. We saw by our historical studies of that period the moral devastation wrought by Joram, Ahaziah and Athaliah. The reader should review that section in this connection, and also note the conditions to the time of Uzziah when he impiously assumed the role of priest and was smitten with leprosy.

This king had considerable administrative and executive ability, and brought greater protection and material prosperity to his kingdom. These were the conditions under which the prophet Joel lived.

II. Natural Calamities.

At this time Judah fell under the double affliction of a plague of locusts and a drought. It is thought by some that the locusts were not real and that Joel employed such a plague as an illustration. The literal view is quite generally accepted. "The prophet," says Kiel, "does not foretell some future misfortune and some judgment still impending over the theocracy at the hands of armies of hostile nations, under the allegorical veil of a swarm of locusts laying the land waste; but he depicts a present judgment already come, the abiding frightful plague of locusts laying everything waste, in which he beholds the forerunners of the day of Jehovah which is near, though it may still be averted by thoroughgoing repentance."

Joel gives a vivid description of the devastating work of the locusts. This and the lack of rain brought on a severe famine, so that for want of materials the offerings on the altar were suspended.

III. The Prophet's Message.

In the midst of these conditions Joel makes use of these events to point out that the "day of Jehovah" is here symbolized by this general devastation. How often it is the case that we forget God until some great calamity sweeps over us. How frequently the Israelites were brought to a consciousness of their sinfulness in their disloyalty to

Jehovah by heavy judgments. Joel declares it is a time for prayer, for fasting and repentance. Their help is in God alone who can bring them relief.

IV. The Blessings of Jehovah.

The first were promises of material blessings. There will be an abundance of rain and rich harvests will make up for what the locusts had ruined.

There will be an outpouring of spiritual blessings. Joel has been called "the prophet of Pentecost." Peter, in his great sermon on the day of Pentecost, declares that the outpouring of the Holy Spirit was in fulfillment of Joel's prophecy (Acts 2.16-21). Davidson remarks, "Joel, does not predict Pentecost, he predicts the outpouring of God's Spirit; and if any future outpouring were to take place, we should be entitled to consider it a fulfillment of this prophecy."

This same writer, speaking of the position of the prophet in the State says, "The prophet Joel, starting from the plagues of locusts and drought which he regarded as direct judgments of God, does not pause till he shows how the same principles of God's government manifested in these plagues, in combination with His great redemptive purpose, will find their perfect fulfillment in the final condition of things, when God will manifest Himself perfectly in judgment and in mercy—by mercy in pouring out His Spirit on all flesh; and in judgment in the terrible signs that precede and accompany the day of the Lord."

These promises are followed by those of national blessings. God will visit the foes of Judah with judgment, afflictions will fall upon the nations, but Jerusalem will be protected. To realize these blessings Judah must be true to Jehovah.

AMOS

This great prophet resided at Tekoa a few miles south of Bethlehem, and is still called Tekua. He was a native of Judea, but he prophesied for Israel. Bethel was the principal and perhaps only scene of his labors. He was not a prophet by training, he was not a professional prophet, did not belong to one of the prophetic schools. He told his enemy, Amaziah the priest, that while he was not that kind of a prophet, nor the son of a prophet, yet he was divinely chosen to deliver the message of Jehovah. Amos was a shepherd and was engaged in the cultivation of sycamore trees when called to prophesy.

The Time of Amos.

It was in the reign of Jeroboam II of Israel, while Uzziah was on the throne of Judah, that Amos was called to speak for Jehovah. There

is considerable difference of opinion as to the time of this prophecy. Some put it as early as 808 B. C., others 790 and 784. We believe we are nearer to the time by placing it at 765 B. C., a few years after the time of Joel. He came to Bethel, the chief seat of the semi-idolatrous worship of Israel.

It was a critical period for his own country and the surrounding nations. Israel and Judah had an unusual period of prosperity and material development in the way of territorial increase and commercial enlargement. But these very conditions were liable to lead to national and religious disintegration.

“The force of the long oppression by the Syrians of Damascus, east and west of Jordan, had been broken by the repeated onslaughts of the Assyrians, and Israel could breathe freely. Assyria itself was now harmless—torn by internal dissensions and depressed by national disasters.”

The surrounding nations have a large place in this prophecy. Amos sees Assyria coming to great power and also that it is this state that will sweep over Israel and as punishment for the sins he is sent to rebuke, will carry her away into exile. These judgments have been likened to a thunderstorm which rolls successively over Syria, the Philistines, Tyre, Edom, Ammon and Moab. It falls likewise on Judah, but its full force is reserved for Israel.

The Prophet's Message.

No prophet has more magnificently described the Deity, more gravely rebuked the luxuries, or reproved injustice and oppression with greater warmth and indignation.

I. Judgment Upon the Nations. 1—2.

1. Jehovah in His might coming upon the land.
2. Damascus to feel Divine vengeance.
Her merciless attitude to Israel.
She will lose her independence.
To be taken by storm and carried away.
3. Condemnation of Philistia, Tyre, Edom, Ammon Moab.
4. Punishment of Judah for rejection of Jehovah.
5. Israel's greed, dishonesty, impurity, under judgment.

II. The Indictment of Israel. 3—6.

1. The chosen people chastised. 3.
The prophet the mouthpiece of Jehovah.
The heathen to look upon Samaria's defections.
The Assyrian the instrument of retribution.
2. Israel summoned to meet her doom. 4.
A test suggested—let their idolatry save them.
The agents for her correction have failed.
Must now prepare for her final doom.
3. Further utterances of coming judgments. 5—6.

III. Visions of Judgments. 7—9.

1. Vision of locusts, fire, plumbline testing Israel. 7.1-9.
2. The attempt to silence the prophet. 7.10-17. The only narrative in the prophecy.
3. Vision of devouring the basket of summer fruit.
4. Vision of the shattered Temple bringing death. 9.1-16.
5. The remnant that shall be saved, the return to the land to plant and rebuild.

Nothing more is needed than this outline to set forth the character and scope of this great prophecy, save the reading of it guided by the analysis. Under what striking forms the doom of the nations and of Israel are presented. The inevitable consequences of wrong doing are not more truly and sternly set forth by any prophet.

The following is an excellent statement by McCurdy of the character and style of Amos: "Next to Isaiah and Jeremiah, Amos is the greatest of the prophets. Both in matter and form his prophecy stands quite in the highest rank of Biblical compositions. He was the pioneer prophet in giving systematic expression to the faith of the true Israel. He was the founder of that great school of which Isaiah and Micah were the leading later representatives, and whose cardinal doctrines were that private and social morality are a necessary outcome of the religion of Jehovah, and are also essential to the well-being of the state. Apart from his significance as a reformer and teacher of his own age and nation, he is one of the great prophets of all time. His book is a manual of the principles of social reform. None have ever shown better than he the evil consequences in personal and political life of love of gain, of dishonesty, of indifference to the claims of the weak and helpless, of the practical infidelity which ignores God in the business of life and in ordinary human relationships. The style of Amos is incomparably apt and forceful, corresponding to his insight and to his energy of character. While not as ornate as that of Isaiah, its homely directness makes it equally effective. His imagination, which is very lively, is of the practical kind. Yet his knowledge is wide, and he brings home to his bearers with equal ease and power the lessons of history, of the processes of nature, and of the commonest actions in the life of the trader and the husbandman."

OBADIAH

We have no knowledge of the personal life of this prophet. It is the shortest of all the prophecies, and the shortest book of the Old Testament. That it was written about the time of the fall of Jerusalem in 586 B. C., is quite clear from the prophecy itself. Some take the ground

that it belongs to the time of the Exile. The subject of the prophecy is the doom pronounced upon Edom.

- I. The Certain Destruction of Edom. 1-9.
 1. Its strong physical position will not save it.
 2. Its allies will not save it.
 3. Its wisdom will not save it.
- II. Why This Judgment is Pronounced. 10-21.
 1. Because of Edom's cruelty to Israel.
 2. She will be smitten by Israel under the protection of Jehovah.

The Edomites were descendants of Esau and were therefore a Semitic people, closely allied to the Israelites by blood and language. They seized Mount Seir. They were strongly protected by their rocky fastnesses, and felt secure in their natural strongholds.

They had always entertained a bitter enmity to Israel and expressed it on every possible occasion. Such an occasion is now offered by the fall of Judah. As Jerusalem is destroyed and the people are carried away, we can hear the taunts and jeers of their enemy. This prophet is raised up to tell them they are under the judgment of Jehovah and will be consumed. The message is delivered in a plain but energetic manner.

JONAH

All that we know about Jonah, apart from the facts of this prophecy, is what is stated by 2 Kings 14.25. By this passage we learn that Jonah assured Jeroboam II that he would be victorious over the Assyrians.

Jonah is, no doubt, the most ancient of all the prophets. He prophesied for the northern kingdom, but was given the unusual mission of delivering a message to the great pagan city of Nineveh. This city was celebrated for its magnificence and corruption. It was greater than Babylon, and at that time was perhaps the leading city of the Gentile world.

At this time Assyria was in a weakened state and was not exercising much influence in the affairs of the world. She had suffered greatly from calamities. In this instance she is humbled, but is yet to become the most dangerous foe of Israel. According to Jonah it required three days to walk around the city. In its wickedness it was in the class of such cities as Sodom and Gomorrah.

- I. Jonah's Commission and Conduct. 1.
 1. Divinely commissioned to warn Nineveh of the impending doom.
 2. His disobedience. Tried to escape from this responsibility by taking ship at Joppa for Tarshish.
 3. A prisoner in a great fish for three days.
- His sense of sin, prayer and release.

- II. Jonah's Thankfulness for Deliverance. 2.
- III. Jonah Recommissioned Obeys. 3.
 - 1. He declares the doom of Nineveh.
 - 2. The people repent and the judgment is averted.
- IV. The Indignant Prophet is Divinely Instructed. 4.
 - 1. Angered by the sparing of the city.
 - 2. Reproved by Jehovah. He pitied the gourd, but cared nothing for thousands of human beings.

Jonah was afraid that his announcement to the Ninevites might result in their repentance in which case they would escape destruction. He seemed to regard such a result as the reverse of what was designed, and would be dishonorable to Jehovah. To avoid this he attempted to run away from the obligation laid upon him. He is not the only man who ran away from duty.

This great result, the repentance of this pagan city, was designed as an object lesson to Israel. The chosen people, having every manifestation of the power, mercy and goodness of Jehovah, were steeped in idolatry. They had all the "means of grace" but were deep in iniquity, refused to repent and return to Jehovah. Pagan Nineveh, with one proclamation of judgment upon her wickedness, was brought to repentance.

Another great truth taught by this prophecy was the mistaken spirit of exclusiveness of the Israelites. Jehovah was for them, not for the Gentiles. We see Jonah standing outside of the city looking, not for repentance, and the sparing of these pagans, but for their destruction. It was necessary for Peter, at a later day, to learn this same lesson—that God is no respecter of persons—before he was qualified to go to the Gentile Cornelius whose acceptance of the Gospel was the opening of the door to the Gentiles.

It is a matter of importance that our Lord laid His hand upon that part of this narrative that has been the subject of so much profane wit—the confinement of Jonah in the great fish—and used it as a type of His period in the grave. Davidson fitly says, "Thus in the first and oldest of the prophets, we perceive that the first image, the introductory representation, which meets us in the opening of the prophetic canon, when we explore it in a Christian sense, is that of the great fact of Christ's resurrection."

MICAH

In point of time Micah follows Amos. There is difference of opinion as to the time, some placing it as late as 728-722 B. C. He prophesied in the reigns of Jotham, Ahaz and Hezekiah. He began his labors a little later than Isaiah, and thus was contemporary with him.

Micah resided in the little town of Moresheth in the western part of Judah. His prophecies deal with Judah and Israel. He lived outside of Jerusalem and his residence in the country "gave him an interest in the fortunes of Judah outside of the capital, which makes his prophecy a welcome supplement to that of his great contemporary, Isaiah of Jerusalem. As he lived by the great international highway, he was led to cultivate a large view of political movements in Western Asia, and their effects upon his own people. He was contemporary with the critical events in the history of Israel—which turned upon the relations with Assyria—the end of the northern kingdom, and the invasions of Palestine by Sargon and Sennacherib. He was also a witness to the corruptions in morals and religion which were partly reformed by Hezekiah, and of the deeper degeneration under Manasseh."

I. Jehovah Coming Forth in Judgment. 1—2.

1. To destroy Samaria for its persistent corruption. 1.1-8.
2. Judah deserving the same punishment. 1.9-16.
3. Accusation of the leaders of the people for their injustice and cruelty. 2.1-11.
4. A picture of the return from Exile. 2.12, 13.

II. Desolation and Restoration. 3—4.

1. Official rulers denounced.
2. Jerusalem to be made desolate.
3. A bright picture of the restoration, Israel to become the religious center of the world. 4.

III. The Invader and Great Deliverer. 5.

1. The approach of the invader—Assyria. 5.1.
2. Birth of the Messiah in Bethlehem—the Great Deliverer. 5.2-9.
3. Supreme reliance upon Jehovah. 5.10-15.

IV. God's Controversy with His People. Final Assurances. 6—7.

1. A dramatic representation of the controversy. 6.1-8.
The charge, the defense, the reply.
2. Their sinfulness and coming retribution. 6.9-16.
3. Sin rampant in official and family life. 7.1-6.
4. The fall and restoration of Jerusalem. 7.7-13.
5. Restoration. Love and faithfulness of God. 7.14-20.

Micah and Isaiah lived in the midst of the ruinous work of king Ahaz. They saw the awful corruption on every hand. Idolatry, avarice of the higher classes, injustice and oppression of the judges, deception of false prophets, abounded.

In conjunction with Isaiah, Micah's great work would be effective in aiding the reforms of Hezekiah. He saw that this would not save the kingdom, that judgment and desolation lay ahead because Israel was rushing to her doom and Judah would be lost in the mazes of sin and idolatry.

He saw Israel crushed by the Assyrian in the sixth year of Hezekiah and thus was fulfilled the first of his prophecies. His representation of God's controversy with His people is remarkably dramatic. We can hear the charges against the people, then their attempt at self-defense and to this the replies of Jehovah. Injustice, cruelty, oppression were stalking through the land and the domestic life of the people was sordid and sinful.

Thus we see that Micah added his voice to that of Isaiah in predicting the desolation of Israel and Judah, and with him also showed that the clouds charged with judgment would break and be dispelled by the brightness of the restoration.

The great Messianic prophecy of Micah is that of the birthplace of the Messiah, predicted seven hundred years prior to that event. We have known since Jacob spoke the Shiloh Prophecy in his closing hours in Egypt that the Messiah would come by the tribe of Judah, and we have known since the time of the Judges that He would come by the line of David, but not until Micah spoke did we know where He would be born. Judah did not know when He would appear until Daniel gave the exact time by the prophecy of the Seventy Weeks. How specifically the Prophetic Word made these great announcements concerning Him who is the central fact of the Word of God.

It was to this prediction in Micah that Herod was referred at the time of the birth of Jesus when he inquired where He was to be born. He evidently believed that such a great event must have been foretold by one of the prophets.

"Micah is alive to the true conditions of reformation, and joins Isaiah in the prophecy of a king of David's line who shall save His people from their sins. He discerns and formulates with unequalled clearness and power the essence of religious service. Thus he has had, next to Isaiah, the greatest influence upon the future."

NAHUM

This prophet lived at Elkosh. According to Jerome this was a town of Galilee. There has been considerable speculation as to its location, but up to this time there is no certainty as to this town. Nothing is known of it, and nothing known of Nahum.

The subject of this prophecy is the destruction of Nineveh. Jonah was sent to this corrupt city with the announcement that in forty days it would be overthrown. This judgment was averted by their repentance. Zephaniah, who appeared a little time before Jeremiah, speaks of the coming destruction of the city, but in a general way. Nahum, however, deals with it as about to occur.

Nineveh was destroyed by the Medes and Chaldeans in 606 B. C., the year when the first captives were carried to Babylon. This was 116 years after Assyria had conquered Israel and carried away the people. It is difficult to place the time of Nahum. Some place the date as early as 735 B. C., others, 712-625. The prophecy itself brings us very close to the fall of Nineveh and the date is not far from 610 or 607 B. C. "The catastrophe is so tremendous that the fate of no other nation claims the prophet's attention." If this date is correct Nahum was contemporary with Jeremiah.

- I. The Impending Doom of Nineveh. 1.
 1. The coming of God in judgment.
 2. The safety of those who trust in God.
 3. Nineveh's destruction will be Israel's safety and peace.
- II. Prophetic Description of Nineveh's Fall. 2.
 1. Attempts to defend the city unavailing.
 2. Capture and spoiling of the city.
 3. The judgment of Jehovah on Nineveh.
- III. The Prophetic Description Elaborated. 3.
 1. Fuller details and illustrations.
 2. Nineveh to suffer as did Thebes.
 3. Wealth and power will not save her.

The prophet makes clear that this is Jehovah's work. The Medes and Chaldeans were His instruments in this destruction. So graphically does Nahum describe the desperate attempts at defense, and the taking of the city that it has seemed to some that he was referring to the sack-ing of the city by the Medes in 867 B. C., but every consideration is against that view of the prophecy. It is a prophetic description of the final overthrow of Nineveh.

With the fall of Assyria, Israel's safety and peace are assured, as far as that foe is concerned. The prophet declares that just as Assyria overthrew Thebes in Egypt, about 668 B. C., so the same thing will happen to her. Her strenuous attempts to defend herself, her wealth and military strength and efficiency will be unavailing; she will be laid in ruins.

This kingdom was founded about 1700 B. C. She became a mighty power and many nations suffered at her hands, among them the northern kingdom, Israel, which she carried away in 722 B. C. When Sennacherib invaded Judah the latter was miraculously preserved and the Assyrian king was driven back a broken man. After being in existence eleven hundred years she fell under the judgment of Jehovah and passed away.

In regard to the style of Nahum, De Wette observes that "It is classic in all respects. It is marked by clearness, by its finished elegance,

as well as by fire, richness and originality. The rhythm is regular and lively." The poetic structure is regular throughout, and only a poet of nature and not of art, could have written this prophecy.

HABAKKUK

Aside from the fact that Rabbinical writers state that he was of the tribe of Levi, we know nothing of the personal history of Habakkuk. The time of this prophecy falls in the reign of Jehoiakim about 609-605 B. C. He was contemporary with Jeremiah.

This prophet follows Nahum closely. If he prophesied in 604 B. C., it was just two years after the fall of Nineveh, the subject of the prophecy of Nahum. That is now passed and Habakkuk deals with another great state. Obadiah was called to prophesy against Edom and Nahum against Assyria, but Habakkuk was called to the prophetic office to predict the overthrow of the Chaldeans after the spiritual refinement of Judah in that state is accomplished. This prophecy was written just after the first deportation of captives in the reign of Jehoiakim.

I. Conditions in Judah. Judgment Delayed. 1.

1. A colloquy between Jehovah and the prophet.
2. The prophet's statement of the evils of Judah.
3. Jehovah's explanation: judgment delayed will fall with awful force by the Chaldeans.
4. The prophet's consternation: Are the righteous to perish?
5. God's assurances regarding the faithful remnant.

II. Judgment Reserved for the Chaldeans. 2.

1. The power and conquests of the Chaldeans.
2. Exultation of the nations over the fall of the oppressor.
3. The five "woes."
 - The first woe—condemned for their greed.
 - The second woe—their unholy ambition.
 - The third woe—the damnable policies of their conquests.
 - The fourth woe—their disgusting treatment of the nations.
 - The fifth woe—the defiance of their idolatry.

III. An Ode. 3.

1. Repetition of the opening vision.
2. The prophet's prayer. God's great mercies to Israel, and that these be repeated in the restoration of God's people. The impotence of suffering to weaken his faith and joy in God.

The prophecy is remarkable for its moral and spiritual insight. The problem set forth is that of the effect the Chaldean oppression will have upon the people in accomplishing their moral and spiritual reform.

Chaldea is an instrument in the hands of Jehovah, but she cannot escape the judgment that will descend upon her for her own sins. About sixty-six years after the announcements of Habakkuk these prophecies were fulfilled in the fall of Babylon.

A ruling principle of this prophecy is that "the just shall live by his faith" (2.4). This passage is quoted three times by the New Testament—Rom. 1.17; Gal. 3.11; Heb. 10.37, 38. The true sense of this passage according to Driver is this: "That while the wild excesses of the tyrant carry in them the germs of certain ruin, the 'faithfulness' of the righteous (not his *faith*) will be to him a principle of life. But 'live' is here used in the full and pregnant sense which it sometimes has in the Old Testament, of living in the light and consciousness of the Divine favor, and what Habakkuk thus promises is not *mere* material prosperity, but the moral security—of course, often not unaccompanied by material benefits—which righteousness brings with it even in the midst of external calamities, and the sense of Divine approval which even then does not desert it. It is enough for the prophet if he can mitigate the difficulty which pressed upon him, as it pressed no doubt upon many of his contemporaries, by recalling to them these two truths of God's providence, the doom which ultimately overtakes the tyrant, and the moral security enjoyed by the righteous."

ZEPHANIAH

From the dates assigned the Minor Prophets given at the beginning of these studies it will be seen that Zephaniah follows Micah. This brief but forceful prophecy must have been delivered during the first half of the reign of Josiah, and if he lived beyond that time this prophet was contemporary with Jeremiah.

With the exception of the brief revolt of Manasseh, Palestine was in a peaceful state following the time of Micah, "but the condition of the whole of Western Asia, including Palestine, portended a speedy upheaval." After the death of Assurbanipal (668-626), Nineveh entered upon a swift decline and the nation passed away in 606 B. C.

The reader will recall the awful state of things in Judah under Manasseh following the reforms of Hezekiah. The same was true of Amon's reign, so that when Josiah came to the throne the kingdom was in a state of moral and spiritual degeneracy. The great reform work of Josiah (621 B. C.) had not begun when Zephaniah delivered his message to Judah.

I. The Prophet's Warning. 1.

1. The nations and Jerusalem in particular to be punished for sin.
2. Classes of people specified—royalty, nobility, tradesmen, sinners in general, to be chastised.

II. Israel to Escape the Doom to Fall Upon the Nations. 2.

1. These judgments a lesson to God's people.

2. The nations to be smitten—Philistines, Moab, Ethiopia (Egypt), Assyria.

III. Admonitions and Promises. 3.

1. Jerusalem called to repent.
She is rebellious and obstinate.
Unmoved by the fate of other nations.
Should give heed to the judgments that will fall.
2. Redemption promised. 3.8-20.
The faithful remnant to trust in God.
The prophet's picture of the Restoration.
The people under the blessing of God.

The messages of this prophet must have greatly stimulated the pious Josiah in his reform work. There was every occasion for their utterance in the prevailing conditions of idolatry and crime. The kingdom was again in a state of moral and spiritual dissolution.

How forcefully the prophet denounces them for giving no heed to the judgments that had fallen upon the nations, and urges them to escape the coming doom of the nations enumerated. Following these admonitions, as is true of other prophets, Zephaniah pictures the conditions of the restoration period. How necessary it was to keep before the mind of Judah the vital fact of their re-establishment in Palestine to prepare the way for the coming Messiah who should come through Judah in a peaceful time. Israel has already been scattered by the power of Assyria, and in fifteen years the first deportation of captives will be carried to Babylon, and in thirty-five years the Captivity will be completed.

HAGGAI

We have completed our study of the prophets who flourished during the time that Judah and Israel were independent states, and the prophets of the Captivity. All that had been predicted regarding the fall of Judah and the captivity in Babylon has been fulfilled. The facts relative to the Exile have been set forth by Ezekiel and Daniel. Cyrus has issued his decree giving the people their liberty and the right to return to their own land. This was in 536 B. C. The period of seventy years predicted by Jeremiah has expired. Two years prior to the decree of Cyrus, Babylon, the first world power, passed away at the hands of Medo-Persia.

At this point, to get the historical setting, the reader should return to our studies in Ezra for the account of the first expedition to Jerusalem under Zerubbabel. One of that company was Haggai. They set up the altar of sacrifice and were at work on the foundations of the Temple when the work was halted by the opposition of adversaries. For many

years nothing more was done, and then in 520 B. C., Haggai aroused the people from their indifference to resume and finish the work. In four years it was completed. Thus we have no difficulty in placing the time of Haggai's prophecy. Four months later the prophet Zechariah joined him in his labors. Haggai is the first of the three Post-Exilic Prophets.

This prophecy consists of four discourses:

- I. The First Discourse. Ch. 1. The Time Given.
 1. Indifference to the Temple. The Temple in a desolate state while they are enjoying their homes.
 2. Haggai's interpretation of the drought.
 3. The people stirred to action.
- II. Second Discourse. 2.1-9. The time given.
 1. Haggai's words of cheer.
 2. The glory of the Temple compared with that of the first.
- III. Third Discourse. 2.10-19. The time given.
 1. The neglect of duty and their material interests.
 2. Meeting the conditions. Blessings assured.
- IV. Fourth Discourse. 2.20-23. The time given.
 1. Addressed to Zerubbabel.
 2. The honor and protection of Jehovah assured.
 3. In the midst of political disturbances he will be safe.

The bearing of these messages upon that time is very obvious. The central fact of the theocracy was the Temple which symbolized the presence of their Divine Head and Sovereign. As noted in connection with the Solomonian Temple, it signified the Religious Centralization of the nation. It is through this people that Jehovah is to accomplish His plan of redemption, and the Temple and its institutions are typical of the Messiah, our High Priest and Lamb of God.

This prophecy is unusual because of its very methodical character as seen in the exact time given for each discourse. The style of the prophet is plain and simple.

ZECHARIAH

What has been said in connection with Haggai regarding the time relates equally to Zechariah. Ezra states his cooperation with Haggai relative to the work on the Temple, and Zechariah gives the time of his messages—520 and 518 B. C. His prophetic labors began a few months after the call of Haggai. This prophecy supports that of Haggai in dealing with the religious life and worship of the nation, and in safeguarding the people against the vices of which they were in danger.

- I. The Instructive and Comforting Visions. 1—4.

Introductory statement (1.1-6). Exhortation to repentance.

Admonition to avoid the error of their fathers.

1. Vision of the horsemen—messengers of Jehovah.
2. Vision of four horns and four carpenters. To assure the people their enemies are broken.
3. Vision of a man with a measuring-line. 2.
The limits of the restored Jerusalem.
4. Vision respecting Joshua the high priest. 3. Falsely accused by Satan and acquitted. Honored by Jehovah. Typical of Messiah, the Branch.
5. Vision of the golden candlestick and olive trees. 4. It symbolizes the re-establishment of the theocracy and its glory. Zerubbabel encouraged. He belonged to the Messianic line.
6. Vision of the flying roll. 5.1-4. Recording a curse on sinful conduct, or to indicate the curse removed from the land.
7. Vision of the woman in an ephah measure. 5.5-11. Would seem to symbolize that idolatry fell away from them in Babylon, hence the removal of the nation's sin.
8. Vision of four chariots. 6.1-8. The agents of Jehovah against the oppressor of the covenant people, or "four heavenly spirits charged to carry out God's purpose in the earth."
9. A symbolic act. 6.9-15. Two crowns placed on the head of Joshua the high priest thus signifying that the royal and priestly office should be united in the person of the Branch, the Messiah.

II. True Fasting and Messianic Times. 7—8.

1. The question concerning observing fast days.
2. The prophet's reply—the true fast is mercy, justice, piety.
3. The fast and joyful feasts in Messianic times.

III. The Times of the Messiah. 9—14.

There has been considerable dispute relative to this section, part of which takes us back to an earlier time.

1. Punishment of nations and protection of Jerusalem. 9.1-8.
2. The coming of Messiah, the Prince of Peace, to restore Israel. 9.9-17.
3. Israel exhorted to turn to Jehovah and not to images. He will be their defense and strength. 10.
4. A disturbing, appalling war. The rejection of the Shepherd, sold for thirty pieces of silver. They, in turn, rejected by the Shepherd. 11.
5. The nations against Jerusalem, but saved by Jehovah. 12—13.6.
Gracious ministrations, and a fountain opened for the cleansing of sin.
6. Jerusalem besieged. The glorious Messianic reign. 14.

The prophecies relating to Christ are, in some respects, the most remarkable in the Old Testament. Attention is called to the following:

1. His dwelling in Palestine, 2.10.
2. To enter Jerusalem riding on an ass, 9.9.

Dr. Davidson of Edinburgh remarks: "And perhaps we should hold that, if any prediction has been found to have been fulfilled in the precise, concrete way predicted, as for example when Christ did enter Jerusalem, riding upon an ass, exactly as Zechariah had foretold, this precise detail ought to be considered of the essence of the prediction.

This seems more reasonable than to say that Zechariah's prediction meant no more than that the Messiah should be lowly and peaceful, and that the sybolical act of riding upon an ass was merely the form in which the prophet embodied the idea of his prediction, which would have been fulfilled in the character of the Messiah quite absolutely, although this act of entering Jerusalem had never taken place in His history."

3. To be sold for thirty pieces of silver, and that this money should purchase the potter's field, 11.13. What Davidson said regarding the triumphal entry would apply equally well to this prediction.

4. That He should receive wounds in His hands, 13.6.

MALACHI

Malachi is the last of the prophets, as Nehemiah is the last of the Old Testament historians. He wrote about 445-432 B. C., and was contemporary with Ezra and Nehemiah. The second Temple was already built (3.10) and Malachi calls for reforms in morals and worship. The name Malachi signifies *angel of Jehovah, messenger*. The prophets are frequently styled messengers of Jehovah.

I. Defection of the Priests Condemned. 1—2.9.

1. Introduction. That Israel has the peculiar favor of Jehovah.
2. Attitude of the priests to God shown by their empty sacrifices.
3. Consequences of such conduct.
4. The characteristics of the true priest. Keeps his covenant with God, and his life and service are regulated by the Divine will.

II. Defections of the People Dealt With. 2.10—3.18.

1. Divorcing true wives and marrying heathen women. 2.10-16.
2. The action of God's messenger. 2.17—3.6.
His judgment upon false worship and sinful conduct.
3. True worship and material prosperity. 3.7-12.
The former the ground of the latter.
4. The different effects of God's corrective measures. 3.13-18.
Some made bitter and distrustful. Others respond to and are made the beneficiaries of these measures.

III. The Day of Jehovah. 4.

1. It is near.
2. The fate of the sinful.
3. The position of the righteous.
4. Preparation for the coming day.
 - a. Efficacy of the law of Moses.
 - b. The coming of Elijah to instruct and point out the way to obtain the blessings of Jehovah.

We should be familiar with the reform work of Ezra and Nehemiah as given in that historical section. Their efforts were directed to the pure worship of Jehovah in the re-establishment of their religious life

and institutions. It was necessary that they maintain the services of the Temple, but priests and people alike had become indifferent to these Divine appointments.

Another great problem that called for drastic measures was that of intermarriage with the people about them. Note carefully the work of the reformers in dealing with this evil. We can clearly see the great service Malachi rendered in handling the moral and spiritual laxity of the time.

The chief characteristic of Malachi says McCurdy "is the prophet's art of exciting attention by introducing objections to the truths stated by him, and then replying to them, with emphatic additions to his original statement. This form of treatment serves to bring out very clearly the points at issue; and there is perhaps no prophecy which gives in equal space so full a presentation of contemporary morals and religious life."

How fitting it is that the last of the prophets should close the prophetic Scriptures by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Sun of Righteousness, whose power and work are so fully portrayed by the prophets. Clearly and progressively the Messiah has been made known to the Jews by a long succession of prophets. And now Malachi seals up the volume of prophecy by the last prediction of Him with whom the Evangelists begin their Gospel history.

NATIONS OF THE BIBLE

Having completed our studies in prophecy, it will be well for the Bible student to review the happenings in the great states during this period. What has been given along these important lines will be found in connection with the last two historical periods, Judah and Israel, and the Post-Exilic Period. It will contribute to a more intelligent understanding of the Bible to be thoroughly familiar with these contemporaneous events, and the rise, development and fall of empires.

MESSIANIC HISTORY

ADAM — EDEN

Antediluvian Age

Innocence.

The Fall—Genesis of the Moral History of the Race.

Sethite Line

Cainite Line

GEN. 3:15 — SETH — NOAH — SHEM —

Christ—Seed of the Woman

Genesis of the Plan of Redemption

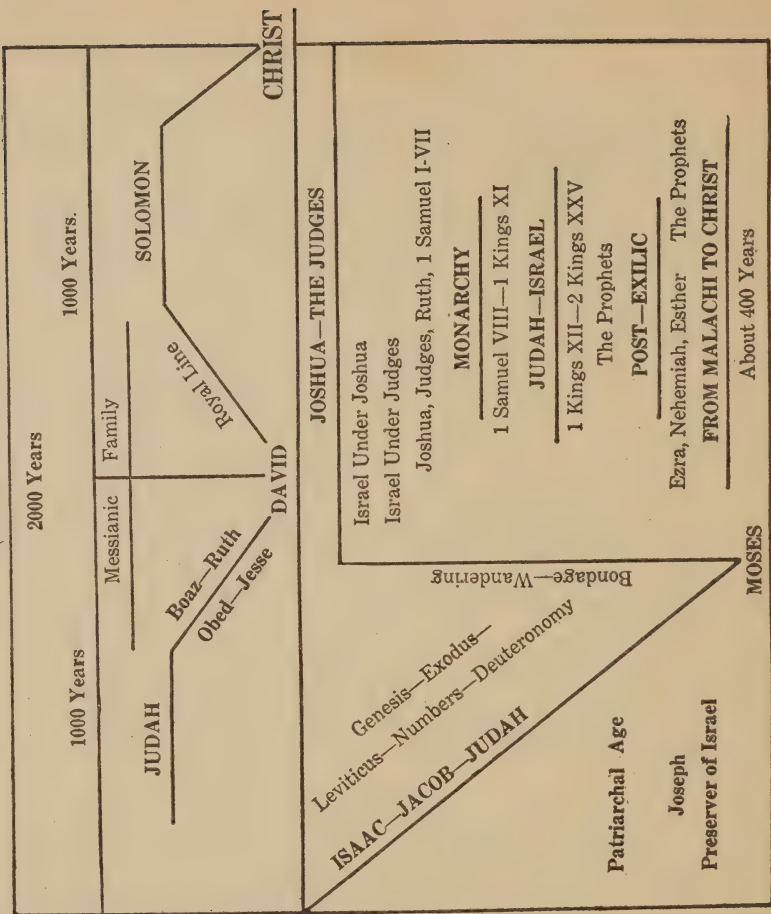
Head of the Messianic Line

Flood

Head of Shemitic Nations

ABRAHAM

THE MESSIANIC NATION



BOOK OF
GENESIS

Messianic History

We have traced Messianic history through its various stages from period to period. By means of this chart we can bring the points of this Messianic unfolding together. With Nehemiah and Malachi the Old Testament canon closes.

Beginning of Messianic History.

1. The Fall. The federal head of the race was given the opportunity of rising from innocence to holiness by obedience to God. The opportunity was lost. The race can never again be innocent, but it may be forgiven and redeemed.

2. The Divine Promise. Immediately following the sin of our first parents a Redeemer was promised. This promise of "the seed of the woman," is the germ of the Biblical system. From this point the Bible is the historical evolution of this promise.

3. The Line. In order that this promise be historically fulfilled it was necessary to select a line by which the Redeemer would, in due time, appear. Undoubtedly that is the full significance of the offerings of Abel and Cain. The offering of Abel indicated the need of an atonement, and was an acknowledgment of himself as a sinner. This, so clearly in harmony with the divine plan, qualified Abel to be the head of the Messianic line. Following his death, the words of Eve regarding Seth are significant: "For God hath appointed me another seed in the place of Abel." Thus Seth became the head of the line of the Messiah.

From Seth to Shem.

1. The Sethite and Cainite Lines. The genealogy of these two lines emphasizes the contrast as seen in the fact that of the Cainite line not one thing appears to show any moral or spiritual interest. In striking contrast is Enoch, of the Sethite line, who "walked with God" and was translated.

Wickedness became so great and prevalent that the commingling of these lines obliterated the distinction of the Sethite.

2. Noah and the Flood. God's promise of a Redeemer must be fulfilled. With the exception of one family the line is lost in sin. It is necessary to preserve the line and to give the race a new start. Hence the flood.

Thus we see that the human race was preserved in the line of the Messiah—the history of the race is Messianic.

3. Shem. Following the flood Shem is chosen as the line through which Messianic history should now run. In Noah's prophecy relating to the future of his sons he specified the distinction of Shem who became the head of Shemitic peoples.

The descendants of Noah gathered in the Plain of Shinar. Then occurred the Dispersion in connection with the Babel enterprise, and the Shemites were left in the East. This fact had a vital bearing upon Messianic interests.

The Messianic Nation.

1. Abraham. Note his position in the chart. It is a new great moment in Messianic development. Abraham stands midway between Adam and Christ. As the chart is drawn, from Abraham to Christ is a period of about 2,000 years. Midway between Abraham and Christ is David.

Abraham is in the ninth generation from Shem in the line of Arphaxad. To introduce Abraham the genealogy of this line is given. From Seth to Shem the line of the Messiah has been distinguished by individuals, members of the Sethite line. But now it expands into a nation. It will require a nation to accomplish the purposes of God in the redemption of the Adamic race. To this race is to be committed a divine revelation, a monotheistic system of religion. Through them are to be foreshadowed, in types and symbols, the person and work of the Messiah. Abraham was divinely called to be the Father and Head of the Messianic Nation.

2. Issac. He was a child of promise, the heir of the covenant promises made to Abraham. This is emphasized by the manner in which his position is contrasted with that of Ishmael.

Isaac is the connecting link between Abraham, the head of the nation, and Jacob, the father of Israel. There must be a distinct historical line of this nation to bring forth the Messiah, just as there was a distinct Sethite line to the time of Abraham.

3. Jacob. It is with him that God renewed the covenant promises that night at Bethel (Gen. 28). Thus the "seed of the woman" is to be the seed of Jacob, and Esau stands out of the line while he might have been the new head of the line. Jacob is the father of twelve sons, ancestors of the 12 tribes of Israel.

4. Judah, the Messianic Tribe. One tribe must be chosen as the tribe to bring forth the Redeemer. Judah is specified in the last words

of Jacob in Egypt (Gen. 49) which is called the "Shiloh Prophecy." Thus we see how far the book of Genesis carries Messianic history. There is but one more general distinction to be made—that of the Messianic Family.

5. David, Head of the Messianic Family. Centuries after Jacob's prophetic announcement this family is introduced, during the time of the Judges, in the beautiful story of Ruth. Obed, the son of Boaz and Ruth, became the father of Jesse and grandfather of David, who was divinely chosen early in the monarchy.

In David a thousand years have elapsed since Abraham, and Messianic development will proceed through another thousand years to Christ, as seen by the chart. Thus it is the Davidic Royal Family that holds the significant place in Old Testament history through this extended period.

6. From Solomon to the Fall of Judah. Following the reign of Solomon the nation was divided into two independent kingdoms. After 250 years Israel was carried away by the Assyrians and lost. The line of David proceeded to the fall of Judah when the Messianic tribe was carried to Babylon, but was not lost and was cured of idolatry. It was during these 400 years of Judah's history that the prophets so often set forth in the most distinctive manner the person, work and kingdom of the coming Messiah.

7. The Post-Exilic Period. The Seventy Years Captivity ended by the decree of Cyrus. The Jews were permitted to return home. The first expedition was led by Zerubbabel, of the line of David and an ancestor of Jesus. The return to Palestine is to reestablish those conditions for the coming of the Messiah. The Messianic historical movement will now proceed through its last five centuries and will issue in the birth of Jesus Christ.

Thus we see how through all of these centuries God fulfilled His promise in Eden, and by this marvelous unfolding brought forth, in due time, the Saviour of the world.

Part Nine

FROM NEHEMIAH TO CHRIST

We are through with our analysis of the Old Testament, but not with the Messianic nation. It is necessary that we trace their history from the close of the Old Testament Canon to the coming of the Messiah. This interval between the Old and New Testaments was a period of great significance to the Jews as well as the world in general. It is of the first importance that we trace the fortunes of the race that is to bring forth Christ, from the time we left them becoming established again in their land to their condition at the opening of the new dispensation.

This was a period of about four hundred years. It has been called the "Period of Silence," by which is meant that during this time no inspired writer, historian or prophet, among the Jews appeared. It will be readily seen that if this extended period is a blank to us we can have no intelligent understanding of this race when we meet it again at the opening of the New Testament. There has been a great development since we left them in the time of Nehemiah, they have been directly related to the great world movements and their life has taken on a new character.

For these facts we must rely upon Greek and Latin historians, Josephus and some books of the Apocrypha. In the study of this time we shall trace the passing of the seat of empire from Asia to Europe.

The Jews Under Persia.

Medo-Persia, the arms and breast of silver of Daniel's image, became the second world empire when she brought the power of Babylon to an end, 538 B. C. From that moment the Jews were under the dominion of Persia until this state fell under the conquests of Alexander the Great, a period of about two hundred years, about four times as long as they were under Babylon from the time of the fall of Jerusalem.

Following the time of Nehemiah, the one thing of special interest was the annexing of Palestine to the satrapy of Syria. From this time the government of the country was placed in the hands of the Jewish high priests.

Persia came into conflict with the Greeks. The affairs of the latter reached a critical point at the close of the Peloponnesian War when the

Spartans were victorious and Athens was overthrown. The Greeks then attempted to place Cyrus, the brother of Artaxerxes Mnemon, on the Persian throne. In this they failed. They were defeated by Artaxerxes and were entangled in ruinous wars.

When the reign of Philip of Macedon was cut short and his brilliant son, Alexander, came to the throne, a new great moment dawned in the history of that time and of the world. The ambitions Philip was not permitted to realize were to come to full fruition by his indomitable son.

With the rising of this great conqueror the sun of Persia was due to set. "The weapon with which the Persian empire was to be broken to pieces was now prepared. The mighty he-goat that had been seen two hundred years before in Daniel's vision on the banks of the Ulai, was advancing from the west to overturn the two-horned ram—the vast but now tottering Medo-Persian empire." The arms and breast of silver are passing into history and the third section of Daniel's image, the body and thighs of brass, becomes active.

The Jews Under Alexander the Great.

This brief but meteoric reign is one of the wonders of history. At the age of thirteen he was the pupil of the philosopher Aristotle, the greatest mind of Greece, and at twenty was king. At the age of twenty-two he proceeded to conquer Persia. He conquered Phoenicia and Syria, then Egypt and founded Alexandria.

In the brief time of twelve years he was master of Greece, Asia, Egypt and Syria. From Tyre he marched to Jerusalem. It has been thought that his favorable treatment of the Jews might be explained on the supposition that his attention was called to the predictions of Daniel that two hundred years before set forth his remarkable conquests. The founding of Alexandria marks a great moment in the ancient world both commercially and religiously.

Defeated and crushed in the battle of Arbela Persia, the second world-power, passed away, and the Hebrew race with the world at large, came under new conditions.

In order to appreciate the work of Alexander we must view it from his standpoint. We are apt to close the record when we have followed him in his world-wide conquests and back to Babylon where, at the age of thirty-three, he died. His ambition was not limited to conquests in themselves. That was a small part of it. It was by the means of these he was able to accomplish the greater thing of leaving the impress of Grecian civilization upon the nations of the world. It was to transplant

these seeds in other soil and thus bring the East under these Western influences.

How did this great change in human affairs affect the Messianic people? Much every way. Alexander was kindly disposed towards them. He appreciated their outstanding characteristics—intelligence, industriousness, steadiness—and realized the value of these qualities and the use he could make of them. He afforded them the opportunity of settling in Alexandria and other parts of the empire. In this wide dispersion of the chosen people they were destined to exert a profound influence upon the nations.

They were no longer simply the people of Palestine, but were brought into world-wide contacts, the significance of which must not escape us. "In consequence of their distance from Jerusalem, the sacrificial part of their worship became less prominent, and the study of their sacred books occupied them more. Increased attention was thus given to the Law and the Prophets in the countries of their dispersion; and, in consequence, the expectation of a coming Messiah was more and more widely diffused."

The Jews Under the Ptolemies.

This period of one hundred and twenty years (324-204 B. C.), had an important bearing upon Jewish interests and subsequent times.

The death of Alexander brought to fulfillment Daniel's prophecy regarding the empire. The great horn was broken and in the place of it arose the four horns. Thus the empire was divided among the four generals of Alexander. In this manner, after a period of over two centuries from the time of Daniel's vision, the prophecy was fulfilled. We can readily see that the Jews, in the larger and more intelligent understanding of the prophecies would be profoundly impressed by their fulfillment before their eyes. They are now in the Times of the Gentiles and the redemptive purposes of God are being worked out through Jew and Gentile alike.

In this division of Alexander's empire Egypt, and later Palestine, fell to Ptolemy. In the time of Ptolemy Soter there was another dispersion of thirty thousand Jews. The most important thing of this period occurred in the following reign, that of Ptolemy Philadelphus. He felt kindly toward the Jews and had their sacred writings, the Old Testament, translated into the Greek. It is called the *Septuagint* and is known as LXX, the work having been done by seventy elders. In carrying the Greek language with the Greek civilization over the world, Alexander made possible and necessary this translation.

The significance of this version of the Old Testament cannot be overestimated. The Scriptures were not only given a new expression in the more perfect language of the Greek, but in this form they were given world-wide understanding as could not be done by the original Hebrew. All over the Greek-speaking world it was now possible for these Divine truths to be known, and, what was of supreme importance, the predictions of the coming Messiah would lead to a general, and not simply Jewish, expectation of Him. It will be obvious the far-reaching influence of this version of the Bible brought forth in Alexandria, and it is interesting to note that it was in that center that the great battles of Christianity were first fought.

Daniel's prophecy of the Seventy Weeks, indicating the time of the advent and crucifixion of the Messiah, would create a deep interest in view of the great prophecies that had already been fulfilled to the letter. We can now understand why the expectation of Christ when He came was so general and was not limited to the Jews. Thus the Word of God, under these Grecian conditions, had the opportunity of doing its greater work.

Seleucus was another of Alexander's generals. At this time the Syrian monarchy arose. Seleucus founded Antioch, which became the western capital of his kingdom, and he came into possession of nearly all of Asia. This Antioch became one of the great centers of Christianity. This monarch also appreciated the qualities of the Jews and induced them to occupy the new cities.

In the conflicts between Syria and Egypt Palestine passed into the hands of Ptolemy Philopator when he defeated Antiochus the Great. Under this rule the Jews suffered bitter persecution.

The Jews Under Syrian Kings.

This period lasted for thirty-nine years (204-165 B. C.). The death of Ptolemy Philopator was the signal for Antiochus to act and he seized Palestine and Coele-Syria. Antiochus Epiphanes came to the throne and then began a dark and bitter period for the Jews. The priesthood was taken out of the hands of Onias, and Jason, who favored the Greek party, was placed in that office.

It was an occasion of great rejoicing to the Jews when the report came that Antiochus died in Egypt. It was a false report, and when he returned he slew forty thousand Jews and then maliciously profaned their Temple by entering the holy of holies, into which the high priest alone was allowed to enter, and then shocked their religious sensibilities the more by offering a sow on the altar.

The most frightful massacre followed. Women and children were sold into slavery. To save themselves the people fled from the city and for over three years the institutions of the Temple were abandoned.

Not satisfied with this carnival of crime, this monster placed a ban upon the Jewish religion and gave over the Temple to the worship of the Grecian god, Jove. Everything was done to destroy the Jewish religion. It is not strange that Antiochus is regarded as the type of the Antichrist.

The Jews Under the Maccabees.

Mattathias had five sons. The surname of the family was Maccabee. Persecuted, and their religion defamed to the breaking point, the Jews were finally aroused by the patriotism and religious ardor of Mattathias. The insurrection spread, and at the death of their leader his son Judas was placed at the head of the band.

Antiochus now attempted to crush the insurrection his diabolical measures had created. In three conflicts the Syrians were defeated. In the midst of his plans to destroy the Jews he was seized and died by a loathsome disease. While a civil war was being waged in Syria Judas Maccabaeus became governor of Palestine. This period of the Maccabees lasted for about one hundred years (165-63 B. C.).

The religious life of the people was restored and the Temple was dedicated anew to the service of Jehovah. Then followed a period of reverses and trouble that in the end resulted in a radically different order of things for the Jews.

The Syrians renewed their hostilities and Judas Maccabaeus fell in battle. The leadership fell to his brother Jonathan who, in a brief time, was murdered. The command fell to his brother Simon. He appealed to the Romans which placed him in a position of power and this brought Palestine in contact with a new state.

John Hyrcanus succeeded his father Simon at a time when the two parties, the Sadducees and Pharisees, were in bitter opposition to each other. Instead of taking a definite position on one side or the other, he would favor the one and then the other.

Two grandsons of Hyrcanus, Aristobulus and Hyrcanus, disputed the claims of each other. Civil war broke out in Judea, and the claims of the two were submitted to Pompey. His decision favored Hyrcanus. Instead of abiding by this decision, Aristobulus entered into a conflict with Pompey and the latter took the city. The result was that Hyrcanus was appointed governor.

The Jews Under the Romans.

In 63 B. C., Rome became master of Palestine. This was the closing period of the Roman Republic. Julius Caesar, Pompey and Crassus formed the First Triumvirate and the issues of the state were hotly contested by Cicero and Catiline.

The Jews were treated liberally by the Romans in being allowed their full religious rights and political liberty under the Maccabees, but they exacted an annual tribute. Julius Caesar made Hyrcanus king and appointed Antipater as procurator of Judea. In this office he was subordinate to Hyrcanus. The two sons of Antipater, Phasaelus and Herod, were appointed as governors of Judea and Galilee.

The assassination of Julius Caesar was followed by a division of the empire by which Antony received Syria and the East. Herod married the granddaughter of Hyrcanus. The son of Aristobulus stirred up trouble, but Herod, who was favored by Antony, so defended his claims that he was made king.

We are now drawing close to the advent of the Messiah. The last great power of Daniel's image has come on the stage of action and under this state the Jews will continue to remain.

Disturbed by the fear that some member of the Maccabee family would render his position insecure, King Herod adopted the policy of putting that family out of the way. He first murdered his wife's brother, then disposed of Hyrcanus and at last his wife Mariamne. He did not stop there; other murders were added to the list.

Another disturbing factor was the growing hostility of the Jews. He must hold their good will because an appeal to Rome would mean that he would be deposed. To win their favor, he promised to build them a new Temple. The present Temple had been in existence for nearly five hundred years. To show his good faith, he agreed that the materials of this new Temple be prepared before the other was torn down. He appointed a thousand priests, having architectural skill, to oversee the work. It required ten years to bring it to the point where it could be dedicated and used, and it required many more years to bring it to completion.

Dominated by the fear that his throne was not secure he killed his two sons, and such deeds were perpetrated almost to the time of the birth of Jesus. Under such conditions, torn by such suspicions, we can understand how the announcement that the King of the Jews had at last appeared, threw him into a frenzy of fear, misgiving and desperation, and to his many murderous deeds he added that of slaying the infants that by that means the infant Jesus would be destroyed.

This is a very brief sketch of the history of the Messianic people from the time they were being re-established in the land to New Testament times. It will furnish the reader with the high points of their history, the changes and vicissitudes through which they passed, their position among the nations and their religious settledness in Palestine under Rome, when, in the reign of Caesar Augustus, the great Edenic promise, the Seed of the woman, who became the Seed of Abraham, Isaac, Jacob, Judah and David, was fulfilled.

THE APOCRYPHA

This is the most appropriate place in which to consider the collection known as the Apocryphal Books of the Old Testament. Inasmuch as the canonicity of these books has been so sharply contested, and is an important point of difference between the Protestant Bible and that of the Roman Catholic Church, it will be well to give a brief statement concerning the books of the Old Testament as we now have them.

THE CANON OF THE OLD TESTAMENT

This expression signifies the whole collection of books as being the Canon, while of a particular book it would be said to be in the Canon.

Originally the word Canon meant "reed" or "rod," and was applied to a measuring rod, a rule or standard. When a thing conformed to the standard measure it was in accord with the canon. Thus a book of the Bible would be canonical if it measured up to the requirements in the case, and likewise the whole Canon, the Scriptures, is the rule by which other books would be measured or tested. The question is, what was the ruling principle in forming the collection of the Old Testament books.

The Scriptures, the Sacred Writings of the Jews, constitute their national literature. In this we find the consciousness of a common religion, and to the Jews this literature became authoritative and their "rule of faith and practice." What they would recognize as belonging to such sacred writings and exclusively so, is the important point relative to the Old Testament Canon. As it stands in the Hebrew Scriptures, and as we now possess it, it consists of the Law, the Historical Books, the Poetical Books and the Prophets.

It is very evident there must have been individual books prepared and preserved before there was a collection. These appeared at different stages of their history. The following facts throw light on the manner in which the books would be preserved, and how they support each other.

Moses required that each ruler should have for his own use a copy of the Law (Deut. 17.18). This copy would be taken from the original

document that was kept in the inner sanctuary. We noticed in our study of Josiah, that in his reign (642-611 B. C.), this book of the Law was found while the Temple was undergoing repairs, and the profound interest it created.

Another important fact is that different prophetic writers made use of the works of each other as in the case of Jeremiah who made use of Isaiah, and the use Daniel made of Jeremiah (Dan. 9.2, 11, 13) which clearly indicates that these productions were in a written form and available.

Furthermore, the references to the sacred writers, following the Exile, clearly shows that the Scriptures had been preserved during that dark period of Jewish history (Ez. 6.18; Neh. 8.1). "And that Ezra with Nehemiah, and their collaborators in this important work, looking to the establishment of the Old Testament Canon, were exceedingly scrupulous and painstaking, has been justly inferred, among other circumstances, from the fact that they allowed the smallest discrepancies between parallel passages to stand wholly intact (Ps. 14; 53; 18; 2 Sam. 22)." Davidson, who holds to the substantial purity of the transmission of the text to the time of Ezra and later says, "When the Canon was closed, the text was generally free from material corruption."

There is a tradition, embodied in a letter prefixed to the second book of Maccabees, how that Nehemiah, "founding a library, gathered together the books concerning the kings and prophets, and the things of David, and epistles of kings concerning holy gifts." The Law is not mentioned because it had already been collected, nor the book of Ezra, because of the large part he had in that work. "And," says Robertson, "there is nothing impossible in the supposition that Nehemiah, as the head of the state, should have given orders and taken measures for the better preservation of such remaining sacred books as were in the scribes' hands."

There is no record of a particular or formal act by which the Canon was closed, but there is no room for doubt, that by the time of the New Testament, it had for a long time been completed in the form in which we now have it. In support of this are the many references by the New Testament to the Old Testament, clearly indicating what constituted the Scriptures. This is also established by what the statement of Christ included when He said that all things must be fulfilled which were written "in the law of Moses, and the prophets and the psalms concerning" Himself. The prophets included the historical books, and in the Hebrew Bible the Psalms is the first book in the third division.

Josephus, the Jewish historian, was born about 37 A. D. He was entirely competent to speak of the Old Testament Canon and what constituted the authoritative Scriptures as recognized by the Jews. He speaks very positively on this point and declares that the last of the sacred books was written during the reign of Artaxerxes, king of Persia. Our studies in Ezra and Nehemiah will make this point clear. The following is the statement by this historian:

“Although so great an interval of time has now passed, not a soul has ventured to add or to remove or to alter a syllable, and it is the instinct of every Jew, from the day of his birth, to consider these Scriptures as the teaching of God, to abide by them, and, if need be, cheerfully lay down his life in their behalf.” And what is especially to the point of our contention is the fact that his enumeration and description of these books shows that they were the same as comprised the Old Testament as we now have it.

With few exceptions, the New Testament quotes directly or refers to all the books of the Old Testament and that is especially true of the various groups of books. Thus they have the highest sanction and acceptance of our Lord and His apostles which establishes for all time their Divine and authoritative character.

THE APOCRYPHAL BOOKS

The word *Apocrypha* means “secret” or “hidden” and is applied to a class of writings which have been rejected as not belonging to the Canon of the Old Testament. That is, these books were added to those of the Old Testament after the Canon was closed. There were similar writings in connection with the New Testament, but we are now confining ourselves to the Apocryphal books of the Old Testament.

Thus the word *Apocrypha* is a technical term used by Protestants for a certain number of works which, although not in the Hebrew Canon, are in the Septuagint and Vulgate. The following are the fourteen books that comprise the *Apocrypha* of the Old Testament:

1. 1 Esdras. 2. 2 Esdras. 3. Tobit. 4. Judith. 5. Additions to the book of Esther. 6. The Wisdom of Solomon. 7. Ecclesiasticus (the Wisdom of Jesus the Son of Sirach). 8. Baruch (Ch. Vi—the Epistle of Jeremy). 9. The Song of the Three Holy Children (The Prayer of Azarias and the Song of the Three). 10. The History of Susanna. 11. The History of the Destruction of Bel and the Dragon. (9, 10 and 11 are the additions to the book of Daniel.) 12. The prayer of Mannasseh, King of Judah. 13. I Maccabees. 14. II Maccabees.

It is commonly known that the Roman Catholic Church has included these books as a part of the Old Testament Canon. This was

done by the Council of Trent, 1546 A. D., which assigned them a somewhat inferior rank. Protestants reject these books as wholly spurious and refuse to allow them even an inferior place in the Sacred Canon.

Rejection of the Apocrypha.

An important reason for the rejection of these books was that they are not in the Hebrew collection, but only in the Greek Version, and the reason why they are not in the Hebrew is because they were regarded as uncanonical.

Another important reason why they have been rejected is, that they have not the sanction or recognition of Christ, of His Apostles, nor of other New Testament writers. It is admitted by Bleek that these books are nowhere expressly quoted in the New Testament, while Davidson declares that there are reminiscences of passages in the Apocrypha in some passages of the New Testament which showed that these writers were familiar with these books, and gives, in support of this, several passages.

As scholarly an authority as Westcott made a thorough examination of the parallels given by Davidson and declares that any one who will examine the character of the coincidences in these passages, and their relation to the language of the Old Testament, "will readily feel how slender the evidence is on which the Apostles are affirmed to have been acquainted with the writings in question." He concedes, "that it seems likely that St. Paul and (perhaps) St. James were acquainted with the Book of Wisdom; and that the writer of the Epistle to the Hebrews alludes to the facts related in II Maccabees, though not in such a way as to assure us that he derived his knowledge of them from the book. At least, the point may be considered as well established, that nothing like an authentication of the Apocrypha can be predicated of the New Testament writers, even admitting an acquaintance on their part with its literature, and occasional evidence they were somewhat influenced by it."

It is universally admitted that these books formed no part of the Hebrew Canon. Bleek makes the valuable statement that "Among the Palestinian Jews no writing was adopted into the Canon of which it was known that it had not been composed until later than about one hundred years after the end of the Exile. Thus, for example, the book of Jesus Sirach (Ecclus., c. 210-180 B. C.) found no acceptance because its late origin was known; nor did it claim for itself any higher antiquity; as also, the Greek translator, the author's grandson, expressly distinguishes his grandfather's book from the canonical writings." What was true of this book applies to all the Apocrypha, since none of these writings were much, if at all, older than Ecclesiasticus.

How They Got Into the Bible.

The question that naturally arises is, how did the Apocrypha first find a place in the Bible? This question is answered very adequately by Bissell. He says, "These additional books which never, at any time, were allowed a place in the Hebrew Bible, were from time to time admitted (c. 283-30 B. C.) into the Septuagint Version, originating among the Jews speaking Greek at Alexandria, in Egypt, and there used almost exclusively as the Word of God, and so admitted either because of laxer views there concerning inspiration and canonicity, or solely, at first, for the convenience of using them ecclesiastically. But the Septuagint version becoming, subsequently, to the great mass of Gentile Christians, as well as to such Jews as did not understand Hebrew, the authoritative standard, the limits of the true original canon were so almost wholly effaced. And in addition to the uncritical character of the period, the difficulty was, for a time, still further enhanced by the controversies carried on between the Jews and Christians, each appealing to his own copy of the Scriptures. The fact, too, that the early translations of the Scriptures into the vernacular of the people, like the Old Latin, were made from the Septuagint, helped to fasten upon and make hereditary in the Church the Alexandrian confusion and mistake."

Position of the Early Fathers.

Notwithstanding this confusion, it is of special interest that the best of the early Fathers adopted the Hebrew Canon, as defining the limits of the Old Testament Scriptures. The distinction between the Hebrew Canon and the Apocrypha was made again and again by Augustine who declared that the latter are not of unquestioned authority. When the Donatists justified suicide because of a passage in II Maccabees, Augustine rejected the argument on the ground that the book was not received into the Hebrew Canon to which Christ bore witness.

Another Father, Rufinus, declared, "The books of the Hebrew Canon are the inspired Scriptures." As early as the fourth century, the Greek Church accepted the Hebrew Canon "as fixing definitely the limits of the Old Testament Scriptures, even the reading of the Apocrypha being in some cases forbidden."

While Origen declared that passages in the Apocrypha are cited by the New Testament, which, he says, "we do not read in those Scriptures of the Jews, which we call canonical," yet, concerning these he says emphatically, "But this will give no authority to apocryphal writings, for the bounds which our fathers have fixed are not to be removed; and

possibly the apostles and evangelists, full of the Holy Ghost, might know what should be taken out of those Scriptures and what not. But we, who have not such a measure of the Spirit, cannot, without great danger presume to act in that manner."

Date of These Writings.

There is very little certainty as to the date of these Apocryphal writings. *II Esdras* is believed to have been written about 30 B. C. There is no certainty as to the author or age of *Tobit*. The same is true of *Judith*. *Esther* has been assigned to about 165 B. C. *The Wisdom of Solomon* has been placed at the close of the first century B. C. *Ecclesiasticus* has been assigned to about 180 B. C. *Baruch*, from internal evidence, would seem to have been written after the destruction of Jerusalem which occurred 70 A. D. *Bel and the Dragon* has been assigned to the age of the Ptolemies. *The Prayer of Manasses* is most uncertain as to date. It is thought that it is as late as the fourth century A. D. *I Maccabees* is placed after 135 B. C., and *II Maccabees* sometime after 161 B. C.

The book that is of greatest historical value, relative to one of the periods of the time between Nehemiah and Christ, is *I Maccabees* which contains the history of the operations of Antiochus Epiphanes against the Jews from 175 B. C., to the death of Simon Maccabaeus, 135 B. C. This history is of great value.

What we have said regarding the Apocryphal books of the Old Testament is designed to establish the fact that they are spurious as to canonicity and have no right to a place in the Scriptures as a part of the Word of God. The Protestant Bible as commonly used takes the proper Scriptural position in rejecting all such claims made for these writings, and in maintaining the Hebrew Canon as the only Scriptures of the Old Testament recognized by our Lord and the New Testament writers.

THE NEW TESTAMENT

INTRODUCTION

I. PREPARATION OF THE WORLD FOR CHRIST

Throughout the Old Testament history the people were taught to look for the Messiah, the great Prophet, the Proto-type, The Seed of the woman, the Hope of Israel.

The time is fulfilled. How significant is this fact. It carries us back, not simply to Abraham, the head of the Messianic people, but to that distant past, to the federal head of the human race, Adam, to whom the first promise of a Redeemer was made. Century upon century has passed away, how many we do not know, since God, in the moment of the Fall, graciously declared that from this fallen race one would come forth to bruise the serpent's head.

In the call of Abraham this promise became much more clear and definite. From that time salvation was to run in one line of the human family in which all nations should be blessed. Hence in the development of this chosen people is the historical unfolding of this Messianic hope.

The fulfillment of the time has, therefore, a Jewish significance. Centuries elapsed from the time of the covenant made with Abraham to the announcement of the particular tribe by which the Messiah would come. Centuries then passed away. During that extended period the chosen people were in bondage in Egypt, for forty years they were in the wilderness, came into the possession of the land, for over three centuries they were under Joshua and the Judges and at last in David, the head of the royal line, the Messianic family is specified.

For another thousand years this nation passed through a remarkable experience as a united people enjoying a wonderful period of prosperity and distinction among the nations, then divided into two kingdoms to lapse into the lowest moral and spiritual condition. They failed most egregiously. They lost their place in the world as an independent state and were carried into captivity.

Midway between David and Christ they were brought back to be reestablished in their own land in their religious life and institutions. For the last five centuries they were under the rule of the Gentiles, part of them in their own land and the others settled in various sections, until at last, under the domination of Rome the time was fulfilled. It

was in Palestine the Messiah should be born, should live, labor, die and rise again. It was in Palestine that Christianity and the Kingdom of the Redeemer-King should be established, hence the necessity of Israel being once more in their land under the institutions of Judaism to pave the way for Him who should be born under the Law and fulfill these typical institutions by His atoning work. Thus we see how the fulfillment of the time was invested with a Jewish significance.

How much more it comprehends from the standpoint of the Gentile Times has been suggested. The preparation of the world for Christ involved both Jew and Gentile. Insofar as this important matter is given any thought whatever, in the majority of instances it is regarded from the Jewish point of view almost exclusively. It may be safely assumed that the average Christian person thinks of the time fulfilled wholly in terms of the race that brought forth the Messiah.

Our study of the Post-Exilic Period was designed to correct this mistaken view, and the facts set forth relative to the period from Nehemiah and Malachi to Christ should have indicated quite clearly the part played by the Gentiles in the preparation of the world for the coming Messiah.

We have noticed how sovereignty passed to the Gentiles with the founding of the New Babylonian Empire, the beginning of the times of the Gentiles so clearly presented by the prophecy of Daniel. It was of the first importance that the great prophet be raised up at that time, at the beginning of these "Times," to set forth this remarkable period, remarkable, not only in human history, but in the history of redemption.

During this great period mankind was carried progressively through a three-fold development. This came through four universal empires. This has been referred to in a former study, but it should be repeated at this time that we may see more precisely what was involved in the preparation of the world for Christ.

The first stage of this great movement was effected by Orientalism by which Babylon and Medo-Persia brought the race to what we call the Material Plane. These two states were celebrated for their material achievements. Their distinction lay in their material grandeur, glory, riches, power. Beyond this they did not rise. It is the lowest plane in human development.

If the attainment of these things constituted man's highest interests, then our human problem was solved by Orientalism. In this respect, by these states, we came to our best. But more than that is demanded by the constituents of our nature. We cannot come to rest in the material order. We are more than that. If our salvation lay in materialism, the

world's saviour passed away with the passing of these two states. It could not survive its ideal. It could satisfy only in its own limited order.

It is in man himself that we have the explanation of the rising of the next great state in this progressive development. There was a great remainder and Greece appears as the solution of the problem. By her we rise from the material to the Mental Plane. She emphasized the idea that nothing is great in the world but man, and nothing is great in man but mind. That brilliant, intellectual civilization altered the course of human history. What it brought forth in great workers in the fields of art, history, philosophy, etc., and their marvelous creations, has won the profound appreciation of an admiring and grateful world.

If salvation lay along this line, if this were the great problem of our life, then Greece solved it and became the saviour of mankind. But this, glorious as it was, did not exhaust the race. Man is more than that. However much Greece may have enabled him to realize himself in this order of his being, there is that which was left untouched. Greece did not survive; she could not save herself but was laid away in the cemetery of the nations.

Rome came upon the stage of action to solve the problem in the plane of the Social. She did in matters of government, law, jurisprudence what Greece did for the world in the mental plane. The Roman was the man of action, the conqueror, the man who dealt with the more practical things of human relationships.

Rome opened up the highways of the world and ruled with an iron hand. It was a progressive development from one order to another, from the material to the mental, to the social. And there the great world-states left the race. Beyond that they could not go. If man were exhausted in these three things of his nature then the problem was solved.

There is another great realm, the highest, and to realize this in man there is no dominating state to bring to the task, and no state could accomplish it. To satisfy man in this lies outside of human action. Man is a moral, a spiritual, as well as material, mental and social being. It was in this he was essentially "lost," and not in those other natures, and it is in the spiritual realm that he must be saved.

To achieve this supreme thing, to solve the deepest problem of our existence, the Jew comes forward and Jesus appears in the midst of human history, the light and life of the world, the Saviour of mankind. He realizes every spiritual need and yearning of the human heart, and exhausts the race in its highest plane and is the supremely directive and ruling influence in all the others.

After Orientalism there was a great remainder and Greece gathered this up in part in carrying us to the mental stage. There was still a remainder and Rome wrought mightily in our social nature. But these states passed away. Jesus too died that thereby He might supply the needs of the spiritual order, but He rose again, the ever-living Christ. He survived His ideal, and He left no remainder.

Man cannot save himself. The Bible is God's revelation of Himself in His Son to point out the way to life eternal and re-union with Himself. Without this our spiritual being could never have come to its unfolding, its full realization, and in this we would have remained lost, the deepest longings of the soul unsatisfied.

Thus we see how Jew and Gentile combined to pave the way for the Redeemer of a lost race. In Babylon the Jew was refined of his idolatrous dross, and then Babylon disappeared. By Persia he was brought out of captivity and reestablished in his own land. By Greece he was trained to think, his Bible was translated into the Greek tongue and its truths disseminated over the Greek speaking world. He was placed in the Greek centers and in various parts of the empire. By Rome he was afforded still wider opportunities to broadcast the seed of the sacred truths divinely committed to him, thus to prepare the way for the coming of Him, the Hope of the world, the central fact of these Scriptures.

How marvelously God has wrought throughout these periods of time to fulfill His promise in Eden in the person of His own Son that whosoever believeth in Him might not perish, but have everlasting life.

II. SECTS AND ORDERS IN THE TIME OF CHRIST

The Gospels have made us familiar with the Scribes, the Pharisees, the Sadducees, the Sanhedrin. They were very much in evidence when Jesus came. He had dealings with them all and by the latter was tried and condemned. When did they originate, who were they, what were their doctrines and what was their influence? These are the things the intelligent Bible student should know. We are familiar with Christ's criticism of these sects, that they were hostile to him and in every way plotted to put Him to death and finally succeeded in doing so. It is necessary that we know more about them. There was another sect, the Essenes, not mentioned in the New Testament, that flourished at that time.

The Scribes.

The Scribes were the scholars, lawyers, doctors of the Law, the men of letters. This was a profession, an order, rather than a sect. To the

Scribes were committed the professional study of the Mosaic Law. They were the king's secretaries (2 Ki. 12.10). They were then appointed as custodians of the sacred writings, and claimed for themselves the exclusive understanding of the Law. During the Captivity the necessity of preserving and copying the Scriptures added to the importance of this class.

It was formerly the business of the priests to take care of these matters. The term was applied to Ezra, "a ready scribe in the law of Moses" (Ez. 7.6; Neh. 8.2, 4, 6). Thus we can trace the order to the time of the Restoration, and it probably antedated that time. Thus the scribe ranked higher than the priest, and in the time of our Lord was the dominant clerical order.

During the greater part of the Maccabean period this non-priestly class of Jews, not only arrogated to themselves the right to interpret the law, but they created a body of traditional law which came to be regarded equally binding as the written Mosaic Law. Christ reproved them for claiming for their traditions greater authority than for the Scriptures themselves.

In the teachings of our Lord it was a notable fact that He did not quote some "tradition of the elders" in support of His doctrines, as was done by their teachers. He did not teach as did the Scribes (Matt. 7.28, 29; 21.23) and thus astonished the people, while Jesus declared that by this obscuring the Scriptures "the word of God was made of none effect through their tradition" (Matt. 16.1-6; 23.1-33).

In the Talmud they are regarded as the Jewish schoolmasters. They were to be found in the chambers of the outer courts of the Temple on platforms. At their feet sat the people to be taught. Gamaliel was such an instructor (Acts 5.34), and it was in the midst of such a body of learned teachers that Jesus, at the age of twelve, was found by His parents asking questions, as was customary by that mode of instruction (Lu. 2.46).

These teachers were greatly respected and were addressed by such titles as "master," "lord," "sir," and Jesus must have been regarded as being in the same class as He was similarly addressed.

In the New Testament the scribes appear "as a body of high state functionaries, who, in conjunction with the Pharisees and the high-priests, constituted the Sanhedrin." These classes were ever watchful in trying to detect our Lord in some relation contrary to the Law. They made use of every opportunity to misrepresent Him, to criticise His utterances, to confuse Him by their questions and to call in question His conduct.

The Pharisees.

These people formed a religious sect rather than an order. The word Pharisees (*Perushim*) signifies "separated ones." They did not adopt this name, it was given to the party by their opponents. It was what we call a nickname and it stayed by them. It appears from 1 Macc. 2.42; 7.13; 2 Macc. 14.6, that originally they had taken the sacred name of *Chasidim*, or "the pious." They did this, no doubt, "on the ground that they were truly those who, according to the directions of Ezra, had separated themselves 'from the filthiness of the heathen' (all heathen defilement) by carrying out the traditional ordinances."

Josephus places the origin of the two parties, the Pharisees and Sadducees, in the time of Jonathan, the successor of Judas Maccabaeus (160-143 B. C.). Originally the Sadducees represented a reaction from the Pharisees. These two sects differed in their doctrines in four essential respects: the rule of faith and practice; the life after death; the existence of angels and spirits; free will and predestination.

Having their stronghold among the Scribes, the Pharisees received more and more the support of the people. Under Alexander Jannaeus (105-78 B. C.), they sustained a severe check, but under his widow Salome (78-69 B. C.) the secular and sacred headship was separated. Her son Hyrcanus II., was high priest. Thus the Pharisees were brought into favorable relations with her.

This sect fell completely into the hands of the Scribes, the professional guardians of the Law. "In Christ's day the party as a whole was hopelessly smitten with the blight of pedantry and scrupulosity. They trembled to make a mistake in religious observance. They were bent on storing up a surplus of 'merit' over demerit. They were religionists without perspective, or insight into what the religion of the Prophets had really been. They had lost view of the real end." They were involved in a vicious system of their own creation, and it dragged most of them down to censoriousness on the one hand, and to hypocrisy on the other.

They were strictly a sect, numbering about 6,000. There were good men among them such as Gamaliel, Paul's teacher, and Paul himself (Phil. 3.5; Rom. 10.1), but as a class they have already been properly described.

They were brought into conflict with Christ by the manner in which they placed tradition above the Word of God. Their position was "that by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people, there was an oral law to complete and explain the written law." It was but a step from setting a

traditional law beside the written to setting it above it. That was what they did and thus, as Christ declared, they made the Word of God of none effect.

We are told by Josephus that the Pharisees "believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as men have lived virtuously or viciously in this life. The latter are to be detained in an everlasting prison; but the former shall have power to revive and live again.

"The bodies of all men are mortal and are created out of corruptible matter; but the soul is ever immortal, and is a portion of the divinity that inhabits our bodies. They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, and that the souls of bad men are subject to eternal punishment.

"They ascribe all to Fate (or Providence) and to God, and yet allow that to act what is right or the contrary is for the most part in the power of man."

Our knowledge of this sect is gathered also from the New Testament. The following are but a few of the many representations of them in the Gospels.

1. Their standing as expositors of the national laws. John 7.48.
2. The method they employed in expounding the Scriptures. Matt. 9.34; 15.15; 23.16; Mark 7.7.
3. Their extreme regard for externals. Matt. 23.3.
4. Their shocking hypocrisy. Matt. 23.14, 27.
5. Their treatment of little things, their neglect of things of consequence and the placing of rites above justice and charity. Matt. 23.24; 12.2-7; Lu. 6.7; Jno. 9.16; Mk. 7.1.
6. Their pride and their display of themselves as religious men before others. Luke 18.9.
7. How they regarded the act rather than the motive. Lu. 11.39; 18.11.
8. Plumed themselves as self-denying, holy, zealous for God and the law to gain popular favor. Matt. 9.11; Lu. 5.30; 6.2.
9. Lovers of sensual pleasures, and were men of lax morals. Matt. 5.20; 15.4, 8; 23.3, 14, 23, 25; Jno. 8.7.
10. Were given to fasts, prayers, washings, tithing. Matt. 9.14; 23.15, 23; Lu. 11.39; 18.12.

They constituted a large portion of the Sanhedrin (Acts 5.34; 23.6) and exercised such influence with the people as to be the most dangerous

foe of the early Church. As Dr. Beard observes: "Perhaps there never was an instance in any social condition in which the elements of power supplied by religion, politics, high life, and humble condition were more thoroughly or more densely combined in order to oppose and destroy the growing power of new ideas and lofty aims."

These notices will enable us to appreciate the existing conditions at the opening of New Testament times. The situation is summed up exceptionally well by Edersheim: "Israel had made void the law by its traditions. Under a load of outward ordinances its spirit had been crushed. The religion as well as the grand hope of the Old Testament had become externalized. And so alike Heathenism and Judaism—for it was no longer the pure religion of the Old Testament—each following its own direction, had reached its goal. All was prepared and waiting. The very porch had been built, through which the new, and yet old, religion was to pass into the ancient world, and the ancient world into the new religion. Only one thing was needed: the Coming of the Christ. As yet darkness covered the earth, and gross darkness lay upon the people. But far away the golden light of the new day was already tingeing the edge of the horizon. Presently would the Lord arise upon Zion, and His glory be seen upon her. Presently would the Voice from out the wilderness prepare the way of the Lord; presently would it herald the Coming of His Christ to Jew and Gentile, and that Kingdom of Heaven, which established upon earth, is righteousness, and peace, and joy in the Holy Ghost."

The Sadducees.

The derivation of the name of this sect has always been in dispute. A Jewish legend is responsible for the view that it was derived from Zadok, a disciple of Antigonus Socho, but this is in no way supported by Josephus or early Jewish writings. While this derivation of the name is accepted by some, other scholars reject it.

The view has been advanced that "while the Pharisees would arrogate to themselves the Scriptural name of Chasidim, or 'the pious,' their opponents would retort that they were satisfied to be *Tsaddiqim*, or 'righteous.' Thus the name of *Tsaddiqim* would become that of the party opposing the Pharisees, that is, of the Sadducees." And again, "Here it deserves special notice that the Old Testament term *Chasid*, which the Pharisees arrogated to themselves, is rendered in the Peshito by *Zaddiq*. Thus, as it were, the opponents of Pharisaism would play off the equivalent *Tsaddiq* against the Pharisaic arrogation of *Chasid*."

There are now within the Synagogue two religious parties—the Pharisees and Sadducees, and as already noted, the latter originally

represented a reaction from the Pharisees. This sect was attached to the aristocratic priests. They were characterized by exclusiveness and belonged to the wealthy and influential class.

We have seen how the Pharisees attached to tradition the same importance and respect that belonged to the written law. "Tradition was engrafted on the vine of Israel." With each expositor came new and contradictory expositions until the Word of God was overlaid with a mass of divergent opinions. The Sadducees were diametrically opposed to the Pharisees. They denied all the "traditions of the elders," and took the position that all religious truth was grounded in the written law.

They rejected the doctrine of the resurrection and that of the future life, hence human existence ends with the grave. Since the soul perishes with the body, there can be neither rewards nor punishments after death. According to them there are no angels or spirits. Since they accepted the Pentateuch, which they declared did not teach these doctrines, it is interesting and instructive to note how our Lord dealt with their unbelief, Matt. 22.23-33; Mark 12.18-27; Luke 20.27-38. The proof He furnished so astonished them that it is quite evident it had never been noticed by them, and this would be the more effective since He drew from the Scriptures which they accepted as their final authority.

To the Sadducee the present life was the All. His mind was not diverted by anything beyond this existence and no conduct of his was influenced by considerations of the future. As stated by Josephus, "The Pharisees ascribed all to fate and to God, but the Sadducees take away fate entirely, and suppose that God is not concerned in our doing or not doing evil; and they say that to act what is good or what is evil is in man's own choice, and that all things depend upon our own selves."

It was a system of negatives and was materialistic throughout. As noted, they denied the existence of spirits in heaven (Acts 23.6-8) and declared that God alone existed in that state. It is difficult to understand this contention since they laid all stress upon the Pentateuch as the ground and source of doctrine. It is not surprising that these views commended themselves to a small number of persons. They were the freethinkers of their day, were wealthy and occupied more or less distinctive positions. They were free and independent and regarded the people beneath them with indifference or disgust. We are told their number was about 4,000. These rationalists did not have many followers.

They were a political as well as a religious party. The same was true of the Pharisees. They were represented in the Sanhedrin (Acts

23.6) which, no doubt, was owing to their superior position as individuals. In the Rabbinical writings they are spoken of as heretics. "Their guiding political principle was to keep in with any power which secured to them their monopoly of office; hence they discouraged upheavals, and looked coldly on the popular Messianic hope."

The Essenes.

This sect is not referred to by the New Testament, but it had its place and influence in that day. The word *Essenoi* is the equivalent of the Hebrew *Chitsonim*, and with reference to the Synagogue they were the only real sect strictly *outsiders* as indicated by the Hebrew equivalent. This states their position relative to orthodox Judaism.

They were "Separatists" in the strictest sense of the word. While the Pharisees tried to realize their assumption of 'piety' by ceremonial means, the Essenes considered that the only way of attaining their high calling was by completely separating themselves from Jewish society and to proceed on independent and exclusive lines so as to realize the perfectly pious life. They considered the other two sects, on the lines adopted by them, and hence their organization of an order of life and conduct that would separate them from everything Jewish. Thus they were "outsiders."

In order to be ceremonially pure required that they avoid everything that would defile and this necessitated large attention to bathing. But it was impossible for them to concentrate upon this one thing and at the same time be largely engaged with material things, with those interests of the world of an industrial nature that would occupy a large part of their time, thought and energy. The result was, they busied themselves with the simplest forms of employment and no more of that than was absolutely necessary for the bare necessities of life. The latter were of the simplest nature.

In consequence of this they formed a brotherhood of agriculturists and partisans and had all things in common. They did not believe in marriage and among the strictest Essenes women were not found. Thus they were free from those centers of interests that such domestic relations involved.

They were to be found in places of retirement frequently close to the Dead Sea. Their meals were sacrifices by which they came into communion with God and each other. Their meals have been likened to "communion services." Those who prepared the food, which was considered pure and sacred, were their priests. They dressed in white as expressive of their ideals.

Much of their time was devoted to meditation and they naturally developed mystical tendencies. They gave considerable attention to the visions of Daniel and dwelt much on celestial things. From the latter they came to regard the sun as the symbol of God, and with the rising sun entered into communion with Him. They regarded their present life in the light of a prison where in their bodily existence they were confined until they would be released to rise to the very presence of God.

It has been ascertained that they possessed secret, "outside" writings of their own. These were guarded with every care. They devoted themselves to the problems of the future, of the existence and influence of angels. "But the mystic spirit," says Bartlet, "is ever apt to overleap all artificial restrictions. And so it may well be that in the end the Essenes assimilated certain ideas proper to the Persian religion, which saw in Light and Darkness manifestations of two rival powers, the one the author of Spirit and all that illumines and frees, the other the lord of darkness, misleading Matter, which tends ever to enslave finite spirits. Enough has been said to make clear the sort of leaven that may have been at work in minds like those of the Colossian Christians (Col. 2.16-23)."

From the descriptions given of this sect we can understand why it should appear to some that John the Baptist was in some sense an Essene. As far as the Essenes are concerned, they could never have been drawn to the person or the preaching of John. It is a great mistake to associate him in any way with the ideas and practices of this sect. As has been well said, "He was a reformer of Judaism, preparing it for the Messianic King; whereas the Essenes looked for no Messiah. John's real affinities were with those quiet, devout souls like his own father and mother, or Simeon and Anna, who, while living where their lot lay, were yet not in the spirit of either dominant party—Pharisees or Sadducees. Dissatisfied with the superficiality of religion in their day, they were 'waiting for the consolation of Israel' in the promised Holy One of God."

The Sanhedrin.

This was the supreme judicial council of the Jews for enforcing the Mosaic system in national and civic life.

When this religious senate arose in the history of the Jews is a matter of much uncertainty. We find no mention of it in the Old Testament prior to the time of the Exile. The Jews are inclined to trace it to the time of Moses when seventy elders were appointed to assist him in his judicial duties, but there is nothing to support this view, and

what is especially against it is the fact that no trace of it can be found in the Old Testament.

The first mention of it by Josephus is in connection with the reign of Hyrcanus II, 69 B. C. It is known to have existed as early as the Grecian period. The people would realize the need of such an institution to exercise supreme judicial authority. This is supported by the Apocryphal books (2 Mace. 1.10; 4.44; 14.5; Judith 11.14).

This council consisted of seventy members and to this number was added the high priest. According to the Jewish historian, Dr. Jost, "These judges consisted of the most eminent priests, and of the scribes of the people, who were chosen for life, but each of whom had to look to his own industry for his support." In agreement with this is Matt. 2.4, in which it is mentioned as consisting of "all the chief priests and scribes of the people." From the time of Queen Salome (78-69 B. C.) a large number of scribes was added, and Pharisaic ideals had increasing weight in its decisions. In speaking of its members the description most frequently given in the Gospels is that of Priests, Elders and Scribes (Matt. 16.21). By the first is meant the chief men among the priests, most likely the presidents of the twenty-four classes of the priesthood. By the Elders is meant leading men among the people, men of rank and high standing. By the Scribes is meant those who were devoted to learning and especially to the exposition of the Scriptures.

If the high priest was a member of the council he acted as its president. He had authority to call together the members and to act as moderator. The meetings were at first held in the "Hall of Hewn Stones" on the Temple mount, or the south side of the Court of the Priests, and afterwards in the "Bazaars" which "were those of the sons of Annas the high priest, and occupied part of the Temple-court." When the circumstances required, the Sanhedrin could meet at the house of the high priest (Matt. 26.3).

The members sat in a semi-circle, the president occupying the seat in the center. Next to him sat the vice-president, who acted in the place of the president when the latter was not present. On the left hand of the president was the *sage*, "whose business was to give counsel to the assembly, and who was generally selected to his office on account of his sagacity and knowledge of the law." At each end of the semi-circle was a scribe for the purpose of recording the sentence pronounced by the people.

Jewish writers declare that the Sanhedrin had supreme authority in all things—that "they interpreted the law, they appointed sacred rites, they imposed tributes, they decreed war, they judged in capital cases; in

short, they engrossed the supreme authority, legislative, executive and judicial."

The only inference we can draw from the statements of the New Testament regarding the functions of this body is that its powers were confined to matters of a religious nature, such as blasphemy, the violation of the Sabbath and heresy. Those guilty of such crimes could be sentenced to death, but it lost its power of life and death under the Romans (John 18.31), but in times of excitement, or when a tumult arose this restriction was not always regarded (Acts 6.12; 7.57, 58). The execution of such a sentence rested with the procurator (John 18.31). Stephen was put to death in the absence of the procurator. When Annas the high priest called the Sanhedrin and had James put to death the new procurator, Albinus, who succeeded Festus, had not arrived. He was so indignant that Annas was deposed from the high priestly office.

This was called the Great Sanhedrin. There were local councils in the towns closely associated with the synagogue. These were much smaller their number being determined by the number of inhabitants (Matt. 5.22; 10.17; Mark 13.9; Acts 22.19).

It was the Sanhedrin by which Jesus was tried and sentenced to death. This did not occur in the regular Sanhedrin, nor was it according to Jewish law. After a careful presentation of all the facts Ederheim says: "This much at least is certain, that it was no formal, regular meeting of the Sanhedrin. We put aside, as *a priori* reasoning such considerations as that protesting voices would have been raised, not only from among the friends of Jesus, but from others whom (with all their Jewish hatred of Christ) we cannot but regard as incapable of such gross violation of justice and law. But all Jewish order and law would have been grossly infringed in almost every particular, if this had been a formal meeting of the Sanhedrin."

THE FOURFOLD GOSPEL

MATTHEW — FOR THE JEW

The Gospel of the Kingdom

Designed for the Jew.

To meet the demands of the people having the

Old Testament

Jesus the son of Abraham and David,
giving his Covenant and Royal
descent.

The historical origin of
Jesus.

EARLY JUDEAN MINISTRY

The Spiritual Gospel.

Human genealogy of Jesus not given.

The Divine Word is God — the God-Man.

Six great miracles recorded by John establish the
divinity of our Lord.

Christ, the world's Light and Life, the Bread
of life, the Vine, meets the spiritual needs
of the race.

The great spiritual discourses recorded only by
John.

The Early Judean Ministry given by John

CLOSING MINISTRY

The Gospel of the Son of Man

Adapted to the Grecian Idea of the Perfect Man

Jesus the Perfection of Humanity

Jesus the son of Seth—the Gospel for Adam's race

The Greek the Universal Man. Universality of the Gospel—for Jew and Gentile

The Early Judean Ministry not given by Luke

Luke the only Gentile writer of the Bible

LUKE — FOR THE GREEK

JOHN — FOR THE CHURCH

MARK — FOR THE ROMAN

GALILEAN MINISTRY

Messiahship established by Prophecy.

The Gospel of prophetic fulfillment.

Christ's Doctrine of the Kingdom.

The Early Judean Ministry not given
by Matthew.

The Gospel of Power

Adapted to the Roman Idea of Universal
Conquest—

Christ the Divine World-Conqueror.

The Roman the Man of Action.

The Gospel of Action

The Son of God and Son of Man the

Sovereign of the Divine Kingdom.

His claims established by His works.

The Early Judean Ministry not given by
Mark.

PEREAN MINISTRY

Part One

THE FOURFOLD GOSPEL

Throughout the Old Testament Scriptures the finger of prophecy has been pointing to one great event. For this, and all this involved as a Divine revelation, Israel was called from among the nations and made a distinctive people. That is in line with what had been promised in Eden, and was the great channel through which that promise should be fulfilled. Thus we have set before us in the early chapters of Genesis the history of Messianic unfolding from Seth to Abraham.

We now have the Messianic nation, and the Old Testament is the history of God's dealings with that race that in the far-off future, in the fulness of time, should bring forth the Messiah, the Seed of the woman, the Saviour of the world. In the preceding studies we have followed this chosen people through those remarkable vicissitudes, passing through periods of bondage, wandering, oppression, national establishment and prosperity, idolatry, national disintegration and restoration, and in it all was this supreme, this central fact—the coming of the world's Divine Prophet, Priest and King.

What a marvelous history! The unfolding of God's redemptive plan throughout the ages! The Bible stands alone. There will never be another such book because its Christ, its central fact, cannot be duplicated. He is not only the fulfillment of the Old Testament, but also the hopes and yearnings of the human heart. The coming of Christ is God's greatest self-revelation. He is also the Archetypal Man in whom we see perfect humanity because in Him is God manifested in the flesh.

The long stretch of time is fulfilled and Jesus, the son of David, in the city of David, appears. From that moment the course of human history was changed. The spiritual kingdom is now invested by Jesus Christ and will be established throughout the world, by taking out of the nations a people to His name (Acts 15.14) until He shall come a second time without sin unto salvation.

As the Old Testament is the history of the Messianic nation, so the New Testament is the history of the life, labors and teachings of the Messiah and the unfolding of the doctrines of grace. The "shadows" of the old dispensation pass away in the Proto-type, the High Priest and Lamb of God of the New Covenant.

It is necessary that we come to the study of the Word of God in a humble and prayerful attitude of mind. What is inspired by the Holy Spirit requires for its understanding and application the guidance and illumination of the Holy Spirit. In this way only can the Bible be rightly studied. The true constructive study of the Scriptures involves a great deal more than getting the facts, the history and structure of the Bible. These are vastly important; to know the Bible in the deeper sense, to apply its teachings in the most profitable manner it is indispensable that we know the facts, the history, the structure of it. We cannot apply what we do not know, and to know is to study in much the same way that we study any other work. Thus Paul admonishes Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

On the other hand, the Bible is not like any other book. It is the only book that claims for itself Divine inspiration, just as its Christ is the only one who declared that He was the light, the life, the bread of life, the resurrection and the life, and established the claim by the cross and the empty tomb. These claims of the Bible can be vindicated against all the cavils of the skeptic. We must be students of this book from the standpoint of spiritual as well as intellectual attitudes of mind. We must come to it having the guidance of the Spirit who inspired its truths. Anything less than this will not be a true, sincere study of the Bible.

Under these spiritual conditions we will get the "facts" but we get that additional thing—the spiritual, the Divine significance of the facts. They will then enter the soul, the heart, as a spiritual force, investing every faculty and affection with their life-giving power. It is in this spirit we pursue these studies, and in this spirit we approach the study of that Divine, that incomparable life, those memorable years that stand apart in the world's history, to which the ages converged, and from which the ages stretch away carrying to the end of time their gracious redeeming power.

SECTION I. CHARACTERISTICS AND OUTLINE OF THE GOSPELS

THE GOSPEL OF MATTHEW

Our studies in the Old Testament have prepared us for the study of the Gospels. Without the Law and the Prophets how inadequately they would be understood. What little Scriptural significance would attach to the person of our Lord if we came to the study of Matthew's Gospel knowing nothing of the rise and unfolding of the Messianic idea. Matthew's constant reference to the prophets in establishing the credentials of Jesus would mean very little to one who had no acquaintance with the prophetic Scriptures.

As the Old Testament is grounded in the Law, so the New Testament is grounded in the Gospels. Christianity consists of the person, work and teaching of Jesus Christ. He was born and lived under the Law, and thus fulfilled it, and inaugurated His own system which invested the Law with its full significance. It is one Divine plan passing through the stages of its development in Judaism and consummated by Christ.

The Gospels are the biography of the Messiah, the Word made flesh. They were written for four different classes. From these four points of view we have completely unfolded this one Divine life. They are different, but they harmonize. They are four, but they are one, each supplementing the others, and by this means we have a complete record. One, two or three of the Gospels would be inadequate, hence why we have four and not less than that number.

There is an originality and unity about each Gospel which has been overlooked by those who contend that out of the materials of one Gospel the others were compiled. A proper understanding and appreciation of the characteristics of each Gospel would have saved critics from making this inexcusable blunder.

CHARACTERISTICS OF THE FIRST GOSPEL

It does not require more than a superficial reading of the Gospels to indicate to the intelligent reader that each had a specific purpose in view different from that of the others. These differences are so plain that he at once realizes that he has before him four different presentations of the person and work of Jesus Christ.

The Gospel for the Jew.

It is not necessary for the author of this Gospel to announce that he is writing for the Jewish people; that he is presenting Jesus from the standpoint that will satisfy the Jew as to the claims of Jesus. That such is the design of this Gospel is at once evident. It is cast in a Jewish mould, so to speak; it speaks in Jewish terms and could not be appreciated by any other class. The arguments of Matthew have significance for the Jew alone. If the second Gospel had been written after this manner the people for whom it was designed would not in the least have been influenced by it. And if Matthew had presented the facts after the manner of Mark's Gospel it would have meant little or nothing to the Jew.

Characteristics of the Jew.

The Evangelist who would present Jesus to the Jew must meet certain Jewish requirements, must recognize certain claims that will be set up by that class, and must satisfy those claims in the only way in which they would be convincing to the Jew. Let us then note the necessities laid upon the author of this Gospel.

I. A Divinely Chosen People. God in Their History.

The one fact that had been impressed upon this race from the beginning of their history was that they were divinely elected, that they were a peculiar people and set apart for the redemptive purposes of Jehovah. If the Jew had made the most of his election he would today be the most favored race of mankind. He was placed in a position not occupied by any other people of the world.

The Jews appreciated their distinction and the manner in which God was in their history. These facts must be noted by the one who would present to the Jews the claims of Jesus as the Messiah. While the great mass of the Jews had a conceited and arrogant view of their election, yet the fact itself was established in their consciousness. They made a special point of it and were not backward in declaring "We be Abraham's seed and heirs to the promise of God."

II. The Principles of Judaism.

To present Jesus to the Jew required not only the recognition of their election and God's peculiar relation to them, but an understanding of their religious system.

The Jew had the oracles of God, that Divine revelation of the character, work and purposes of Jehovah. But the system communicated to him as bearing upon the saving work of the coming Messiah was

typical and symbolic. It was the shadow and not the substance, as was declared to the Jews by the Epistle to the Hebrews.

It was of the first importance that he who would present the claims of Jesus to this chosen people understand their religious system, what it was and was designed to do, and be able to correct Jewish errors in regard to it. They must understand that the Messiah is the fulfillment of this typical system, and to fulfill it is to abrogate it.

III. The Fulfillment of Prophecy, the Messianic Idea.

The Gospel for the Jew must be the Gospel of the fulfillment of prophecy. It must deal with the people having the Old Testament Scriptures who were familiar with the prophecies relating to the Messiah. This Evangelist must be able to show that the credentials of Jesus satisfied the requirements of prophecy. The Messiah is not only the fulfillment of the law, but the fulfillment of prophecy. The Jew alone would require such a procedure on the part of the writer of such a Gospel. It would be idle to adopt such a method in dealing with the Roman or Greek.

It is Matthew's Gospel that conforms to this necessity. It abounds in statements that show that Jesus fulfills the prophetic Scriptures. There are about fifty references to His person and work and many other statements that deal with the Old Testament that the Jew alone would appreciate.

When we compare this Gospel with the others relative to the use of prophecy, and the manner in which it is used, we note the outstanding character of the first Gospel in this respect, and realize at once that it was designed for the Jew. The Messianic idea of the Old Testament is prominently presented. He who would claim to be the Messiah must answer to the Old Testament portrayal, and Matthew shows that this is absolutely true of Jesus, the son of David.

The Author of the First Gospel.

It is at once apparent that the writer of this Gospel was a Jew. Matthew, as is true of the other Evangelists, says very little about himself. He tells us how he was called to become a disciple of Jesus as he sat at the receipt of custom. The same is declared by Mark who uses the Jewish name Levi, the son of Alphaeus (Mark 2.14, 15), as does Luke. Both of them mention the feast Matthew made for Jesus, and of which Matthew speaks.

He was a representative Jew. As a tax-gatherer (a publican) he was trained to be exact, to know and be able to deal with men. He was not the kind of man who could be easily duped. He would be intimately

acquainted with the Jewish character. If he was like the average publican of that day he would realize his personal need of the salvation of Christ. "Take him all in all, there was no man among the Apostles so fitted as Matthew to embody the Gospel in permanent form for the Jew. Doubtless, out of all the men of that age, the Holy Ghost chose the man best fitted, by his nature and experience as a representative Jew, to write the Gospel for the Jew."

OUTLINE OF MATTHEW'S GOSPEL

In these studies no attempt has been made to give an exposition or exegesis of any portion of the Scriptures and for reasons already given. It is an outline system with sufficient explanation of central facts. The outline of each Gospel will enable the reader to follow with ease the movement from stage to stage as given by each Evangelist in line with the design of each. By means of these outlines it will be easy to compare the Gospels and to note the points in common between them, and more especially the things in which they differ. For the harmonizing of the Four see the following section—"Harmonizing of the Gospels."

From Birth to Temptation.

I. Advent of Messiah.

1. His royal and covenant descent, 1.1-17.

The genealogy of Jesus traced to David and Abraham. It will be readily seen that in writing for the Jew Matthew would not trace His descent beyond this point since he is showing that the claims for Messiahship are established by His descent from David and Abraham. The Jew knew from the Old Testament that the Messiah must come from Judah and by the royal house of David. See Isa. 11.1; Ps. 132.11.

2. His Divine origin. 1.18-25.

Being God and man He was necessarily begotten by the Holy Ghost. To admit the deity of Christ is to concede the fact of the Immaculate Conception, for in His origin He is both human and Divine. This was prophetically announced by Isaiah (7.14), and Matthew's account of the incarnation shows it was in fulfillment of this prophecy. To reject the doctrine of the Virgin Birth is to discredit both Isaiah and Matthew, and the man who takes that ground disqualifies himself as a teacher or preacher of the Word of God, and of the person and character of Jesus Christ.

3. His birthplace. 2.1-23.

It was not Nazareth, the home of Joseph and Mary. The decree of Augustus brought them to Bethlehem because they were of the house

of David, to be taxed. Centuries before Micah (5.2) declared that the Messiah should be born in Bethlehem, and Matthew shows that the Messianic requirements are met, not only by the nature of His birth, but in the place of His birth, both being in fulfillment of prophecies with which the Jews were familiar. When Herod demanded of the priests where Christ should be born they immediately referred him to Micah's prophecy.

II. Preparation and Inauguration.

From the time of the incarnation we know nothing of the life of our Lord save the flight to Egypt (2.16-18; Jer. 31.15) and the return to Nazareth (Hos. 11.1) and the one instance at the age of twelve in the Temple. This is called the "years of silence."

1. The work of the forerunner. 3.1-12.

This was the period of the preparation of the Jews for the personal work of Jesus by John the Baptist—the preaching of repentance sealed by John's baptism. Isa. 40.3; Mal. 3.1.

2. The inauguration, consecration, baptism. 3.13-17.

The induction of Jesus into His priestly service at the age of thirty, the age when the priests were inducted into the priesthood, by anointing. Observe that this is not Christian baptism which was not instituted for three years after this time, that Jesus was not baptized by the baptismal formula He afterwards instituted, and that His baptism was not significant of the washing of regeneration, nor a confession of faith. It was the inauguration into His public ministry and in that connection He was anointed from heaven. When, at a later time, the Jews demanded that He give His priestly authority for cleansing the Temple, He referred them to His baptism by John.

3. The personal conflict—temptation. 4.1-11.

The first Adam, when tempted, failed to maintain the Covenant of Works. The "Second Adam" placed in the same moral situation, maintained His holiness, began His work for tempted men and thus initiated the bruising of the serpent's head (Gen. 3.15).

Proclamation and Divine Authority.

I. Preliminary Work in Galilee. 4.12-25.

Matthew does not report the early Judean ministry, as we shall see more fully later on, and proceeds at once from the temptation to the ministry in Galilee. Some of the disciples are chosen and He preaches and heals in different parts of Galilee.

II. Proclamation of the Law and the Kingdom. 5—7.

Going into the mountain (probably Hattin) He delivered the remarkable "Sermon on the Mount."

1. Citizens of the Kingdom. 5.3-16.

Their character (beatitudes), their affliction by persecution, their influence, salt and light.

2. Relation of the kingdom to Jewish law and life. 5.17—7.6.

The fulfillment of the law and the prophets. The things of the law with which they were familiar—"Ye have heard"—repeated five times. The fuller teaching of the kingdom pertaining to law and life. The sincere life, the prayerful life (The Lord's Prayer), the heavenly life, the life of faith, the inconsistent life.

3. The way into the kingdom. 7.7-27.

The wide and narrow way. Testing the foundations.

III. Divine Authority Established. 8—9.35.

His right to proclaim and set up such a kingdom is now grounded in the supernatural proofs of His authority. This demonstration lies in three series of miracles.

1. The leper, centurion and Peter's mother-in-law. 8.1-18.

Note especially how Jesus acts in conformity with the Old Testament law. The bearer of infirmities. Isa. 53.4.

2. Power over the sea, demons and disease. 9.19—9.8.

The omnipotent Messiah establishes His claim to Absolute Authority.

3. The gracious Messiah. Faith required. 9.9-35.

He gathers about Him publicans and sinners, He rewards the faith of the woman and requires faith of those He heals.

The Messiah and the Twelve Apostles.

In this section Matthew gives us the wider proclamation of the kingdom in Galilee.

I. The Calling and Instruction of the Twelve.

1. Their call and mission. 9.36—10.4.

The people without a shepherd. Ezek. 34.5; Zech. 10.2.

The Twelve Apostles endowed with power.

2. The Twelve commissioned. 10.5-42.

Sent to the lost sheep of the house of Israel. The things they are likely to encounter, and instructed how to act in such circumstances.

Admonished in regard to faith, courage and loyalty. Thus their labors were confined to Israel, to herald the coming kingdom.

II. Doubt, Antagonism, Teaching.

1. John's question answered. 11.1-30.

The question whether He was the Messiah was answered by His works of power, thus justifying His Messianic claims by His miraculous deeds, as at different times He did the same thing by His fulfillment of the Messianic prophecies. This instance gave rise to His portrayal of the time and condemnation of existing spiritual conditions.

2. Two forms of opposition. 12.1-45.

It began in an unorganized form by the leaders of the people. 12.1-13. The occasion, plucking ears of corn on the Sabbath day. Answered the Pharisees. Healing on the Sabbath. Hos. 6.6; Mic. 6.6-8.

Organized form of opposition. 12.14-45. This was instituted by scribes and Pharisees for the purpose of having Him put to death. He withdrew, and declared that in Him was fulfilled the description of Isaiah of the chosen servant (Isa. 42.1-4). He answers the charge of casting out devils by Satanic power. The unpardonable sin.

3. Takes higher ground than family relationships. 12.46-50.

III. Parabolic Teaching. 13.1-53.

By this form of teaching He sets forth the opposition to His work in the establishment of the kingdom.

1. Four parables spoken to the people. 13.1-34.

The sower and the seed. The wheat and the tares.

The grain of mustard-seed. The leaven in the meal.

2. Three parables to the disciples alone. 13.35-53.

The treasure in the field. The precious pearl. The dragnet.

IV. Bitter Opposition and Rejection. 13.54—16.12.

The Messiah rejected by the representatives of the leading classes.

1. Rejected by the synagogue of Nazareth. 13.54-58.

Acknowledged His mighty works, but discredited Him because of His ordinary connections—a prophet having no honor in his own country. Unbelief stood in the way of mighty works.

2. Rejected by Herod the king. 14.1-36.

The beheading of John the Baptist. Christ withdrew into a desert place and miraculously fed the five thousand thus again establishing His Divine claims.

3. Rejected by Jerusalem Scribes and Pharisees. 15.1-39.

Pharisees criticise the disciples for ignoring the traditions of the elders which Christ rebukes and calls the Pharisees hypocrites. Healing and feeding of four thousand.

4. Rejected by Galilee Pharisees and Sadducees. 16.1-12.

They ask for a sign. Jesus reminds them of the miracles of feeding the multitudes, and warned against the leaven of these two classes.

Messianic Claims and Conflicts.

I. Disclosures to the Disciples. Corrected false views of His character.

1. Their confession of His Messiahship. 16.13-20.

2. First statement of His death and resurrection. 16.21—17.21.

At the hands of the Sanhedrin.

Disciples unwilling to accept this statement.

Established by the Transfiguration.

3. Second statement of His death. 17.22—20.16.

To be betrayed by His own follower.

Relations and duties of the Church. 17.24—18.35.

Earthly riches and the heavenly mission. 19—20.16.

4. Third statement of His death. 20.17-28.

His death a ransom for many. The part to be played by the Roman rulers. Rebukes the spirit of worldly ambition.

II. Messiahship Declared to the People.

Corrected false Jewish notions and by miracles in the Temple established His Messiahship.

1. The Son of David. 20.29—21.17.

This was declared at Jericho. Then came the triumphal entry into Jerusalem. Assumed the authority of the Messiah. Cured the blind man and cleansed the Temple.

2. Conflict with Jewish officials. 21.18—23.39.

In this public conflict He assumed defensive and offensive positions.

The cursing of the fig-tree—the fate of the nation. 21.18-22.

The contest with the Sanhedrin. 21.23—22.14.

Their embarrassment and condemnation.

Conflict with the agents of the Sanhedrin. 22.15—23.39.

Sacrifice of the Priestly Messiah.

By His sacrifice He fulfills the types and prophecies and lays the foundation of the kingdom.

I. Announcements to the Disciples. 24—25. Olivet Discourse.

1. Second Coming and end of the existing order. 24.1-43.

2. True attitude of His followers. 24.44—25.

Waiting, watching, ready for His coming in glory.

II. The Suffering Messiah. 26—27.

1. The preparation. The Paschal Lamb. 26.1-46.

2. Betrayal, trial, condemnation. 26.47—27.26.

Before the Sanhedrin and Pilate. In the power of His enemies.

3. Crucifixion, death and burial. 27.27-66.

The Triumph of the Messiah.

The claims of Messiahship fully established.

I. The Empty Tomb. 28.1-15.

Private and official evidence of the resurrection.

The risen and living Messiah.

II. Messianic Authority. 28.16-20. The Great Commission. Sends forth His disciples to the spiritual conquest of the world.

THE GOSPEL OF MARK CHARACTERISTICS OF THE SECOND GOSPEL

We are at once conscious of the striking difference between this Gospel and that of Matthew, and this difference indicates that it was designed for a very different class. The Jew would not have been greatly interested in Mark's presentation of the claims of Jesus. It leaves too many Jewish questions untouched. It would not be an argument for the Jew.

The Gospel for the Roman.

The world of that day was Roman, under the conquering power and institutions of Rome. In this fact the circumstances are all changed; the conditions are in no sense the same, and therefore the Gospel for the Roman must necessarily be presented from a different point of view than would the Gospel for the Jew. Matthew's Gospel would be as inadequate in presenting Jesus to the Roman as would be Mark's Gospel in setting forth to the Jew the claims of Jesus.

Thus far there were two classes of that time that represented different interests and needs that required a statement of the facts appropriately to each, hence the necessity of at least two Gospels. We begin to understand the answer to the question, why there should be four Gospels, no more and no less.

Characteristics of the Roman.

These characteristics distinguished him from other races of that time. They represented the idea of power which they embodied in the state which again they came to invest with a divine significance as the greatest expression of power. This the Roman carried to the point of universal empire—the fourth world-power.

It is in this idea of power that we have the key to their character and career. In the introduction of his Epistle to the Romans, Paul declared that he was “not ashamed of the Gospel of Christ because it is the *power* of God unto salvation.”

The individual Roman was lost in Rome, in the will of the state. The Roman was the man of action, of law, of justice, of state worship, of world-wide empire. “He had the consciousness of being born to rule the world.” In carrying out his mission this man of action, of power, became the representative of natural justice in the world, and as the expression of organized power Rome demanded submission and remorselessly crushed men and nations into its iron moulds. It will be recalled that in Daniel’s vision this state is represented as the legs of iron. It was the iron kingdom, gloved and shod with iron.

The Evangelist who would represent Jesus Christ to the Roman must adapt it to his characteristics and needs. It must be vastly different from Matthew’s Gospel. The Roman was ignorant of the Scriptures, of prophecy, and would care nothing about the Gospel of prophetic fulfillment, which was the standpoint of the Jew. He had no appreciation of reason and philosophy that meant so much to the Greek. Jesus must be presented from the Roman point of view, answering to the idea of divine power, action, law and universal dominion. To arrest his attention Jesus must be set before him as the man of power, the Divine worker, while the errors of the Roman idea must be corrected and raised to the plane of the Divine conception. It is this the Gospel of Mark aims to do.

The Author of the Second Gospel.

What were the qualifications of Mark for his task? His mother was a Christian Jewess, but as indicated by the use of the Roman part of his name, Mark (John Mark), he was peculiarly Roman in training and development. He was associated with Paul and Barnabas on their first missionary journey, and was the nephew of Barnabas.

It was his association with Peter that was of first importance in qualifying Mark for his task. Peter was a man of action. He had a remarkable faculty for practical work and organization. His quick

impulsive nature contributed to his ability as a leader of men. He "loved action better than logic, saw deeds rather than heard doctrines, felt the need of earnest and consistent activity more than of a profound and harmonious creed."

It is probable that Mark was not familiar with the earlier facts of the Gospel. It was Peter, the man of deeds, who supplied these by his intensive form of discourse, while Mark, under the direction of the Holy Spirit, and in accordance with his character and training, gave these facts their final shaping as the Gospel of Mark. These two men constituted the perfect instrument for the presentation of Jesus to the Roman, and for this purpose a more competent instrument it would be difficult to conceive.

OUTLINE OF MARK'S GÖSPEL

Advent of the King and Conqueror.

I. The Divine Son of God. 1.1-13.

Note carefully that Mark does not open his record as did Matthew by giving the genealogy of Jesus. We know how essential it was that this be done by the first Gospel and the giving of the story of the birth of our Lord. From what has already been said it will be clear why this would not be germane to Mark's purpose in adapting his Gospel to the Roman.

1. Heralding of the Son of God. 1.1-8. Not the son of David.

2. Baptism and Temptation. 1.9-13. He is divinely acknowledged. He is the conqueror of Satan, and was attended by the angels.

II. Mighty Proclamation of the Kingdom of Power.

Mark does not record the early Judean ministry, and does not give the Sermon on the Mount. This is not the Gospel of the Kingdom as set forth by the first Gospel in its Jewish application.

1. Proclamation in Galilee, call of first subjects. 1.14-20.

2. Works of power in Galilee. 1.21—2.12. He has Divine authority to pardon sin. The future of the kingdom is set forth.

Authoritative teaching in Capernaum. 1.21-34.

In the synagogue. His rising fame by works of power.

In His circuit of Galilee. 1.35-45. Increasing fame.

The return to Capernaum. 2.1-12. He preaches the Word and assumes the divine prerogative of forgiveness, thus asserting His divinity. The people are amazed and glorify God.

Conflict of the Almighty King.

This section deals with teachings, works, and proclamation of the kingdom of power.

I. Fundamentals of the Kingdom of God. 2.13—5.43.

1. Subjects and law of the kingdom. 2.13—3.35. These subjects are sinners. 2.13—3.12. They belong to all classes, and their law is the will of God. 3.13-35.

2. The law of growth and unfolding. 4.1-34. Silent operations of truth in the heart (sower). 4.1-25. The thing at work (seed). 4.26-29. Independent of the action of the will. To fill the whole earth (mustard-seed). 4.30-34.

3. The power of the Omnipotent King. 4.35—5.43.

Power over nature—stilling the storm. 4.35-41. Power over spirits. 5.1-20. Power over disease and death. 5.21-43. Healing the woman, raising the daughter of Jairus. Thus the manner in which Mark makes use of the exhibitions of power in accordance with the design of his Gospel.

II. Conflicts in the Work of the Kingdom. 6—8.26.

1. Conflict in Nazareth. 6.1-16. Attitude of old neighbors. Unbelief.

2. Conflict in Galilee. 6.7-52. The mission and labors of the Twelve. 6.6-13. The terror of Herod and its occasion. 6.14-29. Return and withdrawal of the Twelve. 6.30-52. Miracles of power—feeding the multitude, walking on the sea.

3. Renewed conflict in Galilee. 6.53—8.9. Rejection of Jerusalem scribes and Pharisees. Withdrawal to Gentile borders. Return to Genesaret. 6.53—7.23. Miracles, controversy about unwashed hands. Withdrawal to the Gentiles. 7.24—8.9. Healing of daughter of Syro-Phoenician woman, the deaf and dumb. Feeding of four thousand. Conflict renewed in Galilee, Dalmanutha, 8.10-26. Withdrawal. The blind man.

The Claim of the Almighty King.

I. Winning the Kingdom. 8.27—10.45.

To be won by triumph over suffering and death.

1. First announcement of His death. 8.27—9.29. The occasion, the confession of Peter. Rejection by the Sanhedrin. Then followed the glory of the Transfiguration, confirming His announcement. Works of power.

2. Second announcement. 9.30—10.31. Discloses the perfidy of His followers. Service in the kingdom.

3. Third announcement. 10.32-45. Participation of Roman rulers in His death. The way to power in the kingdom.

II. Establishment of His Claims.

1. Declares His right to the kingdom of power as the Almighty Heir of David. 10.46—11.26. Vindicated by works of power.

At Jericho. Bartimaeus. 10.46-52.

Triumphal entry into Jerusalem. 11.1-10.

The fig-tree cursed. Exhibits His royal authority in the Temple. 11.11-26.

2. The conflict with leading classes. His triumph. 11.27—12.44. On the defensive against the Sanhedrin, Pharisees, Herodians, Sadducees, Scribes.

Takes the offensive. 12.35-44. Contrasts the religion of the Scribes with the piety of the poor widow.

3. Prophetic unfolding. 13.1-37.

Events to precede His Second Coming. 13.1-23.

The King coming in power and glory. 13.24-37. Watchfulness enjoined.

Sacrifice of the Almighty King.

The Kingdom established by His sacrificial death.

I. Preparation for His Death. 14.1-41.

1. Plotting of the Sanhedrin. 14.1-11. The anointing. Treachery.

2. The Passover. 14.12-26. Institution of His own Memorial.

3. The sorrow and personal struggle in Gethsemane. 14.27-41.

II. In the Hands of His Enemies.

1. Betrayal and arrest. 14.42-52.

2. The trial before the Sanhedrin. 14.52-72.

3. Delivered to Pilate. 15.1-15.

4. Calvary. In the hands of the Roman soldiers. 15.16-41.

5. Under the power of death. 15.42-47.

Establishment of the Universal Kingdom.

I. The Resurrection of the King of the Kingdom. 16.1-14. Death conquered. Establishes His identity with His disciples.

II. The Founding of the Kingdom. 16.15-20.

1. The Great Commission. 16.15-18.
2. His Divine authority. 16.19.
3. Cooperation with His disciples. 16.20. In their labors for the kingdom.

Thus in the opening of this Gospel, Jesus is not presented as the fulfillment of what had previously been unfolded as in the case of Matthew's Gospel, but as "Jesus Christ the Son of God." The Gospel throughout sets forth the fact that He is the Son of God as demonstrated by His divine activities. The kingdom of this Gospel is the kingdom of power and not of prophecy. We have seen to what extent Matthew falls back upon prophecy whereas Mark, following the opening verses, never uses the words of a prophet only as he gives the statements of Jesus. To the Roman, Jesus is presented as the Divine, the Almighty Worker and Conqueror, while the other Evangelists present Him under wholly different aspects of His person and work.

The style of the Second Gospel is quite unlike that of the others. DaCosta notes certain characteristics that are peculiarly Roman and soldierly, that the style bears a close resemblance to Caesar's Commentaries. There is the same rapidity of movement, and the same dramatic effect. For example, the word *straightway* is used by Mark about fifty times, just as we find the Roman general using frequently the word *celeriter*.

The attention of the Roman is held by miracles of power, and prominence is given to the spiritual weapons by which the victory is to be won.

In this Gospel there is freedom from Jewish references, those things that the Jew alone could appreciate. Mark omits the things that are peculiarly Jewish, Greek or Christian, so that even a superficial reading of this Gospel will detect the great number of omissions. The Sermon on the Mount (Matt. 5—7), the charge to the Twelve (Matt. 10), the long discourse to the disciples, called the Olivet discourse (Matt. 24-25) are omitted by Mark. "Aside from the fact that the Roman appreciated deeds rather than discourses, these discourses would have been to him peculiarly devoid of interest, since they deal so largely with Jewish ideas." The same is true of parables of special Jewish significance. Only two of the seven parables delivered on the seashore are used by Mark, that of the sower, applicable to all men, and that of the mustard-seed which sets forth the world-wide growth of the kingdom in a way that would especially interest the Roman.

The parables used by Matthew by which Jesus rebuked the Jews are not employed by Mark as their application to the Jews would not have

interested the Roman. Again, parabolic forms of teaching would not have greatly impressed the Romans who did not use highly figurative forms of speech. Mark gives but four parables, and the parable of the seed-corn is peculiar to his Gospel. In addition to this the other instances supplied by him are, healing the blind man (7.22-26), the healing of the deaf man (7.31-37), and the form of the Great Commission (16.15-18). While Mark's Gospel bears a strong resemblance to that of Matthew, the specific manner in which he uses his materials in harmony with his design is most apparent.

THE GOSPEL OF LUKE

CHARACTERISTICS OF THE THIRD GOSPEL

The reader of this Gospel will not get very far before discovering that he is on altogether different ground. If it had been compiled from the standpoint of Matthew or Mark it would never have accomplished that for which it was designed.

The Gospel for the Greek.

This Gospel was addressed to Theophilus as was also the Acts of the Apostles. It is a Greek word and means *lover of God*. As we shall see it was written for the Greek. Origen, who flourished in the first half of the third century, declared that this Gospel was written for the sake of the Greeks who had espoused the Christian faith. Gregory, bishop of Constantinople, in the fourth century states that "Luke, the companion of Paul, wrote in Greece," and also "for the Greeks."

Thus we have three classes of that day to whom Jesus had been presented according to their needs: the Jew, the Roman, the Greek. They set forth Jesus from three standpoints, a many-sided Messiah. No one representation would have sufficed to give all the vital facts.

Characteristics of the Greek.

The old Jewish race exhibits the spirit of man, or that part of him which links him to God. The Shemitic race has never been distinctive in intellectual achievements, but has "made all the grandest ventures out into the domain of the infinite, and as a result has given mankind those three systems of theism—Judaism, Christianity and Mohammedanism—which contain the highest expression of the human soul from its spiritual and heavenly side."

Another constituent of our nature is the Will, the actional part of us, and this was presented more dominantly by the Roman. This is

exhibited in his mighty tasks, his energy in shaping the world to law and order.

The other constituent of our nature we call Intellect. The great intellectual work of the world has been done by the race of Japheth to which the Greeks belonged. Thus it is very suggestive that Jesus was presented to these three races that were so representative of the three orders of being.

It was the Greek who attempted to create the perfect man by intellectual processes. In his appreciations, intellect and taste held the supreme place. He "bequeathed to the world the grandest models of beauty and of thought that the unaided human mind has ever produced." In literature, art, statecraft and gymnastics his aim was to realize man at his best.

So dominant was this ideal that it may be said that he was the worshiper of man. He formed his gods in the likeness of man. To him the greatest thing in man was Mind. Man was diviner than all physical forces, physical life, empires and the world itself. Hence his polytheism raised man to a higher plane and to nobler ideals than did other such religions.

There is another characteristic of the Greek that made him distinctive—his universality. He was the universal man and this brought him into sympathy with man as man. In the ancient world he was the representative of universal humanity. It has been aptly said that "The Jew and Roman were by nature exclusive. The Jew could fraternize readily with him only who came from Abraham and received the prophets; the Roman with him only who wielded power in the empire, or was born to a place in the empire. The full-grown Jew was a Pharisee; the full-grown Roman was a Caesar; but the full-grown Greek was a world man. The Greek could meet all the world on the common platform of humanity as the Jew and Roman could not."

We can readily see how Luke in presenting Jesus to the Greek must appeal to these ideals of perfection and universality. He is not the Jewish Messiah, the fulfillment of prophecy; He is not the Divine Power, the World-Conqueror of Mark's presentation, but the Perfect Universal Man. When Luke compiled his Gospel, Greek thought and culture had been, for four centuries, the common possession of mankind.

On the other hand, the Greek was a worldly, Godless man—there was little of God in his religion. It lacked spirituality. He put himself in the place of God. The present was his world; the other and higher world he dismissed from his thought. As Robertson says, "The more the Greek attached himself to this world, the more the unseen became a dim

world of shades. The cultivated Athenians were, for the most part, skeptics in the time of Christ. Accordingly, when Paul preached at Athens the resurrection of the dead, 'they mocked.' This bright world was all. The dreadfulness of death is one of the most remarkable things that meet us in those ancient writings." It is the design of the third Gospel to meet the needs of the Greek in appealing to his appreciations of perfection and universality, but in correcting his erroneous views of God, life and the future.

The Author of the Third Gospel.

Luke was, according to Eusebius and Jerome, a native of Antioch in Syria. He was a Greek of Grecian culture. He was a physician, a profession that in that day was almost entirely in the hands of the Greek. He was won to Christianity and became a follower of the Apostle Paul.

It is thought by some that Luke was one of the seventy disciples sent out to preach the Gospel which they feel is supported by the fact that he alone sets forth that mission, and for a similar reason it is believed that Luke was one of the two who conversed with Christ, after His resurrection, on the way to Emmaus.

It will be obvious why Luke was so well qualified to write this Gospel. He was a Greek; he lived in the Grecian center, Antioch; he was a physician and had the culture of the Greeks. There was another very important reason—he was the disciple and companion of Paul, the great Apostle to the Gentiles.

Antioch was the chief city of the Seleucid dynasty. In culture it was the rival of Corinth and Alexandria. It was there the work of the Gospel among Greek Gentiles was begun after the dispersion. It was there that Paul was trained for the great work of his apostleship, and it was in Antioch in which the great missionary activity of that time was given its impulse. It was there the disciples of Christ were first called "Christians."

What is of first importance is the fact that Luke was closely associated with Paul. To Paul, he was "the beloved physician," was the companion and fellow-laborer of the great Apostle. It will be readily seen the immense significance of such association in the preparation of his Gospel.

OUTLINE OF LUKE'S GOSPEL

In following this outline we should keep in mind the fact that the central idea, which constantly appears, is that Jesus is the perfect man, the divine man, the universal man, the Saviour of all mankind. The

literary aim of the author is to give an accurate history of Jesus of Nazareth.

Advent of the Divine Man.

The introductory statement of the origin and preparation of Jesus.

- I. Origin and Birth. 1.5—2.20.
 1. Announcement to Zacharias. 1.5-25. The forerunner.
 2. Announcement to Mary. 1.26-56. Visit of Elizabeth. Song of Mary.
 3. Birth of John, prophecy of Zacharias. 1.57-80.
 4. Birth of Jesus. The angels and shepherds. 2.1-20.
- II. Development of the Perfect Man. 2.21-52.
 1. Born under the law. Seal of the covenant. 2.21-38.
 2. The scene in the Temple at the age of Twelve. 2.39-52. At Nazareth.
- III. Special Preparation of the Perfect Man.
 1. The ministry of the forerunner. 3.1-22.
 2. Descent traced to Seth and Adam. 3.23-38.
 3. Temptation. 4.1-13.

In this introductory section Luke sets forth the human development of Jesus under human and divine law. He alone gives the scene in the Temple when Jesus, at the age of twelve, gives expression to His Messianic consciousness.

Note the difference between this Gospel and that of Matthew in giving the genealogy of Jesus. We understand Matthew's object in tracing the lineal descent to David and Abraham. Luke carries it back to Seth, the head of the Messianic line, which is fully set forth in our studies in Genesis. David and Abraham had a Jewish significance, but Luke presents Jesus as the son of man, thus taking Him out of specifically national relations, for He is the world, the universal man, the Saviour of all mankind—the son of Seth and of Adam. This view would be adapted to the Greek mind.

The Work of the Divine Man for the Jewish World.

Laying the groundwork for the kingdom of God.

- I. In the Synagogues of Galilee.
 1. In Nazareth. The Gospel for the suffering. 4.14-30.
Rejected by the people in His home town.
 2. In Capernaum. Mighty work. 4.31—6.11. Raises the dead. Pardons sin. His power over natural and spiritual conditions. Divinity acknowledged. The rage and plotting of prominent Jews.
- II. Constitution and Development of the Kingdom.
 1. The Kingdom and its Constitution. 6.12—8.3.
 - a. Call of the Twelve. Sermon on the Plain. 6.12-49.
 - b. Element of faith in the kingdom. Centurion's servant. Raising of the widow's son. 7.1-15.

- c. All classes in the kingdom. 7.16—8.3. Publicans, sinners, penitent.
- 2. Development of the kingdom. 8.4-56.
 - a. The seed of truth (sower). 8.4-18.
 - b. Obedience to the Word. 8.19-21.
 - c. Faith in the power of Jesus. 8.22-56.
The storm, demoniac, daughter of Jairus, the woman.
- 3. Claims of the kingdom. 9.1-50. Upon Galilean Jews and disciples.
 - a. Mission of the Twelve. Fame, withdrawal. 9.1-17.
 - b. Peter's confession. Prediction of death. 9.18-43. Transfiguration.
 - c. Second prediction of death. 9.43-50.

Luke does not record the early Judean ministry. Following the temptation, in which the Perfect Man is free from the taint of sin, he takes us into the Galilean ministry. In this section Luke presents Jesus in His universality as the Saviour of all mankind which includes Israel. He does not record the opening of the ministry in Galilee (Matt. 4). That was the Gospel for the Jew only and would not interest the Greek. The Sermon on the Plain is held by some not to be the same as the Sermon on the Mount. Others take the ground that it is the same sermon and that Luke omits those things of a specifically Jewish nature. He omits the discourses in which the Jews were condemned, and also the criticisms of the cities of Galilee.

This Gospel gives the origin of the kingdom and the call of the Twelve for its extension. It sets forth the place of faith in entering the kingdom, open to all men, publicans and sinners, but not the proud unrepentant Pharisee. This kingdom is developed from the seed of truth and is from heaven, is divine.

Work of the Divine Man for the Gentile World.

The Universal Saviour for all the world which includes the Gentiles. In Perea and last journey to Jerusalem.

- I. Sending the Gospel to the Gentiles.
 - 1. Messengers to Samaria. Rejection. 9.51—10.24. Terms of discipleship. The Seventy commissioned.
 - 2. Mankind one family (Good Samaritan). 10.25—11.13.
One thing needful. Prayer for the Holy Spirit.
- II. Religious World Judged and Condemned.
 - 1. Rejected by hypocritical Pharisees. 11.14—12.12.
 - 2. Wordliness and covetousness of Jews. 12.13-53. Contrasted with the heavenly mind and faithful stewardship.
 - 3. Signs of impending judgment of the world. 12.54—13.21.
Barren fig-tree. Healing on the Sabbath. Expansion of the kingdom (mustard-seed).

III. Universality of the Gospel.

1. A question and answer on the way. 13.22—14.24. Urgency of salvation. Ingathering of Gentiles and apostasy of the Jews. Man with dropsy. The Great Supper.
2. Terms of salvation. Danger of losing it. 14. 25—15.32. Cross bearing. The lost sheep. The lost coin. The lost son (prodigal).

IV. Life in the Kingdom of God.

1. Life of faithful stewardship. 16.1-31. In the things of this world. Rewards of the heavenly world. Unjust steward. Rich man and Lazarus.
2. Life of forgiveness. 17.1-37. Law of offenses. Master and servant. Samaritan leper. Waiting for the coming of the Son of Man.
3. Life of prayer. 18.1-30. Pharisee and publican. Rich young ruler.

This section presents the second stage in Christ's work. It is the work of the universal man, largely in heathen Perea. The Gospel is sent out to the Gentiles by the Seventy. The race is a unit as taught by the parable of the Good Samaritan. The grace of salvation is offered to all. The life in the kingdom is seen in its faithful stewardship, its benevolence, in its spirit of prayerfulness, faith and service. By these representations the Perfect, Universal Man would be commended to the Greek mind.

The Sacrifice of the Divine Man.

His voluntary offering for a lost world.

I. Preparation for the Sacrifice.

1. Prediction of His death. Third prediction. 18.31-19.46. Public entry into Jerusalem as Messiah.
2. Teaching. Vindicating His authority. 19.47—21.4. In the Temple. Plotting rulers. Rejoicing of the people.
3. The Second Coming. 21.5-36. Predictions to the disciples. Rejection of the Jews. Bringing in the Gentiles.
4. The conspiracy. 21.37—22.38. In connection with the teaching in the Temple. The Passover.

II. Voluntary Offering of the Divine Man.

1. Agony, betrayal, arrest, trial, sentence. 22.39—23.25.
2. The crucifixion. 23.26-49. Prayer for scoffing murderers. The penitent thief. Darkness. Veil of the Temple rent. Conviction of the centurion.

In this section the Evangelist shows by the voluntary suffering of Jesus for the lost world His perfection in His tenderness, His saving power, and these extended to all classes and conditions of men.

The Divine Saviour of All Nations.

- I. Buried by a Just Man. In the Grave of Humanity. 23.50-56.
In a new tomb of a rich man (Isa. 53.9).
- II. Resurrection. Fulfillment of His Prediction. 24.1-12.
- III. Among His Disciples. 24.13-53. Purpose of His death. Preaching of repentance and remission of sin. Parting blessing and ascension.

By His triumph over death He became the Saviour of the world. The Perfect Man providing a perfect salvation commissions His followers to carry this Gospel to all the world. Such a presentation would commend Jesus to the Greek soul. "It was a true view of the Prophet of Nazareth, whose many-sided character embraced not only the Messiah, the ideal Jew, and the almighty worker and victor, the ideal Roman, but also the divine and universal man, the ideal Greek. This Jesus, the inheritor of all the real perfection and manhood, of all the natural reason and culture found in the Greek nature, and adding to all these a divine perfection and manhood and a supernatural reason and beauty, is the Jesus represented by Luke."

It will be noticed that of the parables of the kingdom (Matt. 13) only three of the seven are used—the sower, the mustard-seed and the leaven. He does not record the parables of the laborers (Matt. 20), the two sons (21), the marriage of the King's son (22) as these might tend to lead the Gentiles to consider themselves superior to the Jews. The parables of Matt. 25, which were peculiarly applicable to the Jews, who had "lost the sense of the need of the inward grace of God," are omitted by Luke. In every way is clearly indicated the aim of this Gospel as designed for the Gentile in its presentation of the character and teachings of Jesus, the Perfect, Universal Man.

Special attention is called to the section that records the things not noted by the other Evangelists (9.51—18.30). In this section is presented the work of Christ for the Gentile world, especially in Perea and including the last journey to Jerusalem. When we realize what is the aim of this Gospel we can clearly understand why this portion of the work of Christ would be used by Luke. Otherwise no reason could be given for the omission of this period by the other Evangelists.

Other additions by Luke are 5.1-11; 6.17-49; 7.11-17; 7.36-50; 19.1-27; 22.24-30; 23.6-12; 24.13-35. Both omissions and additions, when

carefully examined, will indicate the design of this Gospel in commending Jesus to the Greek of that day.

THE GOSPEL OF JOHN

The three Evangelists have not covered all the standpoints from which Jesus should be presented. After meeting the needs of Jew, Roman and Greek in commending Him to these classes there is need of another Gospel, and there is another class, not a particular race such as Roman or Greek, for whom such a Gospel should be prepared. There is peculiar need of a Fourth Gospel.

CHARACTERISTICS OF THE FOURTH GOSPEL

Clement of Alexandria, writing on the Gospels, says regarding the design of the fourth, "Last of all, John, observing that in the other Gospels those things were related that concerned the body (of Christ) and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel."

Gregory Nazianzen declared that "Matthew wrote the wonderful works of Christ for the Jew; Mark for the Romans; Luke for the Greeks; John, a herald who reaches the very heavens, for all." And according to Irenaeus, John "for sixty years after the Ascension preached orally, till the end of Domitian's reign; and after the death of Domitian having returned to Ephesus, he was induced to write (his Gospel) concerning the divinity of Christ, co-eternal with the Father; in which he refutes those heretics, Cerinthus and the Nicolaitans."

Nearly half a century after the third of the other Gospels had been given to the Gentile world the fourth Gospel was written. In the meantime the Apostles had preached the Gospel, Jerusalem had been taken by the Romans, the Temple and its Jewish system had been overthrown, all of the apostles had passed to their reward, and John now writes his Gospel for "a generation that had been taught the historical truths recorded by the other Evangelists and the doctrines of the Epistles and the Apocalypse. In fact they had in their hands all of the books of the Old and New Testaments except the fourth Gospel, and were thoroughly acquainted with the doctrines, the sacraments, and the worship of the Christian system." Thus it was that John wrote for a generation of Christians.

The fourth Gospel was written for the needs of the Christian whether he be Jew, Roman or Greek. The Christian is such by virtue of his faith in Jesus Christ, but his faith in Christ as Divine, very God and very man. If he is less than that, faith, relative to all that is promised

by the atoning work of Jesus Christ, will have no significance. The Christian is the new man in Christ, transformed by His grace. This new life is lived by the indwelling Christ, by union with Him, the bread of life, the water of life, the life and light of the world, the vine supporting and imparting spiritual life to the branch.

Such spiritual life is possible only on the ground that He who imparts it is Divine. John's Gospel is rightly called the spiritual Gospel, meeting the needs of the spiritual man in matters of faith and spiritual sustenance. To this end John presents Jesus as the Word, the Logos, which was with God, and is God, and sets forth this truth as the central fact of his Gospel.

The Author of the Fourth Gospel.

John was peculiarly qualified to write this Gospel. He was born in Bethsaida of Galilee, and he and James were sons of Zebedee and Salome, who ministered to Jesus and followed Him to the cross, and went to the sepulchre to embalm the body of Jesus.

His intimate relations with Jesus are expressed by the representation of him as "the beloved disciple," and as exhibited in his close fellowship with his Lord at the last Supper. He is sometimes conceived as a soft, almost femininely affectionate spirit. Nothing could be farther from the truth. The case is rightly stated by Sears: "The character of John is composed of two vastly differing elements, rarely found in such combination except under the transforming power of the Christian spirit, but found there in its perfection and consummation. These two elements are very great masculine strength joined with affections so overflowing and tender that the strength is concealed under their profusion, except when occasions and emergencies bring it to the test. The granite is hidden under the tendrils that overhang it with flowers." This is a true statement of his rugged as also his tender nature.

This beloved disciple had intense sympathy with his Divine Master in his highest spiritual moods and aspirations. He understood the secret of the spiritual life of Jesus, and as has been said, he was able to give men "the heart of Christ."

As Matthew was peculiarly qualified to present Jesus to the Jew, and Mark to the needs and characteristics of the Roman, and Luke to set forth Christ to the Greek, so John was remarkably fitted for the great task of writing the Gospel for the regenerated man whether he be Jew, Roman or Greek. It is not too much to say, as is said by a writer on the Gospels that, "Out of all the men, of that age, connected with the apostolic body, the Holy Ghost chose the man best fitted in Christian

character and experience to prepare and write the Gospel for the Christian world."

OUTLINE OF THE FOURTH GOSPEL

Advent and Incarnation of the Word.

- I. His Divine Origin and Operations. 1.1-5.
- II. Manifested to the World.
 1. Proclaimed by John the Baptist. 1.6-8.
 2. The true light. Rejected by His own people. 1.9-11.
 3. The right to become children of God. 1.12, 13.

The central idea of this Gospel is stated at the outset and is maintained throughout, i. e., faith grounded in the Divine, Eternal Word, the incarnate Son of God. From this, and from what has been said, it will be obvious why John does not give the genealogy of Jesus; why he did not like Matthew trace His descent to Abraham, or like Luke trace it to Seth. His central thought is the divinity and not the humanity of our Lord.

When, in opposition to the doctrine of the virgin birth of Jesus, it is said that John is silent as to that fact—as a point was made of this by one minister who declared that such a birth was a biological impossibility and gained some cheap notoriety—when this argument is used, it is at once evident to the student of the Bible, that one taking such a position only succeeds in advertising the fact that he is utterly ignorant of the design and characteristics of the Gospels.

The first statement of this fourth Gospel declares the deity of Christ. He permitted Peter to so confess Him, and if He were not such, and was an honest man, He would have corrected Peter. It would have been blasphemy on His part to have allowed the statement of Peter to stand if it were not true. In these opening statements He is the Word, the Life, the Light.

The Incarnate Word the Life of the World.

During the public ministry in Judea.

- I. The Grace and Truth of the Incarnate Word.

Prior to the first Passover of the public ministry.

 1. The Word made flesh—incarnated. 1.14.
 2. Testimony of John the Baptist. 1.15-36.
 3. Testimony by Jesus Himself. 1.37—2.12.

Intercourse with the disciples. The miracle at Cana.
- II. Foundation of the Kingdom.

Between the first and second Passovers.

 1. The life and light to the Jews. 2.13—3.36.

- a. To the masses and rulers. 2.13-22. Cleansing the Temple. He the true Temple and Passover.
- b. To Nicodemus. The representative of the rising faith among the Jews. 3.1-21. The new birth.
- c. To John's disciples. 3.22-36. The testimony of John to the Divine Sonship of Christ.
- 2. The Living Water. The Messiah who should come. 4.1-42.
- 3. To the Galileans, the author of life. 4.43-54.
Healing the nobleman's son.

III. The Bread of Life—Forsaken.

- 1. To the Jews. In Jerusalem. 5.1-47. At the second passover. Life of the world. Healing the impotent man. 5.1-15. His self-vindication. 5.16-47.
- 2. To the multitudes. 6.1-71. By the Sea of Galilee. Third Passover. Feeding the 5,000. Stilling the storm. 6.1-21. The discourse on the bread of life. Desertion. Withdrawal. 6.22-71.

John alone records the early ministry in Judea. In this section the distinctive design of this Gospel appears in the manner in which Jesus is presented as the life, the light, the water and bread of life. The awakening of faith is seen in such sincere souls as Nicodemus, a member of the Sanhedrin, the woman of Samaria and the Samaritan neighbors, and the nobleman. The doctrine of the new birth, regeneration, by the operation of the Spirit is specifically announced.

With the rising of faith is also that of unbelief and enmity. The Jews at Jerusalem and in Galilee seek His life and He withdraws from Judea. Thus far we are on new ground; new things are introduced by this Gospel. With a single exception all the leading events recorded by the other Gospels are omitted. It is not until we reach the closing scenes that John takes up what the others stated.

The Christian aim of this Gospel clearly appears from the new matter introduced. It records only seven miracles during His active ministry, and these are selected for the purpose of establishing His Divine nature, and for the special instruction they give in line with the central interests of this Gospel. Only two of these are noted by the other Evangelists.

- a. Changing the water into wine without a spoken word.
- b. The nobleman's son healed *at a distance*.
- c. The man having an infirmity for *thirty-eight years*.

Feeding the multitude which became the occasion of the great sermon on The Bread of Life. Thus we have quite another Gospel that "passes by the facts which appeal to the senses of the unspiritual man, to unfold that word of life which speaks to the soul of the spiritual man."

The Incarnate Word the Life and Light.

In conflict with spiritual deadness and darkness.

I. At the Feast of Tabernacles. Six Months Before the Last Passover.

1. First appearance in the Temple. 7—8.1. The only life of the world. That He came from the Father—water of life. Creates a conflict. Opposition of the Sanhedrin.
2. Second appearance in the Temple. 8.2-59.
 - a. Saves from the darkness of sin. 8.2-30.
 - b. Freedom through the Son and the Truth. 8.31-59.

II. The Divine Healer of Spiritual Blindness.

1. The blind man's sight restored. 9.1-41. Blindness of the Jews.
2. The Good Shepherd. 10.1-21. His life for the sheep.
3. At the Feast of Dedication. 10.22-42. He and the Father are one. Appeals to His works. Attempt to slay Him. Escapes across the Jordan.

III. Raising of Lazarus.

1. Death and resurrection. 11.1-44. The resurrection and the life.
2. The result. 11.45-54. Faith and enmity.

We noted under the preceding section four of the seven miracles especially used by John. They were all unusual: changing the water to wine without a word; the nobleman's son healed at a distance; the thirty-eight year old infirmity expressive of utter helplessness and hopelessness; feeding the five thousand.

In this section two more are given: The man born blind. That such a one could be made to see was wholly inconceivable. The raising of Lazarus from the dead after being buried four days, which afforded the occasion of another great discourse—Jesus the resurrection and life. It was also designed to establish in a remarkable manner His Divine claims.

This Gospel consists peculiarly of conversations and discourses such as the conversations with Nicodemus and the woman of Samaria, the Jews in the Temple, and the Jews in Solomon's Porch of the Temple, the discourse on the shepherd and the sheep. These are not found in any other Gospel.

The Life of the World Through Atoning Death.

The return to Jerusalem.

I. Events Leading to the Crisis.

1. The crisis with chief conspirators. 11.55—12.19. The anointing at Bethany. Judas and the Sanhedrin.
2. The Greeks who would see Jesus. 12.20-50.

That He would be lifted up. 12.20-33.

Life and light. Unbelief and rejection. 12.34-50.
3. The crisis with the disciples. 13.1-30.

Feet-washing. Passover. Judas unmasked.

II. Last Private Instruction of Jesus.

1. The discourse in the upper room. 13.31—14.31.
His departure. Words of comfort. Coming of the Holy Spirit.
2. Discourse on the way to Gethsemane. 15—16.
Union of the vine and the branches. 15.1-25.
The work of the Holy Spirit, the Comforter. 15.26—16.15.
Necessity of His departure. 16.16-33.
3. The intercessory prayer of Jesus. 17.1-26.

III. Voluntary, Atoning Sacrifice.

1. In the hands of His enemies. 18—19.16.
Betrayal and arrest. 18.1-11.
Before Jewish authorities. 18.12-27.
Before Pilate. 18.28—19.16. Pilate declares Him innocent.
2. Crucifixion. Completion of sacrificial work. 19.17-30.
3. The Messiah in the grave. 19.31-42.

It will be noted how in all the events and teachings of this Gospel, Jesus is the central fact. Everything gathers about Him as the way, the truth, the life, in everything He is the incarnate Son of God. And "though so pre-eminently spiritual, no production of any age has ever been found more marked by a thorough and all-pervasive realism."

The last moments with His disciples in the upper room in which He gives them final spiritual instructions, and on the way to Gethsemane followed by His high-priestly prayer, belong entirely to this Gospel. John does not give the Sermon on the Mount or the Olivet discourse. They were not germane to His purpose. The distinctiveness of the discourses he records sets forth the spiritual aims of this Gospel. The events related to the closing scenes of the cross are detailed in common with the other Gospels, which, of course, could not be omitted.

Resurrection of the Incarnate Word.

I. Appearances to His Disciples.

1. To Mary Magdalene. 20.1-18.
2. To the disciples in the upper room. 20.19-23. Thomas not present.
3. To the eleven on the next Lord's Day. 20.24-29.
4. To the disciples with many signs. 20.30, 31.

II. At the Sea of Tiberias.

1. The last miracle, draught of fishes. 21.1-14.
2. Re-instatement of Peter. 21.15-19.
3. The statement concerning John. 21.20-23.

III. John's Final Testimony to the Truth of His Gospel. 21.24, 25.

At the Sea of Tiberias John gives the seventh of the miracles recorded by him alone, that of the draught of fishes. It is outstanding in itself in that it is the last miraculous demonstration of the divinity of the incarnate and risen Word.

It is suggestive that at this time Peter, who had denied his Lord, is reinstated and commissioned to feed the sheep and the lambs, since in the next great event, the Advent of the Holy Spirit, it is this restored Peter who preached the sermon on that remarkable occasion, the first of the new dispensation.

It is now clear why we have Four Gospels, and equally clear why the fourth Gospel is so necessary to supplement the other three.

The Seven Great Facts

The life and ministry of our Lord center about seven great facts:

- | | |
|-----------------------------------|--------------------------------|
| 1. The Incarnation—Bethlehem. | 4. The Transfiguration—Mount |
| 2. The Inauguration—The | Hermon. |
| Jordan. | 5. The Crucifixion—Jerusalem. |
| 3. The Temptation—Wilderness. | 6. The Resurrection—Jerusalem. |
| 7. The Ascension—Mount of Olives. | |

The Incarnation.

1. The Climax of Jewish History.

That which was promised at the time of the fall in Eden has now become an historical fact. The Messianic line that from stage to stage came to its constantly larger development now issues in the Messiah, who, in Israel's life, passed through the periods of promise and prophecy. Every prediction of this great moment has now been fulfilled. The greatest fact of the Jewish nation, the central fact of the Bible, now appears as the Word made flesh.

2. The Record of the Gospels.

It was not germane to Mark's purpose in writing for the Roman to say anything about the birth of Jesus. John emphasized the deity rather than the humanity of our Lord, and consequently says nothing more than that "the Word was made flesh and dwelt among us." Why Matthew's account was governed by the fact that he wrote for the Jew, and Luke's account in writing for the Greek have been clearly set forth.

3. The Virgin Birth.

The story is told by Matthew in the most simple and natural manner, and that it was in fulfillment of the prophecy of Isaiah that he should be born of a virgin and be called Emmanuel (Isa. 7:14). There is nothing ambiguous about the statement, and to discredit it is simply a flat denial of Matthew's account.

4. The First Divine Announcement.

In five of these seven great situations an announcement was made. It is Luke who records the remarkable scene of the announcing angel and the heavenly choir, the glory of which was witnessed by the shepherds, the toilers of the night.

How fitting it was that this great event, for which a lost world had been waiting throughout the ages, should be ushered in by the heavenly messengers praising God for the advent of the long looked-for Redeemer. After this moment it will be a different world because this incarnate Christ is the greatest self-revelation of God.

The Inauguration.

The second great fact takes place at the Jordan at which time Jesus was inaugurated into his public ministry. For his coming the world waited for centuries, during which time was a great preparation of the world for this event. From the time of the Incarnation to the Inauguration was a period of thirty years, a period of preparation for his redemptive work. This period, "the years of silence," was ten times as long as the period of his public ministry.

1. The Nature of His Inauguration.

Jesus lived under Jewish conditions and fulfilled the requirements of Jewish institutions divinely ordained. He was both priest and sacrifice of the new dispensation, so clearly set forth in the Epistle to the Hebrews, and thus in these respects fulfilled the ceremonial law. The Jewish priests were inducted into the priesthood at thirty years of age (Num. 4:25, 39, 43), and Luke, in recording the baptism of Jesus, says, "And Jesus himself began to be about thirty years of age."

We must not confound this baptism with Christian baptism which is administered in the name of the Father, the Son and the Holy Ghost. That baptism was not instituted until after the resurrection, or three years after Christ's baptism. When Christ cleansed the temple his enemies called in question his authority for doing so. This, of course, related to priestly authority since the temple was in charge of the priests. In answer to their question and in support of his action he referred them to his baptism by John.

2. The Second Divine Announcement.

This second great moment in the life of our Lord, the inauguration into his redemptive activities, is attended with another divine manifestation. It took two forms: the Holy Ghost descended upon him in the form of a dove, and the voice from heaven declared God's acknowledgment of him as His beloved Son in whom He is well pleased.

The Temptation.

Immediately after his inauguration Jesus was led into the wilderness to have his conflict with the devil. His labors for humanity began with a battle with the great adversary who compassed the fall of our race in Eden. The Lord at that time declared that the seed of the woman would bruise the serpent's head.

1. The Purpose of the Temptation.

In this fierce conflict Jesus was given the opportunity of maintaining the Covenant of Works, which our first parents did not, by maintaining his moral integrity by overcoming temptation. He must be a perfect man in order to be a perfect Saviour. The temple of grace is reared on the foundations of moral law.

2. The Aim and Methods of the Tempter.

Three times did Satan attempt to bring Jesus to a state of sin. The temptations were of the most insidious nature that could apply to Jesus alone. While he was tempted in all points as we are, we cannot be tempted in all points as was he.

Satan called in question his Messiahship and challenged him to maintain his claims. Note the form of the expression: "If thou be the Son of God" He could settle the matter by making bread out of stones, and especially so since he was in need of food. To have met the challenge by yielding to it would have been sin, and Satan aimed to ruin the Second Adam as he did the first.

When Jesus met Satan with the Scriptures the latter adopted a new measure: the Scriptures declared that the angels would see that he came to no harm, and he is now challenged to maintain both his Messiahship and the truth of this scripture by casting himself down from the temple. The second time Jesus foiled the tempter.

In the third temptation Satan attempts to strike a bargain—worship me and I will give thee the kingdoms of the world. The Bible declared the kingdoms would be given to Christ, but he must win them by the way of the cross. Satan holds up to him the glittering temptation of winning them by escaping the cross, a painless, deathless way.

Satan knew that Jesus was the Divine Son of God for he would have had no object in tempting an impostor.

3. The Ministering Angels.

When Jesus competely routed Satan, while there was no announcement from heaven as in the case of the other two events, there was a heavenly visitation and ministration—the angels came and ministered

unto him. The soul that conquers sin through the triumphant Christ has the consciousness of a great peace, a great joy.

The Transfiguration.

This unusual scene took place in Hermon, not Mt. Tabor as was formerly supposed. Jesus did not leave Caesarea Philippi before the transfiguration occurred.

1. An Exceptional Expression of His Divinity.

The Gospels describe the marvelous change in the person of our Lord. The disciples had seen his wonderful doings, but now they behold his wonderful self, his divine manifestation in his own person, transfigured before them.

2. His Companions.

Peter, John and James, the crown and flower of the Apostolic band. Peter, who by his own profession (Jno. 21), loved him so much; John whom he loved so much; James who should be the first of the apostles to declare by his martyrdom that death could as little as life separate from his love.

3. The Heavenly Witnesses.

Moses and Elijah. Moses the lawgiver, Elijah the representative of the prophets, and Jesus the fulfillment of the law and the prophets. The whole Bible is concretely condensed into this great scene.

A few days before when Jesus told his disciples of his coming crucifixion Peter declared this to be impossible and refused to accept the statement. But now in the mount they hear Moses and Elijah talking to him about this very crucifixion that is to occur. How this must have swept aside the notions of Peter regarding his Lord. As if Jesus had said to Peter: "Listen to these great souls of the Old Testament. If the purpose of my death is clear to them then you should have no difficulty in accepting the fact."

It is when we are in our spiritual mount looking upon Jesus in his transcendent glory that the theme that occupies our souls is the Cross—the Christ the Lamb of God, the Saviour of mankind.

4. The Third Divine Announcement.

A cloud overshadowed them in which Moses and Elijah departed and out of it came a voice saying, "This is my beloved Son: hear him." Listen to Moses and Elijah, but what is infinitely greater is to hear what my Son says. Did you refuse to accept his statement about the cross? Hear him.

The Crucifixion.

The time has come for every sacrifice slain on Jewish altars to be fulfilled. After Calvary's one sacrifice there would be no more sacrifice for sin. Jesus the High Priest now offers Jesus the Sacrifice.

1. The Fourfold Record.

Each of the four Evangelists omit certain things mentioned by some or all of the others, and supplies facts not given by the others. Thus Mark and John do not record the facts of the Incarnation, and the first three do not record the great spiritual discourses given by John. But in this moment of infinite significance, in penning the record they are all at the cross.

2. The Tragedy of Calvary.

To us it is eternal life and joy, the way to God, the passport to heaven. But to those disciples it was the blackest moment of their three years with the Master. His disciples forsook him. Jesus was left alone. Into this moment comes the word of the prophet, "I have trodden the winepress alone."

We can never know the full significance of Calvary, for we can never experience the sufferings of Jesus for a lost world. What we experience is the supreme joy that begins at the cross and transports us into the heavenly mansions.

Every type and symbol of salvation, every prophetic announcement of the cross from Genesis to Malachi, is now fulfilled and Jesus cries out to the ages past and the ages to come—IT IS FINISHED.

3. Divine Manifestations.

In the foregoing events God sent His angels or spoke the words acknowledging the Sonship of Jesus. But now no words in these dark hours come out of heaven. There were no angels hovering about the cross—"I have trodden the winepress alone." But God is not out of this scene of eternal import. He did not send angels and did not speak, but he sent the blackness of night for three hours. He spoke in the voices of Nature in rending the rocks. He split the veil of the temple in twain giving us access to the holy of holies. He spoke to the dead and many came out of their tombs. All of which were surely great Divine announcements appropriate to the infinite significance of this event.

The Resurrection.

Whether all that the Bible and all that Jesus proclaimed regarding his death be true will depend upon the tomb in the little garden. Every precaution by Roman officials and the Jews was taken to safeguard that

tomb and compel it to hold the body of Jesus. *The tomb was sealed*, not only literally but by the doubts of his disciples.

1. The Risen Christ an Awful Indictment.

No wonder the enemies of Jesus in dire consternation concocted such stories as that of his body being stolen by the disciples so as to account for that empty tomb. All they had to do was to produce the body of Jesus. If Jesus be risen then there was no escaping the fact that they crucified the Son of God. And that was the point that Peter made in his sermon on the Day of Pentecost.

2. The Risen Christ the Vindication of the Christ.

Did he say he was the way, the truth and the life?—the empty tomb. Did he say he was the light of the world, the bread of life, the resurrection and the life?—the empty tomb. Did he say he was the Saviour of the world, that he would rise again the third day?—the empty tomb.

There are those, not all of them outside of the Church, or the pulpit, who would explain away the miracles of the Bible, but when they stand at the empty tomb of our Lord, which they cannot deny, they have before them a miracle they cannot explain away. They must accept the testimony of the disciples or line up with the lying murderers of the Son of God.

3. The Fourth Divine Announcement.

Two angels in white at the empty tomb. At the Transfiguration were two heavenly messengers. In the one instance they declared he would be put to death; in the other that he is not here but is risen. The announcement came from God before the disciples discovered the fact of the resurrection. Read 1 Corinthians 15 and note the emphasis Paul lays upon the resurrection of Jesus. On it rests our hope of eternal salvation.

The Ascension.

Salvation is a finished fact but it must be made effective in bringing the world to God during this dispensation of the Church of Christ. In this sense it is just as vital that Christ leave the world for a season as that he came to it.

1. The Advent of the Holy Spirit.

Thus we have the advent of two persons of the Trinity. Each has his office work. What Christ did for us will be realized by the coming of the Holy Spirit. Read John 14 to grasp the relation of Christ's going to the Holy Spirit's coming.

The advent of the Holy Spirit was as truly a fact as was the advent of Jesus. The necessity of the Holy Spirit in bringing us to Christ is as essential as were the death and resurrection of Jesus.

2. The Returning Christ.

For centuries the Old Testament declared that he would come and every promise was fulfilled in the Incarnation. In the New Testament is declared repeatedly that he will come again. The great majority of Christian people believe that the Second Coming of Christ is as clearly taught as is the First Coming. To make the statements mean anything else is to render a rational, sensible interpretation of them impossible. When he said, "If I go away I will come again," the coming is just as literal a fact as is the going.

3. The Fifth Divine Announcement.

From the Mount of Olives they beheld their Master ascend to heaven. As they were gazing at this new great thing two men, heavenly messengers, were on hand to explain and comfort. Two heavenly visitors at the Transfiguration. Two angels at the Empty Tomb. Two men in white apparel at the Ascension.

And what is this last great announcement? "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) Did he actually, literally go? No one thinks of disputing that fact. Will he actually, literally return? God by this inspired statement declares that he will. He who denies this simple, unambiguous declaration has no reason for believing or saying that Jesus actually ascended from the Mount of Olives.

SECTION II. HARMONIZING THE GOSPELS

We have examined the Gospels with reference to their characteristics, and these have appeared with greater fulness in the outline of each Gospel.

It is now necessary to arrange the facts of the Gospels in their chronological order, so that the facts of each Gospel will fall in place in the order of their occurrence and thus harmonize the four Gospels. For example, if this were ignored in the study of Matthew's Gospel, it would be assumed that Christ's first discourse was the Sermon on the Mount, as that is the first discourse reported by Matthew. The task now before us is entirely different from that of giving an outline of each Gospel.

Attention is called to the treatment of discourses, parables and miracles as they appear in this chronological procedure. Usually the "Helps" of the various Bibles merely tabulate or indicate these. In this work we do more. While our space does not permit us to give a discussion or exposition of the points, it will be helpful to the Bible student to have these outlined so that the main facts can be easily grasped and be used to greater advantage. We should study this harmonizing of the Gospels in connection with the outline of each as already given.

THE PREPARATION

TO THE BEGINNING OF CHRIST'S PUBLIC MINISTRY

To the Birth of Jesus.

1. Pre-existence and incarnation. John 1.1-18.
2. Ancestry of Jesus. Matt. 1.1-17; Luke 3.23-38.
3. Announcement of the birth of John the forerunner. Lu. 1.1-25.
4. Announcement of the birth of Jesus. Lu. 1.26-38.
5. Meeting of Mary and Elizabeth. Lu. 1.39-56.
6. Birth of John. Lu. 1.57-80.
7. Birth of Jesus. Matt. 1.18-25; Lu. 2.1-20.

Note the Gospel that supplies most of the facts.

After the Birth of Jesus.

1. Presentation in the Temple. Lu. 2.21-40.
2. The wise men. Herod's concern. Matt. 2.1-12.
3. The flight into Egypt and slaughter of the children. Matt. 2.13-23.
4. At the age of twelve in the Temple. Lu. 2.41-52.
5. Preaching of John. Matt. 3.1-18; Mk. 1.1-8; Lu. 3.1-6.
6. Baptism of Jesus. Inauguration. Matt. 3.13-17; Mk. 1.9-11; Lu. 3.21, 22.
7. Temptation of Jesus. Matt. 4.1-11; Mk. 1.12, 13; Lu. 4.1-13.

During these years of "silence" from the birth of Jesus to His baptism, many things have happened. Antipater is convicted of his intention to poison Herod who puts him to death and himself dies five days afterwards. In his will Herod appointed Archelaus as king of Judea. He goes to Rome to secure the confirmation of the will by Augustus, but is made tetrarch and obtains but a part of his father's dominions. He deposes the high-priest Joazar and gives the office to Eleazar. A few years after this Archelaus was banished to Vienna in Gaul.

Shortly after the time that Jesus was found in the Temple at the age of twelve, Marcus Ambivius was made governor of Judea.

Augustus, who reigned fifty-seven years, was succeeded by Tiberius. When Jesus was twenty years of age this emperor expelled from Italy all advocates of the Jewish religion. About two years before Jesus began His public ministry Pilate was appointed governor of Judea. He attempted to bring the Roman ensigns into Jerusalem but was opposed by the Jews. Shortly after this John the Baptist began to preach as the forerunner of Jesus.

FIRST YEAR OF THE PUBLIC MINISTRY

To the Second Passover

EARLY MINISTRY IN JUDEA

1. Testimony of John, near Jordan. John 1.19-34.
2. First disciples called, near Jordan. John 1.35-51.
3. **At Cana. The First Miracle. John 2.1-12.**
 - I. Its Nature and Circumstances.
 1. Changed water into wine—the substance altered.
 2. The first miracle. Before He preached a sermon.
 3. At a wedding. A time of rejoicing. Relieved an embarrassing situation.
 - II. Its Special Significance.
 1. Recorded by John alone—to establish Christ's divinity.
 2. A miracle without a word spoken.
 3. The only miracle on a joyful occasion.
4. Cleansing the Temple. John 2.13-25.
5. **The First Discourse. John 3.1-21.**
 - I. In Jerusalem. The Man, the Time, the Admission. 1, 2.
 1. Nicodemus—a member of the Sanhedrin.
 2. At night—because of his station and uncertainty.
 3. That Jesus was from God; proved by His works.
 - II. Necessity, Agency and Mystery of the New Birth. 3-13.
 1. The way into the kingdom.

2. By means of the Holy Spirit—a Divine work.
 3. Not understood, but a fact of experience.
 4. Knowing earthly and heavenly things.
- III. Eternal Life Through the Son. 14-17.
1. Typified by the serpent—"lifted up."
 2. The measurement of love: By its object—the world; by its gift—the Son; by its purpose—might not perish.
 3. The condition—whosoever believeth.
 4. The saving work of the Son.
- IV. The Two Classes and Two States. 18-21.
1. The believer—not condemned.
 2. The unbeliever—already condemned, because of unbelief.
Loves darkness, hates light.
6. Jesus and John baptize (Jordan valley). John 3.22-36.
Returns to Galilee by way of Jerusalem and Samaria.
7. Jesus and the Woman of Samaria. John 4.1-42.
- The Water of Life**
- I. The Request and the Surprise. 7-9.
1. The request of Jesus—at the springs of our life.
 2. Out of touch with Christ—"thou being a Jew."
- II. The Statement and the Interest. 10-15.
1. If she knew—
 2. She would be the suppliant and
 3. He would give—living water.
 4. A comparison—Jacob and Jesus.
 5. A difference—thirsting and thirst satisfied.
The temporal and the eternal.
 6. Respect—Sir. Request—Give.
- III. Disclosure—Growing Conviction. 16-19.
1. A personal question—her life.
 2. The new perception—Jew—Sir—Prophet.
- IV. Character and Worship of God. 20-24.
1. Ignorance of God, empty worship.
 2. God a Spirit, spiritual worship.
 3. The true temple of worship.
- V. Christ's Disclosure of Himself. 25-26.
1. Her belief in the coming Messiah.
 2. Christ's disclosure of His Messiahship.
Result—she and many others believed on Him.

THE GALILEAN MINISTRY

This Ministry Extends Into the Third Year

To the First Circuit of Galilee.

1. Preaching in Galilee. Matt. 4.17; Mk. 1.14, 15; Lu. 4.14,15; Jno. 4.43-45.

2. Second Visit to Cana.

Healing the Nobleman's Son. John 4.46-54.

I. The Circumstances and Appeal.

1. The son at the point of death.
2. Christ's reproof—belief based upon seeing.
3. To save His son from dying.

II. The Remarkable Assurance.

1. The son at Capernaum.
2. Jesus not present—heals at a distance.
3. Recorded by John alone, to establish the deity of Christ.

III. Faith Justified.

1. He believed.
2. The miracle wrought when the word was spoken. The time element.
3. A believing household.

3. First rejection at Nazareth. Lu. 4.16-30. The prophet without honor in his own country. When He claimed that in Him the prophecy of Isa. 61.1 was fulfilled, they looked upon "Joseph's son" with contempt and attempted to destroy Him.

4. His residence at Capernaum.

- a. Calling of four fishermen. Matt. 4.18-22; Mk. 1.16-20; Lu. 5.1-11.

The Draught of Fishes. Luke 5.1-11.

I. The Teaching Prior to the Miracle.

II. A Definite Procedure for a Definite Result.

1. Launch out into the deep.
2. A draught of fishes.

III. The Apparently Useless Thing. The Command Obeyed.

1. A fruitless all-night's work.
2. The word of Jesus the reason for a new attempt.

IV. Two Seeming Disasters.

1. The broken net. A church may be unequal to its blessings.
2. The sinking ships. Their blessings threatened to be their undoing.
Other ships called to participate. Cooperation.

V. Humility Induced by Goodness and Power.

VI. Their New Calling. To be fishers of men.

They forsook all to follow Jesus.

- b. In the synagogue on the Sabbath. Mk. 1.21-28; Lu. 4.31-37.

Healing the Demoniac.

Acknowledgment of Jesus as the Holy One of God.

Amazement of the people at His word and authority.

- c. At the house of Simon on the Sabbath. Matt. 8.14-17; Mk. 1.29-34; Lu. 4.38-41.

Healing of Simon's Mother-in-law.

Simon Peter one of the four already chosen.

Their residence in Capernaum.

The healing touch.

First Circuit of Galilee. Accompanied by the Four Disciples.

1. Healing a Leper. Matt. 8.2-4; Mk. 1.40-45; Lu. 5.12-16.

1. His condition—Full of Leprosy.
2. Full of Faith—"If thou wilt."
3. The "I will" of Jesus.
4. The Mosaic obligation.

Great interest aroused in Jesus and His work.

2. Healing the Paralytic. Matt. 9.2-8; Mk. 2.1-12; Lu. 5.17-26.

I. At Peter's House in Capernaum.

II. Overcoming Obstacles.

1. Doing anything to bring him to Jesus.
2. Expressive of their faith.
3. Faith commended by Jesus.

III. The Authority of Jesus Questioned.

1. The right to forgive sins.
2. Forgave his sins before He healed him.
3. Established His divine authority by a divine act.

3. Call of Matthew (Levi). Matthew's feast. Matt. 9.9-13; Mk. 2.13-17; Lu. 5. 27-32.

4. Disciples defended regarding fasting and feasting. Matt. 9.14-17; Mk. 2.18-22; Lu. 5. 33-39.

5. Healing the Woman. Matt. 9.20-22; Mk. 5.25-34; Lu. 8.43-48.

I. Exhausted Her Resources.

1. A sufferer for twelve years.
2. Spent her money on physicians.
3. Her extremity—they could not heal her.

II. The Touch of Faith.

1. Jesus crowded by the multitude.
2. Susceptible to the touch of faith.
3. The saving power of faith.
4. The comforting declaration.

6. Daughter of Jairus Raised to Life. Matt. 9.18-26; Mk. 5.22-24, 35-43; Lu. 8.41, 42, 49-56.

I. A Ruler of the Synagogue.

1. His great affliction—his daughter dying.
2. His urgent appeal.

II. The Crushing Announcement.

1. That his daughter is dead.
2. That nothing can be done—beyond help.

III. The Injunction, Assurance and Work of Christ.

1. To believe—faith displacing doubt.
2. That she will be made whole.
3. Restored to life. The astonished parents.

7. The Two Blind Men. Matt. 9.27-31.

- I. The Form of Their Appeal.
 - 1. Jesus the son of David.
 - 2. To have mercy on them.
- II. Their Confession of Faith.
 - 1. Questioned as to their faith.
 - 2. Their faith declared.
 - 3. Eyes touched by infinite power.

8. Healing the Dumb Demoniac. Matt. 9.32-33.

- I. The Double Affliction—dumb, devil.
- II. The Thing That Was Done—cast out the devil.
- III. The Additional Thing That Happened—the dumb spoke.
How conditions are changed when evil is expelled.
- IV. The New Thing in Israel.
 - 1. The unusualness of Jesus.
 - 2. The amazed multitude.

9. First blasphemous accusation. The Pharisees charged that He cast out devils through Satanic power. Matt. 9. 32-34.

SECOND YEAR OF THE PUBLIC MINISTRY**To the Third Passover****GALILEAN MINISTRY (Continued)****First Circuit of Galilee—(Continued).****1. Healing the Lame Man.** John 5. 1-16.

- I. The Time and Place.
 - 1. The Passover season. In Jerusalem.
 - 2. The Sabbath. At the pool of Bethesda.
- II. The Impotent Man.
 - 1. Lame for thirty-eight years.
 - 2. Unable to help himself. No one to help him.
- III. The Word of Healing.
 - 1. No means employed—Arise.
 - 2. The word obeyed. The result. Sin no more.

2. Christ and the Father. John 5. 17-47.

- I. The Occasion of the Discourse.
 - 1. Healing the lame man on the Sabbath.
 - 2. The charge of the Pharisees. That He had broken the Sabbath.
That He had made Himself equal with God.
- II. The Works of the Father and of the Son. 19-21.
 - 1. The dependence of the Son upon the Father.
 - 2. What the Father does the Son can do.
 - 3. The coming marvelous works.
- III. What the Father has Committed to the Son. 22-29.
 - 1. All judgment committed to the Son.
 - 2. Eternal life and condemnation.

3. Resurrection and judgment of the dead.

IV. The Witnesses of Christ. 30-47.

1. Non-reliance on personal testimony.

2. The testimony of John.

3. The testimony of His works, the Scriptures and of Moses.

3. Second controversy with the Pharisees. Regarding the Sabbath. Plucking the ears of corn. Matt. 12.1-8; Mk. 2.23-28; Lu. 6.1-5.

4. Third controversy. Matt. 12.9-14; Mk. 3.1-6; Lu. 6.6-11.

Healing the Withered Hand

I. In the Synagogue on the Sabbath.

The challenging question—what is lawful?

II. Application of His Principle.

1. A Sabbath-day miracle of mercy.

2. Madness. The plotting.

5. Teaching the people by the Sea of Galilee. Matt. 12.15-21; Mk. 3.7-12.

6. Selection of the Twelve Apostles. Near Capernaum. Mk. 3.13-19; Lu. 6.12-16.

7. **Sermon on the Mount.** Probably Mount Hattin.

Christ's Analysis of Righteousness.

I. Introduction—The Beatitudes. Matt. 5.3-12; Lu. 6.20-26.

II. True and False Righteousness. Matt. 5.13-20.

1. The salt that is good; the light that shines.

2. Obedience to the law and the prophets.

3. Contrasted with the false ideas of Scribes and Pharisees.

III. The Ethics of Jesus. Matt. 5.21-48; Lu. 6.27-36.

1. The deeper law regarding anger and murder.

2. Regarding chastity and the marriage contract.

3. Regarding the attitude to injury and enmity.

IV. Sincerity and Hypocrisy. Matt. 6.1-18.

1. In matters of benevolence.

2. In the life of prayer. The Lord's Prayer.

3. Regarding fasting.

V. Trusting God. The Temporal and Eternal. Matt. 6.19-34.

1. Earthly and heavenly treasures.

2. God's care of His creatures.

3. Seeking first things; other things added.

VI. Ruling Principles in the Higher Life. Matt. 7.1-12; Lu. 6.31-42.

1. The spirit of censoriousness reproved.

2. Assurances regarding prayer.

3. The Golden Rule.

VII. The Two Gates and Two Ways. Matt. 7.13, 14.

VIII. The Testing and the Abiding. Matt. 7.15-27.

1. The life tested by its fruit.

2. Tested in the judgment.

3. Foundations shifting and abiding.

What profoundly affected His hearers were first His teachings and secondly the personal authority with which they were invested and as distinct from the methods of the Scribes. The sermon recorded by Luke is regarded by some as a different sermon. The many things in common with Matthew's sermon on the mount lead many students to regard them as one and the same, and that part of it may have been spoken on the plain.

8. Healing of the Centurion's Servant. Matt. 8.1, 5-13; Lu. 7.1-10.

At Capernaum.

I. The Faith that Caused Jesus to Marvel.

1. A very sick servant.

2. An exalted conception of the person and power of Jesus. The humility of the centurion. Christ master of the situation. Believed in the power of Jesus to act at a distance.

II. A comparison and an Assurance.

1. The faith of some as compared with this faith.

2. This faith justified and rewarded.

9. Raising the Widow's Son. At Nain. Lu. 7.11-17.

I. The Compassionate Christ.

For a widow's loss. The word of comfort.

II. A Command and Its Effect.

A man rose from the dead. God glorified by the people.

The conviction that a prophet had come from God.

10. The messengers from John the Baptist in prison. John's inquiry answered. Matt. 11.2-6; Lu. 7.18-23. Jesus' statement concerning John. Matt. 11.7-19; Lu. 7.24-35.

11. Upbraiding the cities of Galilee. Matt. 11.20-24.

12. Coming to the Father Through the Son. Matt. 11.25-30.

1. The Things Withheld from the Wise.

2. The Things Delivered to the Son.

3. The Things Offered by the Son.

Peace for the burdened.

Rest for those who accept His yoke.

13. Christ's feet anointed by the sinful woman. In the house of Simon the Pharisee. Lu. 7.36-50.

The Two Debtors

I. The Unspoken Reasoning of the Pharisee.

That Jesus was not a prophet.

II. The Grounds of Love.

III. Simon Compared With the Sinner.

Second Circuit of Galilee.

Accompanied by the Twelve and a Band of Women. Lu. 8.1-3.

1. Second blasphemous accusation. Matt. 12.22-37; Mk. 3.19-30.

Healing the Dumb and Blind Man

- I. Two Interpretations of the Miracle.
 1. That He must be the Son of David.
 2. That He must work through the prince of devils.
- II. The Contradiction Exposed. That Satan would not cast out Satan.
- III. An Incontrovertible Truth.

If He works by the Spirit of God then the Kingdom has come.
2. Refuses to give a sign to Scribes and Pharisees. Matt. 12.38-45.
3. His mother and brothers endeavor to take Him home. Matt. 12.46-50; Mk. 3.31-35; Lu. 8.19-21.
4. The group of parables by the Sea of Galilee.

Those delivered to the people. Parables of the Kingdom.

Parable of the Sower. Matt. 13.1-23; Mk. 4.1-25; Lu. 8.4-18.

- I. The Seed on the Wayside. Not in the soil. Devoured by birds.
- II. The Seed on Stony Ground.

Not deeply rooted. Quickly sprouted. Easily withered.
- III. The Seed Among Thorns.

The soil preoccupied. Choked by worldliness.
- IV. The Seed in Good Soil.

Deeply rooted. Enduring, fully developed. Abundant harvest.

Parable of the Seed. Mk. 4. 26-29.

- I. Implanted in the Human Heart.
- II. Its Silent Operations.
- III. Its progressive Development. Blade—Ear—Full Corn.
- IV. The Gathered Harvest.

Parable of the Tares. Matt. 13. 24-30.

- I. The Two Sowers.

Sower of the good seed. Sower of the tares.
- II. The Tares Among the Wheat.

The great number. Danger of extracting them.
- Gathered in the harvest, separated and destroyed.

Parable of the Mustard Seed. Matt. 13.31, 32; Mk. 4.30-32.

- I. Its Smallness as a Seed.
- II. Its Greatness When Full Grown. Home of the birds.

Parable of the Leaven. Matt. 13.33.

- I. Leaven Mixed in the Meal.
 - II. The Meal Completely Affected by the Leaven.
 - III. Leaven used in the sense of evil: Ex. 12.15; Matt. 16.6; 1 Cor. 5.6, 7.
- Parabolic teaching. Matt. 13.34, 35; Mk. 4.33, 34. Stated by Isaiah.

Parables delivered to the disciples in the house.

Parable of the Tares Explained. Matt. 13.36-43.

- I. The Sower of the Good Seed—the Son of Man.
- II. The Field—the World.
- III. The Good Seed—Children of the Kingdom.
- IV. The Tares—Children of the Wicked One. The sower the devil.
- V. The Harvest—the End of the Age. Angels the Harvesters.

Parable of the Hidden Treasure. Matt. 13.44

- I. Treasure Hid in a Field.
- II. Purchasing the Treasure.
 - 1. The joy in discovering it.
 - 2. Gives all he has for the field.

Parable of the Costly Pearl. Matt. 13.45, 46.

- I. The Seeker of the Pearls.
- II. The One Exceptional Pearl.
 - Sold all his possessions to purchase it.

Parable of the Net. Matt. 13.47-50.

- I. Enclosed All Kinds.
- II. Process of Separation. Good Retained. Bad Rejected.
- III. Application: Separation at the Judgment.
 - The fullness of the net not the fullness of the sea.
- 5. **Stilling the Storm.** Matt. 8.18, 23-27; Mk. 4.35-41; Lu. 8.22-25.
 - I. In the Ship—the Storm. The Danger. Full of Water.
 - II. The Sleeping Jesus. Fearful Disciples. Did He Care?
- III. Response to Their Appeal.
 - 1. The spoken word—the great calm.
 - 2. His question—much fear, little faith.
 - 3. Their amazement—What manner of man!

6. The Gadarene Demoniac. Matt. 8.28-34; Mk. 5.1-20; Lu. 8.26-39.

- I. Unusual Peculiarities.
 - 1. His habitation—tombs. His strength.
 - 2. His untamable nature. Self-inflicted torture.
- II. His Conduct Relative to Jesus.
 - 1. That in him which worshiped Jesus.
 - 2. Acknowledged His Divine character.
 - 3. His strange demand—not to be tormented.
- III. Expulsion of the Demons.
 - 1. The man released—entered into the swine.
 - 2. Restored to his right mind.

7. Second rejection at Nazareth. Matt. 9.1; 13.54-58; Mk. 5.21; 6.1-6; Lu. 8.40.

Third Circuit of Galilee.

1. The Twelve commissioned, empowered and sent forth. Matt. 9.35—11.1; Mk. 6.7-13; Lu. 9.1-6.

2. Death of John the Baptist. Terror of Herod Antipas. Matt. 14.1-12; Mk. 6.14-29; Lu. 9.7-9.

3. Training of the Twelve relative to His mission and Messiahship. A period of four withdrawals to escape hatred of Pharisees, excitement of the people, suspicion of Herod and opportunity to teach the Twelve.

- a. First retirement to mountains near Bethsaida Julias.

Feeding the Five Thousand. Matt. 14.13-21; Mk. 6.30-44; Lu. 9.10-17; Jno. 6.5-9.

- I. The Problem. Jno. 6.5-9.
 1. Presented by Jesus as a test.
 2. The situation hopeless as stated by Philip.
 3. Andrew sees no solution in the loaves and fishes.
- II. The Problem Miraculously Solved.
 1. The increase of their stores.
 2. The multitude fully satisfied.
- III. The Surplus.
 1. Far greater than the original supply.
 2. Gathered. A miracle does not justify waste.
- IV. The Effect: the conviction that Jesus was the looked-for Prophet.
- b. The attempt to make Him king frustrated by Jesus. Matt. 14.22, 23; Mk. 6. 45, 46; Jno. 6.14, 15.
- c. **Jesus Walking on the Sea.** Matt. 14.24-33; Mk. 6.47-52; John 6.16-21.
 - I. An Unusual Manifestation.
 1. One of the two instances in which the person of Jesus was involved in a miraculous act.
 2. The fear aroused.
 - II. The Fear Dispelled. That it was Jesus explained the miracle. Peter's proposal. Sank for want of faith. His cry for help.
 - III. Stilling of the Storm. The Presence of Christ. They worshiped Him as the Son of God.
- d. Mighty works of healing in Gennesaret. Matt. 14.34-36; Mk. 6.53-56.
- e. **The Bread of Life.** John 6.22-71. In Capernaum—Synagogue.

This discourse lies in several parts because of interruptions of the Jews.

 - I. Material Interests Reproved. 26-29.
 1. The miracle that fed them.
 2. The meat which is everlasting life.
 3. The vital thing—faith in God's Son.
 - II. The Demand for a Sign—Moses and the Manna. 30-34.

Moses not the giver of the manna. The true bread from heaven.
 - III. Christ the Bread of Life. 35-40.
 1. All-satisfying to those who receive Him.
 2. Doing the will of the Father.
 3. Everlasting life and the resurrection.
 - IV. The Claims of the Discredited Jesus. 41-63.
 1. What they could not understand—that Jesus the son of Joseph could be the bread from heaven.
 2. How men come to Christ through the Father.
 3. What they find in Christ when they accept Him.
 4. The flesh and blood of Jesus explained.

The Galileans were disgusted when they learned that Jesus refused to become a political Messiah and presented Himself as the bread from heaven.

THIRD YEAR OF THE PUBLIC MINISTRY

To the Fourth Passover

GALILEAN MINISTRY (Continued)

To the Transfiguration.

1. Defense of the Twelve who were attacked by Jerusalem Pharisees for violating the traditions by eating with unwashed hands. Matt. 15.1-20; Mk. 7.1-23; Jno. 7.1. Probably in Capernaum.

2. Second withdrawal. To the region of Tyre and Sidon. Matt. 15.21-28; Mk. 7. 24-30.

Daughter of Syro-Phoenician Woman Healed

- I. A Mother's Distress Disregarded.
 1. The cry for help to the son of David.
 2. Protestation of the disciples.
- II. The Renewed Appeal of the Worshiper.
 1. Christ's unusual statement.
 2. The woman's unusual reply.
 3. The reward of a great faith.
3. Third withdrawal, coming finally to Decapolis.

Deaf and Dumb Man Healed. Mk. 7.31-37.

- I. The Use of Means. The first instance in which the particular method was used in healing.
- II. The Command, the Response, the Effect.

Be opened—Sight and speech restored—Astonishment of the people.

Feeding Four Thousand. Matt. 15.29-38; Mk. 8.1-9.

- I. Compassion of Jesus for the Hungry Multitude.
- II. Misgivings of the Disciples.
 1. The wilderness devoid of food.
 2. Their meagre resources.
- III. The Limited Supplies in the Hands of Jesus.

The increase—the full meal—the remains gathered.

4. Visits Magdala. In conflict with the Pharisees in which the Sadducees now participate. A sign is refused. Matt. 15.39—16.1-4; Mk. 8.10-12.

5. Fourth retirement. To Bethsaida Julias. The disciples rebuked. Matt. 16.5-12; Mk. 8.13-21.

The Blind Man Healed. Mk. 8.22-26.

- I. The Method Adopted.
- II. The Imperfect Vision. Men seemed to him like trees.
- III. The Normal Condition. The only such instance recorded.

6. Testing the faith of the Twelve in Jesus the Messiah. Near Caesarea Philippi. Matt. 16.13-20; Mk. 8.27-30; Lu. 9.18-21.

7. Predicts His death and resurrection, and the coming of the kingdom. Matt. 16.21-28; Mk. 8.31—9.1; Lu. 9.22-27.

8. The Transfiguration. Mount Hermon. Matt. 17.1-8; Mk. 9.2-8; Lu. 9.28-36. The presence of Moses and Elijah and speaking of His coming death, designed to correct Peter's mistaken position a few days before. This and walking on the water the two instances in which the miraculous action centered in the person of Jesus.

9. On the way down the mountain. Matt. 17.9-13; Mk. 9.9-13.

10. **Healing the Demoniac Child.** Matt. 17.14-21; Mk. 9.14-29; Lu. 9.37-42.

I. The Day Following the Transfiguration.

II. The Child's Wretched Condition.

III. The Impotence of the Disciples.

IV. The Word of Power. The Child Healed.

Return to Galilee.

1. Second prediction of death and resurrection. Matt. 17.22, 23; Mk. 9.30-32; Lu. 9. 43-45.

2. **The Temple-Tax—Tribute Money.** Matt. 17.24-27.

The Definite Particulars:

1. That it would be the first fish caught.

2. That in its mouth would be a piece of money.

3. That the amount would be sufficient.

3. Dispute of disciples regarding the first place in the kingdom rebuked. Capernaum. Matt. 18.1-5; Mk. 9.33-37; Lu. 9.46-48.

4. John's mistaken zeal. Matt. 18.6-14; Mk. 9.38-50; Lu. 9.49, 50.

5. How to deal with offenses. Concerning forgiveness.

Parable of the Wicked Servant. Matt. 18.15-35.

I. The King's Decree and Compassion.

1. The indebtedness and inability to pay.

2. The decree—the debtor, his family and goods be sold.

3. The appeal and promise of the debtor.

4. The king's compassion. The debt remitted. A large amount.

II. The Despicable Conduct of the Servant.

1. The small amount another owed him.

2. The appeal and the promise.

3. The harsh treatment—cast him into prison.

III. The Just Action of the King.

1. Unworthy of the kind treatment he received.

2. Required to pay the full amount of his debt.

The application—the forgiving spirit.

6. Hindrances to following Jesus. Matt. 8.19-22; Lu. 9.57-62.

7. Rejects the advice of His brothers about going to Jerusalem. Jno. 7.2-9.

8. The journey through Samaria to Jerusalem. Indignation of James and John. Lu. 9.51-56; Jno. 7.10.

LATER JUDEAN MINISTRY

From the Feast of Tabernacles to the Feast of Dedication

In Jerusalem.

1. At the Feast of Tabernacles. The excitement created. The failure of the attempt to seize Jesus. John 7.11-52.

2. The woman taken in adultery. John 7.53—8.1-11.

3. After the Feast of Tabernacles.

a. **Christ the Light of the World.** John 8. 12-20.

I. The Astounding Claim Disputed.

1. That He is the world's light.

2. That those who walk in Him walk in the light.

3. The charge—that He bears a false record of Himself.

II. The Charge Answered.

1. His statement true because of whence He came.

2. The testimony of two men according to the Law.

3. Jesus supported by the Law—the two witnesses.

III. The Other Witness—the Father.

1. Their ignorance of Him and the Father.

2. To know Him is to know the Father.

b. The Pharisees exposed. Their fury. John 8.21-59.

c. **Healing the Man Born Blind.** John 9.1-41.

I. The New Method—the use of clay and pool of Siloam.

II. The Man's Explanation.

III. The Investigation and Methods Employed.

1. Jesus charged with breaking the Sabbath, hence a sinner.

2. The inconsistency detected by the man healed. His testimony.

3. The fact of his blindness established. Parents.

4. What the man knew that was indisputable.

5. The argument of the man healed.

d. **The Good Shepherd.** John 10.1-21.

I. The False Shepherd—a thief.

II. Characteristics of the Good Shepherd and the Sheep.

1. Enters by the door.

2. Followed by the sheep.

III. Christ the Door. Preceded by Thieves. Those who enter by Him.

IV. The Good Shepherd and the Hireling.

1. The Good Shepherd the Saviour of the sheep.

2. The hireling abandons the sheep to the wolf.

3. Life laid down for the sheep—a voluntary sacrifice.

e. Mission and success of the Seventy. Lu. 10.1-24.

f. **Parable of the Good Samaritan.** Lu. 10.25-37.

I. The Occasion. The lawyer's question regarding eternal life. Who is my neighbor?

II. The Treatment of the Man by Thieves.

III. The Treatment of the Man in Need.

1. Ignored by the priest and Levite.
2. Treatment of the Samaritan. Compassion—Relief—Generosity.

IV. The Lawyer's Admission. Christ's Injunction.

In Bethany. In the home of Mary and Martha. Lu. 10.38-42. The one thing needful.

In Judea.

1. The Lord's Prayer. Lu. 11.1-4.

2. Parable of the Friend in Need. Lu. 11.5-13.

I. The Situation Described.

1. The assistance needed and sought.
2. Why the request would be granted.

II. The Three Things Assured.

1. The request of the petitioner granted.
2. The seeker will find.
3. The door opened to him who knocks.

III. The Earthly and Heavenly Father.

1. Blessings bestowed by the earthly parent.
2. How much more so by the Heavenly.

3. Another blasphemous accusation. Lu. 11. 14-36.

Healing the Dumb Demoniac. Lu. 11.14.

I. The Greatness of the Deed.

When the devil was expelled the dumb spake.

II. The Blasphemous Explanation.

That the miracle was performed through Beelzebub.

III. The Fitting Reply. Why should Satan cast out himself?

4. In a Pharisee's house. Woes upon Pharisees and lawyers. Lu. 11.37-54.

5. Warnings against hypocrisy, blasphemy against the Holy Ghost, covetousness. Lu. 12.1-21.

Parable of the Rich Fool

I. The Fool's Prosperity. Larger wealth. Larger barns.

II. The Fool's Contentment. Self-indulgence. The happy prospect.

III. The Fool's Summons.

1. Summoned by God.
2. That night. To answer to God.
3. What about his goods?

6. Disciples warned relative to preparedness for the coming of the Son of Man. The waiting servants. Lu. 12.22-48.

The Wise and Unwise Steward

I. The Wise Steward Rewarded. Made ruler of the lord's household.

II. The Conduct of the Unwise Steward.

1. Assumes the lord's coming is not near, hence
2. His unjust treatment of others and self-indulgence.

III. The Things That Will Happen.

1. His lord's coming will be unexpected.
2. Will be judged and condemned.
3. Punishment according to understanding.

7. Jesus waiting for the baptism of death. Lu. 12.49-53.

8. Interpretation of the times. Lu. 12.54-59.

9. Concerning repentance. Lu. 13.1-9.

Parable of the Barren Fig Tree

I. Judgment Upon the Tree.

1. Barren for three years.
2. The order—cut it down.

II. The Plea of the Dresser.

1. Effort bestowed to make it fruitful.
 2. If it fails—the order to be carried out.
- The work of mercy while there is space for repentance.

10. In a synagogue on the Sabbath. Lu. 13.10-17.

The Crippled Woman Healed

I. Duration and Character of the Infirmary.

II. The Healing Word and Act.

1. The assurance, touch, results.
2. The grateful response—glorified God.

III. The Ruler Silenced.

1. His idea of the Sabbath.
2. The hypocrisy exposed.
3. The shame and the rejoicing.

11. Parables of the mustard-seed and leaven re-stated. Lu. 13.18-21.

In Jerusalem. Feast of Dedication.

Attack of Pharisees when Jesus appeared in the Temple. John 10.22-39.

LATER PEREAN MINISTRY

About Three Months

From Withdrawal From Jerusalem to the Raising of Lazarus.

1. Beyond Jordan (Perea). John 10.40-42.

2. A journey toward Jerusalem. Discussion on the number of the saved. Warning against Herod Antipas. Lu. 13.22-35.

3. A meal in the home of a Pharisee. Lu. 14.1-24.

Healing a Man With Dropsy. Lu. 14.1-6.

I. The Time—the Sabbath.

II. Christ's Question Unanswered. A Challenge.

III. The Man Healed.

IV. Another Question Unanswered.

Parable of the Wedding Guest. Lu. 14.7-11.

- I. The Folly of Self-Importance.
 - 1. In the place of another who is more worthy.
 - 2. The embarrassing situation.
- II. The Humble Man Honored.
 - Taking a lowly position; raised to a higher place.
- III. The Application: self-exaltation humbled; humility exalted.

Parable of the Great Supper. Lu. 14.15-24.

- I. The Invitation and Announcement.
 - 1. A large company invited.
 - 2. The supper ready for the guests.
- II. Why the Invitation was Declined. Excuses.
 - Acquiring property. Marrying a wife.
- III. The New Invitation.
 - 1. To the lower and unfortunate classes.
 - 2. The invitation accepted and room to spare.
 - 3. Gathered from the highways and hedges.
 - 4. The Gospel invitation rejected and received.
- 4. Counting the cost of discipleship. Lu. 14.25-35.
- 5. Receiving sinners defended by three parables.

I. Parable of the Lost Sheep. Lu. 15.1-7.

- 1. Seeking and finding the lost.
- 2. The rejoicing. Of the shepherd; his friends;
- 3. Joy in heaven over a sinner's repentance.

II. Parable of the Lost Coin. Lu. 15.8-10.

- 1. Diligent searching for the coin.
- 2. The joy upon finding it. Her joy; that of her friends.
- 3. Joy in heaven over a saved sinner.

III. Parable of the Lost Son (Prodigal). Lu. 15.11-32.

- 1. Left his father's house of his own accord.
- 2. The things he lost—money, manhood, self-respect.
- 3. The prodigal's three steps:
He went to the dogs; he went to the hogs; came to himself.
- 4. The return to the Father's house.
 - a. His resolution—I will arise and go.
 - b. His confession of wrong.
 - c. His humility—not worthy to be called Thy son.
- 5. The welcome and rejoicing.
- 6. The elder brother.

Wrong view point. The father's point of view.

6. Teaching the disciples stewardship. Lu. 16.1-13.**Parable of the Unjust Steward**

- I. An Accounting Required.
 - 1. The accusation.
 - 2. What the accounting might reveal.
- II. The Steward's Consternation.
 - Losing his position. His helplessness.

III. The Solution of His Problem.

1. To insure his interests.
2. The measures adopted with the debtors.
3. Commended by his lord for his wisdom.

IV. Application—Fidelity to One's Trust.

7. Avarice and covetousness denounced. Lu. 16.14-31.

Parable of the Rich Man and Lazarus

I. Earthly Conditions Contrasted.

1. The rich man well clothed, well fed.
2. The beggar, suffering, feeding on crumbs.

II. Future Conditions Contrasted.

1. The beggar carried by the angels to Abraham.
2. The rich man in torments.

III. The Rich Man and Abraham.

1. The appeal for the service of Lazarus.
2. Abraham's reminder—Son Remember.
Contrasted conditions—situations reversed.
3. Impossibility of communication.
4. Solicitude for his brothers—that they be warned.
They have Moses and the Prophets.
One from the dead would not move them.

8. Disciples taught the true meaning of service. Lu. 17.1-10.

Parable of the Unprofitable Servant.

I. The Occasion of the Parable.

1. Acting in line with duty.
2. Acting graciously—doing the extra-legal thing.

II. The Servant of the Parable.

Did what was required. Obeyed orders.

III. The Significance of True Service.

The loving, generous, not merely dutiful, attitude.

From the Raising of Lazarus to the End of the Perean Ministry.

1. At Bethany. John 11.1-53.

Raising of Lazarus

I. The Sickness of Lazarus.

Stated by Martha. Departure of Jesus.

II. Death and Burial of Lazarus.

1. Mentioned by Jesus before He was informed.
2. Martha's faith in the power of a present Christ.
3. Christ's double statement.
That Lazarus would rise again.
That He was the resurrection and the life.

III. At the Grave of Lazarus.

1. Incredulity—dead four days.
2. To ground their faith in Him. Lazarus called forth.

IV. Effect Upon the People and Sanhedrin.

1. The people believed.
2. The Sanhedrin declared He must die.

2. Withdrawal to the city of Ephraim near the wilderness of Judea. John 11.54.

3. The last journey by way of Samaria, Galilee and Perea.

a. **Healing of Ten Lepers.** Lu. 17.11-19.

I. Their Earnest Appeal—Have Mercy on Us.

II. The Command of Jesus.

To present themselves to the priests. They obeyed.
Cleansed while on the way.

III. The Gratitude of One.

1. Returned and thanked Jesus.

2. The comment of Jesus. The one reassured.

b. Explanation of the coming kingdom. Lu. 17.20-37.

c. **Parables on Prayer.** Lu. 18.1-14.

I. The Widow's Request. 1-9.

1. That the judge act in her behalf.

2. The character and attitude of the judge.

Feared neither God nor man. Refused her petition.
Responded from personal considerations.

3. God's action in behalf of His own.

II. The Pharisee and Publican. 10-14.

1. The Pharisee's prayer.

The negatives—the things he is not. His superiority.
The positives—fasts and gives tithes.

2. The Publican's prayer.

Sense of humility. Confesses his sinfulness.

Prays for Divine mercy. Was justified.

d. Concerning divorce. Matt. 19.1-12; Mk. 10.1-12.

e. Jesus and little children. Matt. 19.13-15; Mk. 10.13-16; Lu. 18.15-17.

f. Bad effects of riches. Surprise of the disciples. Rich young ruler. Matt. 19.16—20.16; Mk. 10.17-31; Lu. 18.18-30.

Parable of Laborers in the Vineyard.

I. The First Class.

Hired in the morning. At a stipulated price.

II. The Second Class.

Hired at a later hour. Assured of the right pay.

III. The Third Class.

At the sixth and ninth hours. Promised the right pay.

IV. The Fourth Class.

At the eleventh hour. To receive what was right.

V. The Laborers Paid.

1. All received the same pay.

2. The charge of injustice.

3. The employer's defense.

4. God's sovereign right to reward as He deems best.

- g. Another prediction of His death, and the request of John and James. Matt. 20.17-28; Mk. 10.32-45; Lu. 18.31-34.
- h. At Jericho. Matt. 20.29-34; Mk. 10.46-52; Lu. 18.35-43.

Blind Bartimaeus Healed

- I. His Great Need.
 - 1. Voiced in his appeal to Jesus.
 - 2. Refused to be silent, became more insistent.
- II. The Response of Jesus.
 - 1. Called Bartimaeus to come.
 - 2. Cast aside garments—not to be impeded.
 - 3. The question of Jesus—his greatest wish.
 - 4. The wish granted because of his faith.
- i. Zacchaeus, chief publican at Jericho, accepts Jesus. Lu. 19.1-28.

Parable of the Pounds

- I. The Nobleman's Departure.
 - 1. The trust committed to ten servants—ten pounds.
 - 2. Rebellion of the citizens.
- II. Return of the Nobleman.
 - 1. Having received the kingdom he sought.
 - 2. The report of the servants.
 - The first. Pound increased tenfold. Rewarded.
 - Second. Fivefold increase. Rewarded.
 - Third. The pound returned. His fear. Self-condemned. His pound given the first servant.
 - 3. Application of the Parable.

This last journey, from the raising of Lazarus, not recorded by John.

CLOSING MINISTRY IN JERUSALEM

Passion Week

Jesus at Bethany. John 11.55—12.1, 9-11.

Sunday. Triumphal Entry. Weeping over the city. Matt. 21.1-11; Mk. 11.1-10; Lu. 19.29-44; Jno. 12.12-19. Returns to Bethany. Mk. 11.11.

Monday.

- 1. On the way to the city. Cursing the fig-tree. Matt. 21.18-22; Mk. 11.12-14.
- 2. Second cleansing of the Temple. Matt. 21.10-17; Mk. 11.12-19; Lu. 19.45-48.
- 3. Desire of the Greeks to see Jesus, and statement by Him. John 12.20-50.

Tuesday.

1. On the way to the Temple. Withered fig-tree. The value of faith. Matt. 21.20-22; Mk. 11.20-26.

2. Jesus on the defensive.

a. The question of authority for cleansing the Temple. Put by members of the Sanhedrin. Matt. 21.23-27; Mk. 11.27-33; Lu. 20.1-8.

b. **Parable of the Two Sons.** Matt. 21.28-32.

I. The First Son.

Commanded to work in the vineyard. Refused. Repented and obeyed.

II. The Second Son.

Same command. Declared he would, but did not.

III. The More Obedient of the Two.

The answer—the first. Application to the Jews.

c. **Parable of the Vineyard.** Matt. 21.33-46; Lu. 20.9-18.

I. The Vineyard Let Out to Husbandmen.

1. The three servants sent to collect the fruits.

One followed the other. Beaten and turned away.

2. The lord sends his beloved son. Will reverence him—the heir.

Is slain, to secure his inheritance.

II. Retribution.

1. The husbandmen destroyed.

2. Vineyard given to others.

3. The rejected stone grinding to powder.

Application to priests and Pharisees.

d. **Parable of the Wedding Feast.** Matt. 22.1-14.

I. Those Invited to the Feast.

1. Servants sent to call the invited. Refused to come.

2. Others sent—more urgent.

Some ignored it. Others slew the servants.

II. The King's Reprisal—Destroyed the Murderers.

III. The New Invitation.

Guests gathered from the highways. No distinctions.

IV. The Guest Without the Wedding Garment.

Questioned. Speechless. Cast out. Many called, few chosen.

e. The Pharisees and Herodians regarding tribute—a political question. Matt. 22.15-22; Mk. 12.13-17; Lu. 20.19-26.

f. Sadducees bring forward a point regarding the resurrection. Matt. 22.23-33; Mk. 12.18-27; Lu. 20.27-40.

g. The lawyer's question concerning the greatest commandment. Matt. 22.34-40; Mk. 12.28-34.

3. Jesus on the offensive.

a. His question relative to David's son and David's Lord. Matt. 22.41-46; Mk. 12.35-37; Lu. 20.41-44.

b. Arraignment of the Pharisees. Last public discourse in the Temple. Matt. 23.1-39; Mk. 12.38-40; Lu. 20.45-47.

I. Warning Against Scribes and Pharisees. Matt. 23.1-12.

1. They take the place of Moses.
2. They burden and give no release.
3. Love distinction and to be called Rabbi.
4. Avoid these. Christ their Master.

II. Woes on Scribes and Pharisees. 13-33.

First set of woes. Keeping others out of the kingdom—devour widow's houses—make long prayers—do anything to make a proselyte.

Second set of woes. Pay tithes and ignore greater things—strain out a gnat and swallow a camel—care for externals—whited sepulchres—build tombs of the prophets—serpents and vipers.

III. The Coming Calamities. 34-39.

1. Their treatment of God's messengers.
2. The retribution that will fall upon them.
3. The desolation of Jerusalem.

4. The comment on the widow's giving. The last act in the Temple.

Mk. 12.41-44; Lu. 21.1-4.

5. The Olivet Discourse.

I. Destruction of the Temple and Coming Disasters.

Matt. 24.1-28; Mk. 13.1-23; Lu. 21.5-26.

1. Prediction of destruction of the Temple.
2. Question of the disciples—the sign of His coming and end of the age.
3. Happenings of the age. Wars, conflicts, calamities, persecutions, false prophets, preaching of the Gospel, great tribulation.

II. Second Coming of Christ. Matt. 24.27-51; Mk. 13.24-37; Lu. 21.27-36.

1. In the midst of great disturbances.
2. The gathering of the elect. The time unknown.
3. Conditions like those of Noah's time. Watchfulness enjoined.

III. Parable of the Ten Virgins. Matt. 25.1-13.

1. Foolish virgins—lamps without oil.
2. Wise virgins—lamps and oil.
3. The coming of the Bridegroom. The two classes. The shut door.

IV. Parable of the Talents. Matt. 25.14-30.

1. Departure of the lord. Servants entrusted with his goods.
Distribution of talents—five, two, one.
Investment of talents. The buried talent.

2. Return of the lord. The accounting. The reward. The reproof.

V. Judgment of the Nations. Matt. 25.31-42.

1. The form of His coming—in glory, with His angels.
2. Gathering of living nations.
3. Discriminated and judged.

Wednesday.

1. Jesus at Bethany. Predicts His death in two days. Postponement of the plot of the rulers. Matt. 26.1-5; Mk. 14.1-2; Lu. 22.1-2.

2. The supper at Bethany in the house of Simon the leper. Anointed by Mary. Matt. 26.6-13; Mk. 14.3-9; Jno. 12.2-8.

3. Judas bargains with the Sanhedrin. Matt. 26.14-16; Mk. 14.10-12; Lu. 22.3-6.

Thursday.

Preparation of the Passover. Matt. 26.17-19; Mk. 14.12-16; Lu. 22.7-13.

Friday. (After sunset of Thursday.)

1. The Passover. Matt. 26.20; Mk. 14.17; Lu. 24.16.

The traitor revealed. Matt. 26.21-25; Mk. 14.18-21; Lu. 22.21-23; Jno. 13.21-30.

2. Institution of the Lord's Supper. Matt. 26.26-29; Mk. 14.22-25; Lu. 22.17-20.

3. Washing the disciples' feet. Lu. 22.24-30; Jno. 13.1-17.

4. Prediction of Peter's denial. Matt. 26.33-35; Mk. 14.29-31; Lu. 22.31-34; Jno. 13.31-38.

5. Discourses recorded by John.

The Discourse in the Upper Room. John 14.

- I. Their Departing Lord.
 1. They should not be troubled because
 2. He will prepare a place for them and
 3. Will come again.
- II. The Way, the Truth, the Life.

If no way, no going; if no truth, no knowing; if no life, no living.
- III. Christ and the Father.
 1. Christ the revelation of the Father.
 2. Christ in God and God in Christ.
 3. Christ going to the Father. The Father glorified in the Son.
- IV. The Coming of the Comforter.
 1. In answer to Christ's prayer.
 2. An abiding presence. Dwelling in the Church.
 3. Office work of the Spirit—to teach the things of Christ.
- V. Christ's Abiding Peace.
 1. To strengthen and calm.
 2. When they understand and believe these things.

The Discourse on the Way to Gethsemane. John. 15, 16.

At the close of the last discourse they left the room and on the way to the garden, on the western slope of Olivet, He spoke the discourse of these two chapters.

- I. The Vital Relation of Christ to His Church. 15.1-17.
 1. The vine the life of the branch.
 2. Conditions of fruitfulness.
 3. Mutual love between Christ and His people.

- II. Attitude of the World to Christ and His Church. 15.18-27; 16.1-4.
 1. Its persecution of Christ. What the Church must expect.
 2. In what the sin of the world consists.
 3. The Spirit to testify of Christ.
 4. Why He is predicting these things.
- III. Expediency of His Departure. 16.5-15.
 1. For the coming of the Spirit.
 2. The work of the Spirit.
 - To reprove of sin, righteousness and judgment.
 - To guide into all truth, to reveal things to come.
 - To glorify and show forth Christ.
- IV. The "Little While" of His Absence. 16.16-21.
 - A period of sorrow, trial, mingled with joy.
- V. The "Day" of His Re-appearance. 16.22-27.
 1. The joy He will bring.
 2. The petitions He will answer.
 3. His petition for His people.
 - The last words of the last discourse—"I have overcome the world."
6. The intercessory prayer. John 17. (See "Prayers of the Bible.")
7. In Gethsemane.
 - The Prayer. Matt. 26.36-45; Mk. 14.32-42; Lu. 22.39-46; Jno. 18.1.
 - Arrest of Jesus. Matt. 26.47-56; Mk. 14.43-52; Lu. 22. 47-53; Jno. 18.2-12.
 - Healing of the Ear of Malchus.** Matt. 26.51; Mk. 14.47; Lu. 22.50, 51; Jno. 18.10, 11.
- I. The Impulsive Disciple.
 1. An injurious defense of Jesus.
 2. Sincere but mistaken.
- II. The Divine Power of the Prisoner.
 1. The disciple rebuked.
 2. The injury healed by the healing touch.
8. Jesus before Caiaphas and the Sanhedrin. Matt. 26.57-68; Mk. 14.53-65; Lu. 22. 54, 63-71; Jno. 18.12-24.
9. Peter's denial. Matt. 26.69-75; Mk. 14.54, 66-72; Lu. 22.54-62; Jno. 18.15-18.
10. Remorse of Judas. Matt. 27.3-10.
11. Jesus before Pilate. Matt. 21.2, 11-18; Mk. 15.1-14; Lu. 23.1-5; Jno. 18.28-38.
12. Jesus sent to Herod Antipas and returned to Pilate. Lu. 23.5-17.
13. Barabbas released and Jesus mocked. Matt. 27.15-30; Mk. 15.6-19; Lu. 23.13-25; Jno. 18.38—19.15.
14. The journey to the cross. Matt. 27.31, 32; Mk. 15.20-22; Lu. 23.26-32; Jno. 19.17.

15. The crucifixion. Matt. 27.33-35, 39-43; Mk. 15.22-32; Lu. 23.33-37; Jno. 19.17-25.

The penitent malefactor. Lu. 23.39-43.

Death of Jesus. Matt. 27.45-56; Mk. 15.33-41; Lu. 23.44-49; Jno. 19.28-37.

Darkness for three hours.

16. Burial of Jesus. Matt. 27.57-66; Mk. 15.42-47; Lu. 23.50-56; Jno. 19.38-42.

FROM THE RESURRECTION TO THE ASCENSION

1. The women visit the sepulchre. Matt. 28.1-10; Mk. 16.1-11; Lu. 24.1-12; Jno. 20. 1-18.

2. The story of the guard. Matt. 28.11-15.

3. The journey to Emmaus. Mk. 16.12, 13; Lu. 24.13-35.

4. Evening revelation. Mk. 16.14; Lu. 24.36-49; Jno. 20.19-23.

5. Revelation to Thomas. John 20. 24-31.

6. Revelation at the sea-side. John 21.1-14.

The Draught of Fishes

I. The Night's Fruitless Toil.

II. Christ's Direction.

Cast the net on the other side of the boat.

III. The Miracle and Disclosure.

1. The full net. The unbroken net. Cooperation of other boats.

2. Jesus unrecognized until then. He alone could do such a work.

3. The last of the recorded miracles.

7. Peter re-instated and commissioned. John 21.15-25.

8. Revelation on the mountain. Matt. 28.16-18.

9. The Great Commission. Matt. 28.19, 20; Mk. 16.15-18.

10. The Ascension. Mk. 16.19, 20; Lu. 24.50, 51.

MIRACLES OF OUR LORD

The Miracles are fully treated in the section "Harmonizing the Gospels." By the following arrangement they can be quickly located:

	Matt.	Mark	Luke	John
First Year				
Early Judean Ministry				
1. Turning water into wine (Cana).....				2.1-12
Galilean Ministry				
2. Healing nobleman's son (Cana).....				4.46-54
3. Draught of fishes.....			5.1-11	
4. Healing the demoniac (Capernaum)....		1.21-28	4.31-37	
5. Healing Simon's mother-in-law (Capernaum)	8.14-17	1.29-34	4.38-41	
6. Healing a leper (Near Chorazin).....	8.2-4	1.40-45	5.12-16	
7. Paralytic healed (Capernaum).....	9.2-8	2.1-12	5.17-26	

	Matt.	Mark	Luke	John
8. Healing the woman having an issue of blood (Capernaum)	9.20-22	5.25-34	8.43-48	
9. Daughter of Jairus raised to life (Capernaum)	9.18-26	5.22-43	8.41-56	
10. Two blind men, sight restored (Capernaum)	9.27-31			
11. The dumb demoniac (Capernaum)	9.32,33			
Second Year				
Galilean Ministry				
12. Lame man healed (Jerusalem)				5.1-16
13. Healing the withered hand (Capernaum)	12.9-14	3.1-6	6.6-11	
14. Healing Centurion's servant (Capernaum)	8.1,5-14		7.1-10	
15. Raising the widow's son (Nain)			7.11-17	
16. Dumb and blind man healed (Capernaum)	12.22-29			
17. Stilling the storm (Sea of Galilee)	8.23-27	4.37-41	8.22-25	
18. The Gadarene demoniac (Gadara)	8.28-34	5.1-20	8.26-39	
19. Feeding five thousand (near Bethsaida)	14.13-21	6.30-44	9.10-17	6.1-13
20. Jesus walking on the sea (Sea of Galilee)	14.24-33	6.47-52		6.16-21
Third Year				
Galilean Ministry				
21. Healed daughter of Syro-Phoenician woman	15.21-28	7.24-30		
22. Deaf and dumb man healed (Decapolis)		7.31-37		
23. Feeding four thousand (Decapolis)	15.29-38	8.1-9		
24. Blind man healed (Bethsaida Julias)		8.22-26		
25. Healing the lunatic (Caesarea Philippi)	17.14-21	9.14-29	9.37-42	
26. Tribute money (near Capernaum)	17.24-27			
Later Judean Ministry				
27. Sight given to man born blind (Jerusalem)				9.1-41
28. The dumb demoniac healed (Capernaum)			11.14	
29. Healing the crippled woman (Galilee) ..			13.10-17	
Later Perea Ministry				
30. Healed man having dropsy (Perea)			14.1-6	
31. Raising of Lazarus (Bethany)				11.1-53
32. Ten lepers cleansed (near Jerusalem) ..			17.11-19	
33. Sight given to blind Bartimaeus (Jericho)	20.29-34	10.46-52	18.35-43	
Closing Ministry in Jerusalem				
34. Cursing the fig-tree (near Bethany)	21.18-20	11.12-14		
35. Healing the ear of Malchus	26.51	14.47	22.50,51	18.10,11
36. The second draught of fishes (Sea of Galilee)				21.3-11

PARABLES OF OUR LORD

The Parables are fully treated in the section "Harmonizing the Gospels." By the following arrangement they can be quickly located:

	Matt.	Mark	Luke	John
Second Year				
Galilean Ministry				
1. The Two Debtors (Home of Simon the Pharisee)			7.36-50	
2. The Sower (Sea of Galilee).....13.1-23		4.1-25	8.4-18	
3. The Seed (Sea of Galilee).....		4.26-29		
4. The Tares (Sea of Galilee).....13.24-30				
5. Mustard-seed (Sea of Galilee).....13.21,32		4.30-32		
6. The Leaven in the Meal.....13.33				
7. The Tares explained (in the house)...13.36-43				
8. The Hidden Treasure (in the house)...13.44				
9. The Costly Pearl (in the house).....13.45,46				
10. The Net (in the house).....13.47-50				
Third Year				
Galilean Ministry				
11. The Wicked Servant (Capernaum).....18.15-35				
Later Judean Ministry				
12. The Good Samaritan (Jerusalem).....			10.25-37	
13. The Friend in Need (Judea).....			11.5-13	
14. The Rich Fool			12.13-21	
15. Wise and Unwise Stewards.....			12.41-48	
16. The Barren Fig Tree.....			13.1-9	
17. Mustard Seed and Leaven restated....			13.18-21	
Later Perea Ministry				
18. The Wedding Guest			14.7-11	
19. The Great Supper.....			14.15-24	
20. The Lost Sheep.....			15.1-7	
21. The Lost Coin			15.8-10	
22. The Lost Son (Prodigal).....			15.11-32	
23. The Unjust Steward			16.1-13	
24. The Rich Man and Lazarus.....			16.19-31	
25. The Unprofitable Servant			17.1-10	
26. The Widow's Request			18.1-9	
27. The Pharisee and the Publican.....			18.10-14	
28. Laborers in the Vineyard.....20.1-16				
29. The Pounds			19.11-27	
Closing Ministry in Jerusalem				
30. The Two Sons	21.28-32			
31. The Vineyard	21.33-		20.9-18	
32. The Wedding Feast	22.1-14			
33. The Ten Virgins	25.1-13			
34. The Talents	25.14-30			

DISCOURSES OF OUR LORD

The discourses are fully treated in the section "Harmonizing the Gospels." By the following arrangement they can be quickly located. This list does not include those more limited statements that were not expanded into the form of a discourse.

	Matt.	Mark	Luke	John
First Year				
Early Judean Ministry				
1. To Nicodemus (Jerusalem)				3.1-21
2. To the Woman of Samaria (Sychar)....				4.1-26
Second Year				
Galilean Ministry				
3. Christ and the Father.....				5.17-47
4. Sermon on the Mount (Hattin)..... 5—7			6.20-42	
5. Coming to the Father Through the Son.11.29-30				
6. Christ the Bread of Life (Capernaum).				6.22-63
Third Year				
Later Judean Ministry				
7. Christ the Light of the World (Jerusalem)				8.12-20
8. The Good Shepherd (Jerusalem).....				10.1-21
Closing Ministry in Jerusalem				
9. Arraignment of the Pharisees.....23.1-39	12.38-40	20.45-47		
10. The Olivet Discourse.....24—25	13.1-37	21.5-33		
11. Discourse in the Upper Room.....				14.1-31
12. On the Way to Gethsemane.....				15—16

NATIONS OF THE BIBLE

At the close of the Old Testament history we traced the history of the great states to that time, about 432 B. C., and related it to the history of the Jews. We now have a period of four hundred years. At the point where we left the nations we take up the historical thread and follow the movement through these four centuries and thus get a view of the world at the time of the advent of Jesus Christ.

Egypt.

- I. Egypt Under Babylonian and Persian Control.
In 525 B.C., it was taken by Cambyses and became a Persian province.
- II. Conquered by Alexander the Great, 332 B.C.
- III. The Graeco-Egyptian Empire of the Ptolemies.
 1. Ptolemy I, 323-283.
 2. Ptolemy II, 283-247.
 3. Ptolemy III, 247-222.
 4. Ptolemy IV, 222-205.
 5. Ptolemy XIII, 80-52.

6. Cleopatra, 52-30.

Daughter of Ptolemy XIII.

End of the period of the Ptolemies.

IV. Battle of Actium, 30 B.C.

Egypt annexed to the Roman Empire.

Egypt was taken by the Persians about eleven years after the Jews were released from captivity by Cyrus. It was conquered by Alexander about one hundred years after the time of Nehemiah, and one year before Alexander conquered Persia.

Following the death of Alexander in 323 B. C., his empire was divided between his four generals. Ptolemy I. secured the government of Egypt. Under him Alexandria became a center of Greek culture and he founded the famous Alexandrian library. Philosophers, artists and poets were induced to settle in the city. He erected the Pharos or lighthouse to guide the fleets of the nations to his capital.

Ptolemy II. maintained and extended these intellectual interests. It was by his order that the Old Testament was translated into the Greek. This is known as the *Septuagint* and opened the way for the reading of the Scriptures throughout the Greek-speaking world, and was a great influence in preparing the way for Christ.

The rule of the Ptolemies extended over a period of three centuries. With a few exceptions the rulers for the last two hundred years were monsters.

The beautiful Cleopatra was the daughter of Ptolemy XIII. and the last of the line. Antony summoned her to meet him at Tarsus, the native city of Paul (Saul of Tarsus) to give account to him for the support she rendered those who upheld the Republic. He was as fascinated by her as was Julius Caesar, and enslaved by her beauty and brilliance he forgot all else—ambition, honor, country.

Rome was stirred by rumors that Antony intended to make Alexandria the capital of the Roman world. Octavius determined to settle the issue and met the fleets of Antony and Cleopatra near Actium. Cleopatra fled with her fleet and Antony was defeated. By this decisive battle (30 B. C.) Egypt was annexed as a province of the Roman state. It was the beginning of the Roman Empire.

Thus the great state that had such a remarkable history, and sustained such vital relations with the chosen people, passed away within a generation of the advent of the Messiah.

Persia.

1. Artaxerxes, 465-424.

2. Xerxes II, 424-423.

3. Darius Nothus, 423-404.

4. Artaxerxes II, 404-358.
5. Ochus, 358-338.
6. Arsus, 338-336.
7. Darius III, Codomannus, 336-331.
8. Fall of Persia, 331 B.C.

Artaxerxes was on the throne for eight years after Nehemiah returned to Persia in 432 B. C., and when the Old Testament history came to its close.

Special attention was given to the education of Persian youth which began at the age of five and continued to the age of twenty. Persia alone of the nations of the Euphrates region sustained a national educational system. By vigorous methods the boy was trained to great endurance, to master hardships and support himself under limited conditions. Strict regard for the truth was one of the great virtues in their moral training.

It was in the reign of Artaxerxes II, that occurred what is known as "The Retreat of the Ten Thousand" (401-400 B. C.) which is recorded by Xenophon. Cyrus, the brother of Artaxerxes and satrap in Asia Minor, planned to seize the throne. He gathered an army of 100,000 barbarians and 13,000 Greeks. The army of Artaxerxes numbered about 800,000 men. The fine conduct of the Greeks won the day. Their leaders were slain. They chose Xenophon as their leader and made one of the most remarkable retreats in all history. Its great historical significance lies in the fact that it paved the way for the later expedition of Alexander the Great.

In 334 B. C., at the head of an army of 35,000 men Alexander set out to conquer Persia. In the plain of Issus he met a large Persian army and gained a remarkable victory. Darius III, escaped and hastened to Susa to raise another army. Three years later, 331 B. C., Alexander, after various successes, began his march towards the Persian capital. Darius offered to surrender all of his provinces west of the Euphrates, but Alexander refused saying, "There cannot be two suns in the heavens."

The two forces met at Arbela where Darius met a disastrous defeat. It was one of the decisive battles of history, and in the overthrow of Persia prepared the way for the spread of Grecian civilization over all Western Asia.

It was just one hundred years after Nehemiah returned to Persia after his first visit to Jerusalem that Persia passed away. The Jews who returned under the edict of Cyrus had been in Jerusalem for two hundred and five years. The services of the Temple had been re-established, from the time of its dedication, about one hundred and eighty-five years.

But the state that set them free and under whose power the chosen people began their life anew has been broken, and they are now to come under a new great order of things. What is true of them is also true of the world.

Greece.

Our last notice of Greece, which brought us to the time of Nehemiah, was the close of the Periclean Age which was exactly one hundred years before the battle of Arbela.

I. The Period of Conquest.

1. The Peloponnesian War, 431-404 B.C.
Expedition of Alcibiades to Sicily, 415.
Battles of Arginusae, 406, and Aeguspotami, 405.
Fall of Athens, 404.
2. Spartan and Theban supremacy, 404-362.
3. The Macedonian Period, 359-323.
Philip II, 359-336.
Alexander the Great, 336-323.
Conquests—Asia, Egypt, Persia, India.

II. Period of Decline.

1. Division of the empire between Alexander's four generals.
2. Greece a Roman province, B.C. 146.

The Peloponnesian War lasted twenty-seven years. It began just after Nehemiah returned to Persia after his first stay in Jerusalem of thirteen years. There was a constant spirit of jealousy between Athens and Sparta, but the immediate cause of the war lay in the part Athens took in the conflict between Corinth and Corcyra relative to the commerce of the islands and coast towns of Western Greece. Corinth appealed to Sparta which decided against Athens and war was declared.

The city of Egesta in Sicily appealed to Athens for help against the city of Selinus. Nicias warned the Athenians against any move in that direction, but Alcibiades painted a picture of conquest in Sicily. He won the people, but being accused of mutilating the statues of Hermes, he fled to Sparta, gave information that would be damaging to the expedition and the result was disaster to the Sicilian enterprise. In the end, the Athenians were defeated and the imperial city of Athens fell.

With the rise of Macedonia, Greece entered upon a new era. Philip II. opened the way for the conquests of his famous son. Alexander was the pupil of Aristotle, one of the most intellectual men of all time, and this was one of the greatest influences in the life of this youth. Implanted in him was a love of literature and philosophy.

Alexander came to the throne at the age of twenty. During the brief period of thirteen years he altered the course of human history. The world of his day was gathered within the scope of his conquests and thus arose the Third Universal Empire, represented in Daniel's image (Dan. 2) by the body and thighs of brass. Over Egypt and Western Asia he spread Hellenic civilization. By bringing together the East and the West he prepared the way for their ultimate unity. One great result of his conquests was that "the distinction between Greek and barbarian was obliterated, and the sympathies of men, hitherto so narrow and local, were widened, and thus an important preparation was made for the reception of the cosmopolitan creed of Christianity."

After a siege of seven months he took the city of Tyre, one of his greatest military achievements. He then took Palestine and Philistia, and the Jews were now brought under a new power that was to have such far-reaching effects in sowing the seeds of the Jewish religion. Egypt was then reduced, and the city of Alexandria was founded, which became the meeting place of the East and West.

Following these conquests the conqueror returned and crushed Persia in the battle of Arbela. The city of Babylon opened its gates to him without a struggle, and he then entered Susa, the capital of Persia. It is said that the gold and silver he secured amounted to \$57,000,000, but in Persepolis the amount was more than twice as much.

He now led his army towards the east, and after conquering various tribes he entered the rich plains of India (327 B. C.). In order to bind the conquests of the East with those of the West he established waterways between India and Babylon. He sailed down the Indus and at its mouth found himself looking out upon the southern ocean. He sent Nearchus to see if the sea communicated with the Euphrates, and thus was re-discovered the sea route from the Indus to the Euphrates, one of the most important maritime routes of the world, which was never again to be lost.

Alexander selected Babylon as the capital of his empire, this old Shemitic city, and thus was fulfilled the prophecy of Noah that Japheth should dwell in the tents of Shem. The purpose of the conqueror was to unite and Hellenize the world. "Common laws and customs and a common language were to unite the nations into one great family. Intermarriages were to blend the races. Alexander himself married a daughter of Darius III, and also another of Artaxerxes Ochus."

At the height of his glory, in the midst of his vast enterprises, at the age of thirty-two, Alexander was seized by a fever, no doubt the result of excesses, and died at Babylon. This marvelous man by his wonderful

achievements brought to an end the struggle between Persia and Greece and brought Egypt and Western Asia under Hellenic civilization. The sympathies of men that had been so local and narrow were broadened by wiping out the distinction between Greek and barbarian, and thus paved the way for Christianity. And as a further preparation for the diffusion of Christianity he gave the world a universal language of culture into which in Alexandria the Old Testament was finally translated.

Alexander favored the Jews and encouraged them to settle in various centers and by this distribution of the Messianic people were diffused throughout the empire the truths of the Old Testament Scriptures.

There was no one man to take the place of Alexander and his vast empire, before the close of that century, was broken into fragments. From the ruins four monarchies arose the rulers of which were Cassander, Lysimachus, Seleucus Nicator, and Ptolemy. Thus, as shown by Daniel's vision, the great horn was broken, and in the place of it came up four notable ones (Dan. 8.8). How marvelously has prophecy been fulfilled by these great world-powers!

Macedonia fell to Cassander, Thrace and the western part of Asia Minor were held by Lysimachus. Syria and the countries east of the Indus fell to Seleucus Nicator and Ptolemy ruled Egypt. But finally, following wars and intrigues Greece became a Roman province 146 B. C.

Rome.

Our last notice of Rome, which brought us to the time of Nehemiah, was that of the Valerio-Horatian Laws and the measures that brought about social equality in the Roman state (445 B. C.). This was the year that Nehemiah came to Jerusalem.

- I. Second Period of the Republic, 367-264 B.C.
 1. End of the Etruscan power.
 2. The Samnite Wars, 343-290.
 3. War with Tarentum and Pyrrhus, 282-272.
- II. Third Period, 264-146 B.C.
The Punic Wars.
- III. Fourth Period, 131-31 B.C.
 1. From the war in Sicily to the death of Sulla, 133-78.
 2. From the death of Sulla to the end of the Republic, 78-31 B.C.
- IV. The Roman Empire.
Period of Expansion. From Augustus to Trajan.
 1. Augustus (Octávius), B.C. 31-A.D. 14.
Universal peace. Birth and boyhood of Jesus.
 2. Tiberius, 14-37 A.D.
Pilate, governor of Judea.
Ministry and death of Jesus.

Greece and Rome were the two great states of antiquity. Greece developed rapidly a brilliant civilization while Rome developed more slowly and represented an altogether different civilization. Greece, by her philosophy, art and literature exerted a profound influence upon modern thought, while Rome is supreme in the realm of law and government and historically occupies a larger place than Greece.

We can readily see by the outline how much of this period was taken up with war. First the Samnite wars followed by another ten years of war that filled out the second period. The three Punic Wars occupied about forty-three years. During the fourth period there were three wars in the first section and other wars to the end of the Republic.

The word "Punic" is from the Latin *Poeni*, signifying Phoenicians. It was applied by the Romans to the Carthaginians as they were Phoenician colonists. In 264 B. C., nearly all of Sicily was held by Carthage. For two hundred years Greece and Carthage were in conflict for possession of the island.

Rome entered this contest by pretending that her friends on the island needed her protection. In this first war Rome lost four fleets, and the last broke the Roman spirit. But another fleet gained a decided victory in 241 B. C. Carthage surrendered all claims to Sicily and the war ended.

In 219 B. C., Hannibal, the great Carthaginian general, laid siege to Saguntum in Spain with which Rome had formed an alliance, knowing that another war with Rome would be the result. It opened the following year and Hannibal entered Italy with 100,000 men. Hardships reduced this number to 20,000. He nearly annihilated one army under Scipio, and by strategy another. Rome carried the war into Africa and Hannibal was completely defeated. But in this war Rome lost 300,000 men and scores of towns were destroyed.

Carthage agreed not to make war against a Roman ally, and when Numidia began to harass Carthage, the latter appealed to Rome. Rome supported Numidia and the third Punic war was precipitated which resulted in the fall and destruction of Carthage. In this year (146) Greece became a Roman province.

The last century of the Republic was a transitional and revolutionary period. When Julius Caesar (100-44 B. C.) came upon the stage of action the Roman Republic was rapidly approaching its end. Ambitious leaders had control of the government. Caesar, Crassus and Pompey formed the First Triumvirate. Each agreed to contribute to the interests of the other two in securing control of public affairs. Cicero

had exposed the conspiracy of Catiline, but the end of the Republic was in sight.

Caesar was given the right to conquer Gaul, and he embarked upon the military career that was destined to make him master of the Roman world. He conducted nine campaigns and in the ninth all Gaul was subjugated.

In the meantime Pompey joined the senatorial party against Caesar and had a decree passed that called for the disbanding of Caesar's army. Caesar at once crossed the Rubicon and as he did so he exclaimed "The die is cast." Pompey and the senate fled to Greece and Caesar became master of Italy. He entered Greece, defeated Pompey (48 B. C.), and was appointed dictator of Rome.

Then came the Alexandrian war in which he placed Cleopatra on the throne of Egypt. He passed through Pontus, defeated the son of Mithridates and sent to Rome the announcement of his victory in three words: *Veni, Vidi, Vici*—"I came, I saw, I conquered."

He was now offered the crown which he refused and was made dictator for life by the senate which vested in him absolute rulership. On the fifteenth of March of the year of these honors, in the senate hall he fell under twenty-three dagger thrusts. Among the assassins was Brutus upon whom he had bestowed gifts and favors. At the head of Pompey's statue fell the greatest man Rome had produced.

He has been called the greatest Roman. In his mind lay the Roman Empire as it arose from the wreck of the Republic. He was the architect, the designer; his successors reared the structure. He was great as a general, statesman, orator and writer. He was the representative Roman and "the first creative spirit of the Roman Empire."

In the battle of Philippi (42 B. C.) Brutus and Cassius were defeated and the Roman world of the East was in possession of Antony while Octavius held the West. In our study of Egypt of this period we noted how Cleopatra captured the heart and soul of Antony, and how he forgot Rome and his wife Octavia. All parties looked to Octavius to save the empire. In the battle of Actium (31 B. C.) Antony was crushed and the Republic passed away.

In 63 B. C., Rome became master of Palestine about the time the First Triumvirate was formed. Caesar made Hyrcanus king and appointed Antipater procurator of Judea. At the fall of the Republic, Herod, governor of Judea, was favored by Antony and was made king. The Jews are now under the Fourth Universal Empire represented in Daniel's image by the legs of iron.

It must have seemed an impossible task to gather up the broken elements and reorganize them into a new structure, but it was accomplished and was destined to continue for another five hundred years. The Roman Empire extended from the Atlantic to the Euphrates, and from the Danube, the English Channel and later the firths of Scotland, to the cataracts of the Nile. Its population was somewhere from eighty to one hundred and twenty millions. Grecian culture became the common property of the nations, and thus the two great civilizations carried their joint influence to the world at large.

Augustus Caesar is on the throne. The morning of a new, great day is about to break. We look over the world with which we have been made familiar, and with which the Messianic people sustained such close relations, nations that in their respective ways had wrought vigorously. Where are they?

Egypt has passed away; Assyria is no more; Babylon expired five centuries ago; Persia fell at Arbela; Greece became a Roman province when Carthage was destroyed, but the Jew persists, preserved by the providence and power of Jehovah, back in their own land, under Rome, but under God's almighty care, having re-established the institutions of the Law.

The Roman Empire was in its infancy when occurred the greatest event in human history—the advent of Jesus Christ. The internal strife during the last century of the Republic had reduced Rome to such a state that its dissolution rather than its continuance might be more easily conceived. It was by the wisdom and strength of Augustus that she rose from a state of weakness to that of might and power. The unsettledness that prevailed ceased and a state of security stabilizing the Empire was created.

The outstanding fact of the forty-five years of the reign of Augustus was the remarkable state of peace that prevailed throughout the Empire. Instead of the clash of arms literature and art flourished. It was the Golden Age of Latin literature. Virgil composed his immortal epic, Horace his celebrated odes, Livy his history and Ovid his *Metamorphoses*.

It was in the midst of this happy state of things when all the world was at peace, that Christ, the Prince of Peace, was born in Bethlehem of Judea. "The event," says Meyer, "was unheralded at Rome; yet it was filled with profound significance, not only for the Roman Empire, but for the world." He came to the world in a state of peace after Rome had been torn by wars and strife. He will come again after an age of wars and rumors of wars heading up in an awful tribulation

(Matt. 24), will usher in universal peace and establish His kingdom of righteousness. Then the picture of the prophets will become a glorious reality for nations will learn the art of war no more.

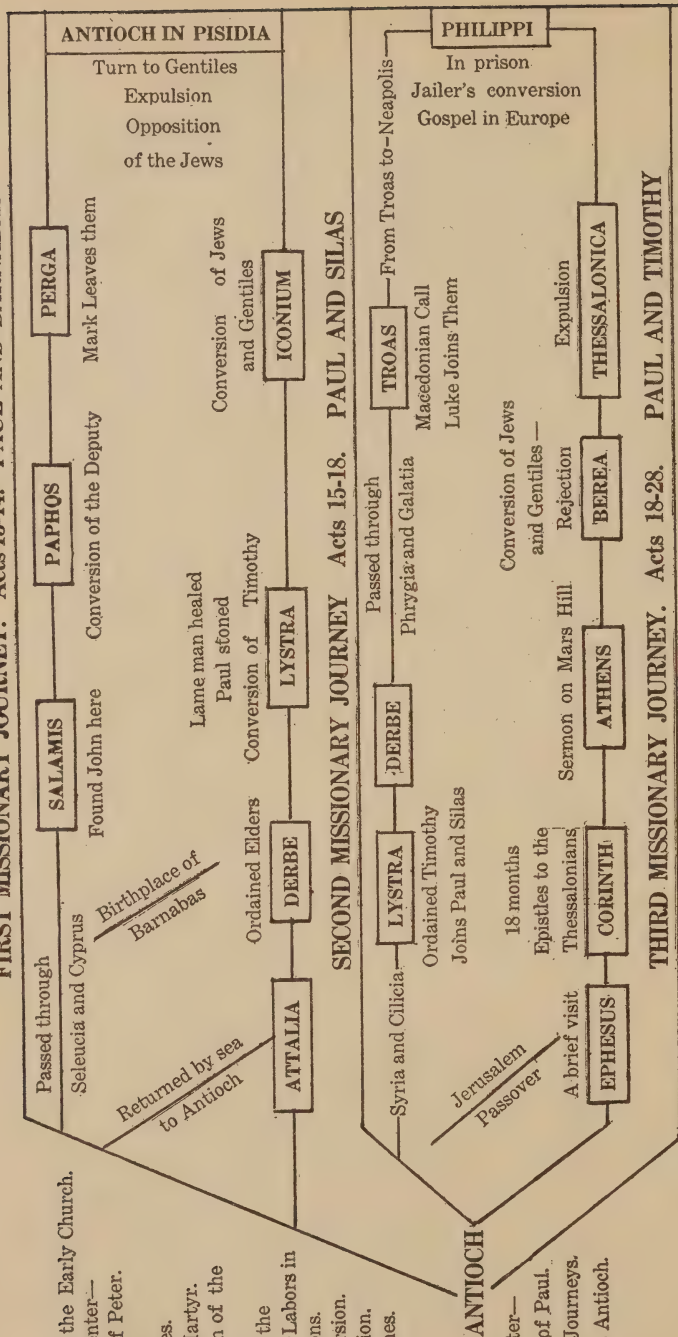
Two years after the boy Jesus talked with the doctors in the Temple Augustus died. Tiberius came to the throne. He was characterized by a tyrannical and suspicious nature. He retired to the island of Capri and spent his time in self-indulgence. Spies informed him of what went on in Rome, and many innocent persons fell under his suspicion and tyranny. The peaceful era of Augustus had passed away. It was during this reign, in which Pilate was made governor of Judea, that Jesus set forth the principles of His kingdom, wrought His mighty works and gave His life for the salvation of the world.

This tyrannical reign ended about four years after the time of Christ in the early days of the Christian Church. Thus we see the state of things in the Empire while Jesus, in those three memorable years, was battling for His ideals, in conflict with sin and unbelief, was rejected and put to death by His own people and the Roman authorities.

ACTS OF THE APOSTLES

FIRST MISSIONARY JOURNEY. Acts 13-14. PAUL AND BARNABAS

Author—Luke.
Establishment of the Early Church.
Jerusalem the Center—
Prominence of Peter.
Pentecost
Labors of Apostles.
Stephen—First Martyr.
Saul's persecution of the Church.
Dispersion of the Disciples. Labors in other regions.
Saul's Conversion.
Herod's persecution.
Death of James.



Part Two

THE EARLY CHURCH

ACTS OF THE APOSTLES

The Gospels are the record of the finished work of Jesus Christ for our salvation. He came to reveal the Father, to do His Father's will, to provide an atonement for sin, to redeem the Adamic race, that whosoever believeth on Him might not perish but have everlasting life.

This infinite task has been performed. Yonder stands Calvary; near by is the empty tomb. He trained His Apostles to carry on the work of evangelizing the world. He told them in His last discourse in the upper room why He must depart and assured them that He would return. They stand with Him for the last time on the Mount of Olives and with wondering eyes watch Him as He ascends to the Father. The heavenly messengers assure them that as surely as He has departed, so surely will He come again.

The Acts of the Apostles is the history of the beginning and of the early days of the Christian Church. As the Gospels set forth the "Acts" of Jesus, so this book sets forth the "Acts" of the Holy Spirit. It is sometimes called "The Fifth Gospel." It was addressed to Theophilus, as was the Gospel of Luke, and it is generally accepted that Luke is the author. As the companion of Paul he was well qualified to write this history. He is the only one of the inspired writers of the Bible who was a Gentile.

The book of Acts falls into two sections. The first is the history of the operations of the Apostles in Jerusalem, that is, Jerusalem is the center of these activities, and Peter is the prominent figure. The second section gives the history of those missionary activities of which Antioch became the center, and Paul is the outstanding character. Thus the history of the Church under the Apostles follows a double course, the one Jewish, the other Gentile. The Jewish, under the leadership of Peter, follows the track of the twelve apostles, while the Gentile follows, in the main, that of Paul.

JERUSALEM THE CENTER

From Pentecost to the Dispersion.

I. From the Ascension to Pentecost. Ch. 1.

- II. Day of Pentecost. Ch. 2.
 - 1. The assembly.
 - 2. Third Person of the Trinity.
 - 3. First sermon and first converts.
- III. The Miracle and Its Effect. Ch. 3—4.31.
 - 1. The accompanying sermon.
 - 2. The apostles before the authorities.
 - 3. New induement of power.
- IV. Community of Goods. 4.32—5.11.
 - 1. Voluntary contributions.
 - 2. The case of Ananias and Sapphira.
- V. Power and Protection. 5.12-42.
 - 1. Power over infirmities.
 - 2. Power to release from imprisonment.
 - 3. The advice of Gamaliel.
 - 4. Loyalty to Christ.
- VI. Persecution and Dispersion. 6—7.
 - 1. Selection of seven deacons.
 - 2. The choice of Stephen.
 - 3. Stephen on trial.

Falsely charged; his defense; first Christian martyr.

I. Days of Prayer for Days of Power. Ch. 1.

Returning to Jerusalem they gathered the converts, a small band of one hundred and twenty souls. The Lord directed them to remain in Jerusalem until they would receive power, baptized by the Holy Spirit. For ten days they were together, days of prayer. The one special thing recorded was the election of Matthias in the place of Judas.

The Church has not given enough attention to these "days of prayer." They prepared the apostles for the great event that ushered in a new dispensation. To these earnest souls were to be committed the early triumphs of the kingdom of grace. They were bringing to the world the Holy Spirit on the wings of prayer. What a suggestion and what a truth for the church that would be Spirit-filled. We need to get back to Pentecost and back to the upper room. This is the true setting for every revival of religion, that in this day is so lacking in the Christian Church.

II. The Day of Pentecost. Ch. 2.

Pentecost, the Feast of Weeks, a thanksgiving for the harvest. Fifty days after the resurrection. The band of disciples were assembled "with one accord."

1. Advent of the Holy Spirit.

The promises of Jesus are fulfilled, just as every promise of the centuries was fulfilled in the advent of the Messiah. Father, Son and Holy Ghost—the Third Person of the Trinity has now come.

He came in mighty power. It was a startling manifestation. No doubt would remain regarding this Divine Presence. He was heard, seen and felt in His manifestations. Tongues of fire—a baptism of fire, a “Spirit of burning.” Under His direction they spoke with other tongues, a language heretofore foreign to them. How we understand each other when the Spirit rests upon each of us. How thousands of nominal Christians would speak the things they had never uttered if there came upon them this Spirit of burning.

These disciples were able to speak in the tongues of those who had gathered for the Feast of Pentecost. No wonder it created a sensation. A dead church untouched by the Spirit of God does not attract much attention. A corpse is not an exciting thing.

2. The First Christian Sermon.

We would naturally expect that Peter would be the preacher. This fisherman, this impulsive Peter who denied his Lord, was reinstated and divinely commissioned, “feed my sheep” (John 21.15-17), holds the center of the stage in these days. What a sermon it would be under these conditions! Note the elements of it and what imparted to it such power.

a. Peter’s testimony to the crucified and risen Christ.

The proofs of Christ’s Messiahship as seen in His mighty works. With this established Peter sets before them with crushing force the fact of their responsibility for the crucifixion of the Messiah. It was heart-searching, an awful indictment.

Following this is the astounding fact that this Jesus whom they crucified was raised from the dead. What greater evidence was needed to support His claims. Peter takes them back to the sixteenth Psalm and shows how, a thousand years before, David had predicted the empty tomb as well as the crucifixion, and follows this up with his personal testimony of the forty days Jesus had been with them, that they were witnesses of this fact.

b. This was a truly Biblical sermon.

What a masterly handling of the Scriptures! The Word of God was given its opportunity to be the “Sword of the Spirit” to pierce the hearts of these people. Back to Pentecost to catch the inspiration of this mighty soul-stirring sermon!

Take the useless speculations out of many sermons and there is nothing left. Take out of many sermons the politics and economics and there is nothing left. Take out of them the unbelief, the things that rob the Word of God of what it states as truth, that make it a lie, and there is nothing left. Take out of many of them the commonplace platitudes,

the simple stories, and there is nothing left. How much preaching of our day never reaches the heart of the sinner, and never answers the sinner's question, "What must I do to be saved?" that have in them nothing more Biblical than the text which so often is given no Biblical treatment.

3. The Harvest of Souls.

Note the question of convicted souls and the answer from the Word of God. This is what happens when the Holy Spirit comes in power to "convict of sin, of righteousness and of judgment" (John 16.8). Three thousand converts professed their faith in this crucified and risen Messiah by baptism—the first sermon, first converts, first Christian baptism. "This vast and varied multitude furnished the first counterpart in the spiritual world to the miraculous draught of fishes in the natural." They were now "fishers of men."

III. The First Miracle and Trouble. Ch. 3—5.31.

Of course there would be trouble. Doing the wonderful things that Jesus did which showed the Divine power back of the deeds, and that too in the name of Jesus whom they crucified, was sure to create a storm, and the authorities imagined that their miracle-working power would be curtailed if they shut them up in prison. Little did they think that the same Power would release them from prison, hence their consternation when they found them in the Temple preaching.

Peter continued to hold before the Jews the facts of the death and resurrection of Jesus, their sinful act, and the number of believers increased to five thousand. There are some striking and suggestive passages in this section. People brought their sick and believed that the shadow of Peter would cure them—The Healing Shadow. The authorities took notice of Peter and John "that they had been with Jesus." The world does the same today regarding the true disciple.

In the midst of this uproar it was Gamaliel, a Pharisee, President of the Council, who advised the Sanhedrin to adopt different measures. Note his position: If the work of the apostles is that of mere men, it will fail of itself; but if it be of God, it will abide and you will be placed in the position of fighting against God. This is a wise attitude for the modern Church.

IV. Persecution and Dispersion. Ch. 6—7.

1. The Deaconship.

The troubles were not all on the outside. The church at Jerusalem comprised a Hebrew and Greek section—those who were natives of Judea and spoke the Aramean dialect, and those who were natives of

other countries and spoke Greek. Between these sections a spirit of jealousy arose, but the breach was healed by the appointment of seven deacons to whom should be committed the temporary affairs of the Church. These seven belonged to the Greek section.

2. Stephen, a man full of faith and power.

His zeal and success brought him into conflict with the synagogue of the Libertines—Jews once Roman slaves, but now free; the synagogues of the Cyrenians and Alexandrians who came from Egypt; the synagogue of Cilicia, one of whose most active members was the young man Saul who came from Tarsus, the capital of Cilicia.

As in the case of Jesus, Stephen, by false witnesses, was brought before the Sanhedrin. His defense was a remarkable statement in the historical range of his utterances, but his invectives against his hearers and their fathers so enraged them, that without any formal trial, they rushed him outside of the city, took the law pertaining to capital punishment into their own hands and stoned him to death. In his last moments he uttered a singularly beautiful statement of the glory of Jesus and his last word, like that of his Divine Lord, was a prayer for the forgiveness of his murderers.

His views of the Mosaic institutions and the Christian rights of the Gentiles were in advance of his day. He was the morning star of the Church. Saul held the clothes of his slayers, and little did he think that it was reserved for him to complete the work and testimony of the first martyr of the Christian Church.

3. Dispersion.

The death of Stephen was followed by the most bitter persecution, and the Christians of Jerusalem were scattered abroad. The persecution that contributed largely to this was that of Saul of Tarsus, who was a rabid inquisitor.

From the Dispersion to the Commission of Saul.

I. The Labors of Philip. 8.1-40.

1. In Samaria.

Simon the sorcerer.

The assistance of Peter and John.

2. Philip and the eunuch. 8.26-40.

The interpretation of Isaiah.

The eunuch's acceptance of Christ.

Philip's wide-spread evangelism.

II. The Conversion of Saul. 9.1-9.

III. The Extension of the Church. 9.32—12.23.

1. Peter and the revival at Lydda.

2. Peter at Joppa.

Raising of Tabitha to life.

The vision of Cornelius and of Peter.

The door opened to the Gentiles.

3. Persecution of Herod.

Martyrdom of James.

Imprisonment of Peter.

I. The Labors of Philip the Evangelist.

He must not be confused with Philip the Apostle. He was probably one of the seven deacons.

1. His work in Samaria.

The persecution was over-ruled for good. It brought the disciples into other regions to spread the Gospel abroad. It is sometimes necessary to be driven out of our Jerusalem in order to do a greater work. What seemed like a calamity was a good in disguise.

Simon, a sorcerer, had led the people to believe he had supernatural powers. When the people saw the works of Philip, their delusion regarding Simon was at an end, and the latter seemed to be impressed also. Peter and John were sent to assist Philip. When Simon sought to purchase from Peter the power of bestowing upon the people the Holy Ghost, he was severely rebuked.

2. Philip was divinely directed to go to Gaza, the site of one of the old towns of the Philistines. Here he met a eunuch of Ethiopia, who was the treasurer of Candace the queen of that country. He was returning from Jerusalem where he had attended one of the festivals. While he was an Ethiopian he seems to have been a Jewish proselyte. He was reading that great Messianic chapter of Isaiah, the fifty-third, which Philip explained in terms of Jesus. The result was that the eunuch was converted and baptized.

II. The Conversion of Saul. 9.1-31.

It was at this time that occurred an event of supreme significance to the Christian Church—the conversion of Saul of Tarsus. He who had so ruthlessly persecuted the followers of Christ was to become the great Apostle of the Gentiles. The facts will be given in the second general section of our study of this book.

III. The Extension of the Church. 9.32—12.23.

1. Peter at Lydda and Joppa.

In the meantime the labors of the disciples continued. The work of Peter at Lydda brought about a revival. At Joppa he raised Tabitha to life.

2. The vision of Cornelius and of Peter.

Peter was at Joppa, Cornelius the centurion at Caesarea. The latter was a devout man. An angel appeared to him and instructed him to send for Peter who would direct him, and which would be in answer to his prayers. He did what the angel required.

In the meantime Peter was having a vision which taught him that the Gentiles were now to be admitted to the Church. The idea that prevailed was that they must come into the Church through the ordinance of circumcision, the Jewish seal of the covenant—must first become Jews. On this point there was a bitter struggle which kept the door closed.

While he was considering this vision and the truth it was designed to teach, the servants of Cornelius arrived. The result was that when he reached Cornelius and learned the facts he cast aside his prejudices and baptized this Gentile. Thus was the door opened to the Gentiles. When he returned to Jerusalem he silenced the opposition this created by relating his vision, and the manner in which he was vindicated by the outpouring of the Holy Spirit on the people. The latter does not happen when one is acting contrary to the plan and purpose of God.

3. Persecution of Herod. 12.1-23.

When Herod Antipas was banished to Gaul, Galilee and Perea were added to the dominions of Herod Agrippa, and when Claudius came to the throne he received Judea, Samaria and Idumea. Thus under him was united the whole kingdom of his grandfather.

The one thing he sought was popularity. To persecute the Church would please the Jews. He killed James the brother of John, the first martyr of the apostolic band. Because this pleased the Jews he decided to increase his popularity by seizing and imprisoning Peter. But the angel intervened. The chains fell from Peter and he was led out past the guards in the light cast about him by the angel and the designs of Herod were frustrated. One of the masterpieces of Raphael, the prince of painters, is this scene arranged around one of the windows of the Vatican.

Shortly after this, in the theater of Caesarea, Herod appeared in great state. The people saluted him as a god. The flattery pleased him, but he was immediately seized by a horrible disease, smitten by the angel (12. 21-22), and died.

ANTIOCH THE CENTER

Paul and the Missionary Journeys

The Apostle of the Gentiles.

The great Apostle was born at Tarsus, the capital of Cilicia, a province of Asia Minor, probably soon after the birth of Christ. He suffered

martyrdom under Nero A. D. 68. Cilicia was an important province that was annexed to Rome by Pompey. The orator Cicero was one of its governors. Tarsus was a Greek city. Its language was Greek and it was a patron of Greek literature.

While surrounded by these Grecian conditions Paul was a Hebrew of the Hebrews, of the purest Hebrew blood. He belonged to the tribe of Benjamin, but his father had secured the rights of Roman citizenship. Paul was able to speak the Hebrew as well as Greek. He had a profound regard for the land of his fathers and for his people. We do not know at what age he came to Jerusalem to receive his religious training under Gamaliel. He was absolutely committed to Judaism, and in persecuting the followers of Jesus he thought he was doing God service. He saw the people going over to Christianity and probably felt that Judaism would be undermined by these new doctrines.

While on his way to Damascus to stamp out the roots of this "heresy" a miraculous event changed the course of his life. The heralds of the Cross had sown the seed of the Gospel in Damascus, the ancient capital of the old Syrian kingdom. As he neared the city two things happened: a heavenly light enveloped him, and a voice in the Hebrew tongue spoke to him. He fell to the earth. He was told that it was Jesus who was speaking to him and whom he was persecuting. He obeyed the voice and at that moment was born the Apostle of the Gentiles. His question, "What wilt thou have me to do?" marked the crisis of his life.

The conversion of Saul was one of the greatest events in the history of the Christian Church and of the world. Some have unhesitatingly said that he was the greatest merely human being that ever walked embodied among men. He was baptized by Ananias and labored there for his Lord, but in a short time went to Arabia. He finally returned to Damascus, but his life was endangered by the Jews and escaped by being let down over the wall.

He came to Jerusalem, and after a cold reception, the brethren becoming convinced of his sincerity cordially received him. A conspiracy was formed against him and in a vision Christ directed him to leave Jerusalem and commissioned him to labor in behalf of the Gentiles. Leaving Palestine by way of Caesarea he returned to Tarsus and labored in the regions of Syria and Cilicia.

Paul's First Missionary Journey.

- I. Paul and Barnabas Divinely Commissioned. Ch. 13.1-3.
- II. From Seleucia to Antioch in Pisidia. 13.4-52.
 1. Cyprus, birthplace of Barnabas.
 2. Salamis. Joined by John Mark.

3. Paphos. Conversion of the deputy.
4. Perga. Mark returned to Jerusalem.
5. Antioch in Pisidia. Opposition.

III. From Antioch to Antioch in Syria. 14.

1. Iconium. Many converts. Compelled to leave.
2. Lystra. The lame man. Paul stoned.
3. Derbe.
4. Returned to Pisidian Antioch. Ordained elders.
5. Pamphylia, Perga, Attalia.
6. Returned to Antioch in Syria.

I. Antioch the Starting Point.

This city was founded by Seleucus, one of the generals of Alexander. He was a builder of cities having built sixteen Antiochs and named them after his father. He built six Laodiceas which he named after his mother, and nine Seleucias, named after himself.

In Paul's day this Antioch was a great city; it was also a wicked city. Romans of wealth were attracted to it by its fine climate. Greeks and Orientals made up its population. "The frivolous amusements of the theater were the occupation of its life. It is probable that no populations have ever been more abandoned than those of Oriental Greek cities under the Roman Empire; and of these cities Antioch was the greatest and the worst."

It was here that the followers of our Lord were first called "Christians," and here the missionary journeys of Paul were projected. It was the center of the eastern part of the empire and held communication with the whole world. "Its connection with Antioch seemed to give Christianity a metropolitan character and to foreshadow its conquest of the world."

II. Paul, Barnabas and Mark.

It was Barnabas who showed Paul the brotherly, Christian spirit at Jerusalem when the others gave him a cold reception. Knowing that Paul was divinely called to labor among the Gentiles he sought him at Tarsus and brought him to Antioch. They labored in that city for a year. John Mark was the nephew of Barnabas. They were now called by the Lord to enter upon missionary activities and to this end were ordained by the Church of Antioch.

III. Leading Events of the Journey to Antioch in Pisidia.

1. From Cyprus, the birthplace of Barnabas, they came to Salamis. It was here that Mark (called John) joined them.

2. At Paphos. The deputy of this place, Sergius Paulus, called for the missionaries to give him the Word of God. A sorcerer did his utmost

to prevent the conversion of the deputy and Paul pronounced upon him the judgment of blindness for a season.

3. At Perga John abandoned them, probably frightened by the hazards the missionaries must take, especially in the region of Pisidia.

4. The effect of the Gospel on Pisidian Antioch.

Paul's sermon in the synagogue created a sensation. He offered the Gospel to Jew and Gentile alike. Placing the Gentiles on the same plane with the Jews enraged the latter. In the midst of a great disturbance the missionaries were compelled to leave.

IV. The Journey to the Syrian Antioch.

1. Success and reverses at Iconium. It was about ninety miles from Antioch to this point. The preaching of Paul resulted in the conversion of a great multitude of Jews and Greeks. The unbelieving Jews stirred up the people part of whom supported the Jews while others supported the apostles. It came to a head, and when Paul learned they were to be assaulted they fled to Lystra.

2. The excitement at Lystra. This was occasioned by the healing of a man lame from his birth. This was a new, strange thing to these people and they made gods of the apostles and insisted upon offering sacrifices to them. Paul showed them the folly of their conduct, and when some Jews came from Antioch and Iconium, this fickle mob were induced to stone Paul. Thinking he was dead they put him outside of the city.

Lystra was the home of Timothy. It is probable that he now heard the Gospel for the first time, and while this young Greek had been taught the Scriptures by his Jewish mother, after hearing Paul he would read them with a new understanding. He became a disciple of the great Apostle.

3. Closing incidents of the journey. They now retraced their steps and preached in Derbe. They passed on to Lystra, Iconium and Antioch and confirmed the faith of the believers. He himself was an example of his teaching, i. e., that they would enter the kingdom of God only through tribulation.

From Attalia they sailed to Antioch in Syria. They gathered together the church that sent them forth and made their report. What is especially noted is the manner in which God "had opened the door of faith unto the Gentiles."

The Council of Jerusalem. 15.1-35.

This event followed the first journey and just prior to the second. It was a meeting of serious importance. In the Church at Jerusalem,

especially those who were originally of the Pharisees, who opposed the idea of the Gentiles being admitted to the Church unless their salvation could be assured by conforming to the Mosaic requirements. Paul and Barnabas had to deal with some of these people who had come to Antioch, and they were finally commissioned to go to Jerusalem to consider this matter.

It was now about seventeen years since Paul's conversion. This assembly was addressed by four persons: Paul, Barnabas, Peter and James, the last being the brother of our Lord and the president of the Synod. The Judaizing party attempted tricky methods rather than an open discussion of the points at issue. In the end the matter was decided in accordance with Paul's position, while he in turn accepted the condition that Gentiles should avoid the pagan festivals that were so often associated with immoral practices.

Accompanied by Barsabas and Silas, Paul and Barnabas returned to Antioch. Peter seems to have come to Antioch about this time (Gal. 2.11). He came under Judaizing influences and when he refused to eat with uncircumcised Gentiles, Paul tells us that he withstood him to the face (Gal. 2.14).

Paul's Epistle to the Galatians clearly indicates that the schism was not ended by this Synod, but what it did furnish was the occasion for Paul's unusual statement of justification by faith alone. It was this doctrine that he so emphasized in this Epistle necessitated by these Judaizers, and for all time this vital doctrine has made clear the true attitude of the sinner to the Gospel of Christ.

The Second Missionary Journey.

I. Paul's New Companion. Ch. 15.36-40.

1. The proposal to Barnabas.
2. The contention over Mark.
3. The break with Barnabas. Paul and Silas.

II. From Antioch to Philippi. Ch. 16.

1. Syria and Cilicia. Derbe and Lystra.
 2. Joined by Timothy at Lystra.
 3. Galatia. A new field of labor.
 4. Troas. Luke a member of the party.
- The Macedonian Call.

I. The Journey to Lystra.

In the districts of Syria and Cilicia, Paul was on familiar ground. It is probable he visited his native city, Tarsus, and there preached, as he had in the province of Cilicia after his conversion. It must have been a great joy to the apostle that his disciple, Timothy, was eager to join

him in his labors. He is to have large relations with him who had so much to do with his spiritual life and activities.

II. In Galatia.

Paul is now surrounded by new conditions, a new people. These people were of Gallic origin. In their migration they came from Europe to the west of Asia. They crossed the Aegean and settled in Asia Minor. By these people the apostle was most kindly received (Gal. 4.13-15). But they were soon "bewitched" by their false teachers. As was true of the Gallic race, they were "susceptible of quick impressions and sudden changes, with a fickleness equal to their courage and enthusiasm, and a constant liability to that disunion which is the fruit of excessive vanity."

III. The Missionaries in Troas.

They were divinely directed away from proconsular Asia, and so they proceeded to Troas which still preserved its classical name—Troy. "It must have been with deep interest that the Apostle gazed upon the famous plain where, at the dawn of Grecian history, according to the popular story, the forces of that country had spent their strength for ten years in the siege of Troy, and whose every locality had been invested by the genius of Homer with an interest that would survive to the end of time."

This interest, however, could not be greater than that when, for the first time, he saw the European hills. How vividly would come before him the vision of Daniel in which the prophet saw the Macedonian "he-goat" strike the "two-horned ram" of Persia, and which long ago had become historical fact.

Here, in the night, in this historical Troas, Paul had a vision—a man of Macedonia said to him "Come over into Macedonia and help us."

In response to that call, four men, Paul, Silas, Timothy, Luke, might have been seen at the ship-landing of Troas arranging for passage to Macedonia. "The wind wafts them over the waters that, five hundred years before, had borne on their bosom the magnificent armada of Xerxes. These four humble men in the Trojan ship are to accomplish what the millions of Xerxes failed to accomplish—to conquer not only Greece, but all Europe."

IV. Philippi. The Gospel First in Europe. 16.10-40.

In Macedonia were the first conflicts of the Gospel in Europe. Philippi was a military city. It had no synagogue, but in the city was a pious woman, Lydia, "whose heart the Lord opened." Their next experience was with a damsel whose spirit of divination brought her masters

much gain. She declared that the missionaries were the servants of God, and, in the name of Jesus, Paul expelled the evil spirit, and this caused a loss to her masters. That was serious; their pocketbook was affected. They lodged a complaint, misrepresented the facts and succeeded in getting them imprisoned.

At midnight a prayer meeting was conducted by Paul and Silas. They prayed and sang—"and the prisoners heard them." Then came the earthquake. They had not influence enough to keep out of jail, but they were in touch with Power that could shake open the doors and release them from the stocks.

It is possible the jailer heard the songs and prayers for he came forward with the sinner's question, "What must I do to be saved," which Paul answered in the only way the Gospel can answer it, "Believe on the Lord Jesus Christ." He and his family believed and were baptized. Thus it was that a woman, a girl and a man become the nucleus of the first church in Europe.

It was in this city that Brutus and Cassius destroyed themselves. Here Paul asserted his rights as a Roman citizen which were acknowledged.

V. From Philippi to the Close of the Journey.

1. In Thessalonica and Berea. 17.1-15.
The sermon and its effect.
Withdrawal to Berea.
Received the Scriptures.
Interference and withdrawal.
2. Paul in Athens. 17.16-34.
Disputation with the Jews in the synagogue.
Discussions in the marketplace.
The sermon on Mars' Hill.
3. At Corinth. 18.1-18.
Fellow craftsmen.
Joined by Silas and Timothy.
The Lord's assurance.
Opposition of the Jews.
Remained eighteen months.
4. Brief stay in Ephesus. 18.19-21.
Reasoned with the Jews.
5. At Jerusalem, and Return to Antioch. 18.22.

1. The Gospel in Thessalonica and Berea.

In Thessalonica Paul found an earnest body of believers. He preached a suffering and resurrected Christ and many believed. Then the Jews set the city in an uproar declaring that the missionaries had turned the world upside down, in which case it would be right side up. The new religion embraced by many pagans stirred the community.

It was deemed wise for Paul and Silas to depart and they came to Berea. We are told that these people received the Word with readiness of mind and daily searched the Scriptures to confirm the teachings of Paul. Learning of Paul's labors here Jews came from Thessalonica and caused trouble and Paul departed for Athens to be joined there by Silas and Timothy.

2. Paul in Athens.

It must have been a matter of profound interest to Paul to be in the great center of Greek learning and culture. Pictures of the past would crowd his mind as the great souls of centuries ago would be recalled—Socrates, Plato, Aristotle. But the business of this Hebrew preacher was to set before these Athenians a better, holier life than Athens ever knew, to give them what their philosophers could never impart, to dethrone the gods of Olympus and unfold doctrines of life, of the present and the future, unknown to their philosophy.

One thought can hardly have been absent from the mind of Paul. "In Athens he would see mankind in the circumstances most favorable to the natural man; for if mental culture could enlighten, if the fine arts could purify, if philosophy could elevate, if poetry could sweeten, if the pagan religion could transform, the Athenians could not but be an enlightened, a pure, a noble, a genial, a holy people."

What Paul saw as he passed through Athens was a city wholly given to idolatry; gods, shrines, temples of every kind abounded, and one altar "to the unknown God."

Paul encountered two classes of philosophers, the Stoics and Epicureans, the former who maintained a stern virtue ignoring both pleasure and pain, and the latter seekers after pleasure who preached and practised the doctrine of indifference and ease. These two classes listening to Paul brought him to Mars' Hill to have him expound the doctrines that aroused their curiosity. No place in Athens was so suitable for a discourse upon the mysteries of religion. It was the altar "To the Unknown God" that furnished Paul with his subject. This he now sets before them:

(1) He is not Unknown; He is known by His works.

The universe owes to Him its existence. The world did not come by accident, but was created by the power of God.

(2) This God does not dwell in temples of human workmanship.

(3) He is the Creator of the race, by whom we have life and being.

(4) He cannot be represented by material things, by gold, silver or stone images.

(5) This God will judge the world by righteousness. He will do this by Jesus Christ whom He raised from the dead.

This statement of the resurrection brought forth derision and mockery and Paul lost his audience. The sermon was not devoid of results. Dionysius, a judge of the Areopagus, believed, and a few others; but it was not in this center of intellectuality and refinement that the Gospel triumphed. As Paul afterwards said in his Epistle to the Corinthians that the Cross was to the Greeks foolishness.

3. The Extended Period at Corinth.

Paul remained in this great commercial center eighteen months. This sea-port communicated with Europe and Asia. It was the capital of Achaia. That for which it was celebrated was its licentiousness. In honor of the goddess of the temple dedicated to Venus a thousand harlots were supported at the expense of the city. The city abounded with thieves, drunkards, revilers, adulterers, and other vicious classes.

Paul was taken into the home of Aquila and Priscilla, who, with other Jews, had been expelled from Rome by Claudius. The Lord greatly encouraged him in a vision telling him to speak boldly and assured him of personal security. When charged by the Jews Paul had the protection of Gallio the deputy. It was here that Paul wrote his first Epistles, those to the Thessalonians.

4. The Return to Antioch.

Leaving Corinth he made a brief stay in Ephesus and from there went to Jerusalem to attend one of the festivals. From there he returned to Antioch. This second journey was invested with tremendous significance.

Paul's Third Missionary Journey. From Antioch to Jerusalem.

- I. At Ephesus. Ch. 18.23-28; 19.
 1. Preceded by Apollos.
 2. Disciples of John.
 3. Paul's remarkable success.
 4. The uproar—Diana of the Ephesians.
 5. The ruling of the townclerk.
- II. From Ephesus to Troas. 20.1-12.
 1. Preached with success in Troas (2 Cor. 2.12).
 2. Came to Macedonia and sections of Greece.
 3. Spent three months in Corinth.
 4. Spent seven days in Troas. Eutychus raised to life.
- III. From Troas to Jerusalem. 20.13—21.16.
 1. At Miletus. Address to the Ephesian Elders.
The affectionate parting.
 2. The journey to Jerusalem. By way of Tyre and Caesarea.

I. Paul's Labors in Ephesus.

Timothy was with him during the whole of this third journey. Passing through Phrygia and Galatia he came to Ephesus where he remained for two years, the longest stay in any place.

Apollos, an Alexandrian Jew, prepared the way for Paul by his eloquent preaching. He was a disciple of John the Baptist and was now more fully instructed in the Scriptures.

The inhabitants of Ephesus were Greeks and Asiatics. Sorcery occupied much attention, while the chief object of worship was Diana, a goddess of the West. The temple of Diana was one of the world's wonders. It had been 220 years in building. It was 60 feet high and was supported by 126 columns. Ephesus was a city of luxury and licentiousness.

Many exorcists were so affected by the preaching and mighty works of Paul that they abandoned paganism for Christianity. To express their sincerity they burned their books of magic which were valued at about \$10,000 of our money. Things took a serious turn when the large number of conversions greatly depressed the business of the craftsmen who made their living by constructing small silver models of the image of Diana. Their trade fell off and an insurrection against Paul was raised. Paul and Timothy were protected by a magistrate, but it was necessary for them to withdraw. It was here that Paul wrote the First Epistle to the Corinthians.

II. From Ephesus to Troas.

He preached with success at Troas and then went to Macedonia and regions of Greece to the north. In this region he wrote the Second Epistle to the Corinthians, and learning of the activities of the Judaizing teachers in confusing the Galatians he wrote his Epistle to the Galatian Churches. During this time he was raising money for needy believers in Judea which would have the effect of disposing the Jews more kindly toward their fellow Gentile Christians.

Three months were spent at Corinth where he wrote the Epistle to the Romans, his great dogmatic epistle, which was brought to that church by Phoebe. At Troas he remained a week, and raised to life the young man who fell from a window while Paul was preaching.

III. From Troas to Jerusalem.

At Miletus Paul sent for the elders of the Ephesian Church. He called to their attention his life and labors in their midst during the two years he was in that city. He tells them of his intention to go to Jerusalem and of the uncertainty as to what awaits him. He assures them that he is not moved, and simply wants to finish his course with joy and

to fulfill the commission he received from Christ. He realizes that this is the last time they will meet and he earnestly entreats them to be faithful to the Church as its overseers.

One of the most tender scenes in the life of the great Apostle, and of the Bible, is that of the parting with these elders. Kneeling in the sand of the sea-shore he prayed for them all which was followed by a tender and tearful parting.

From Miletus he proceeded to Tyre. In this city, once the stronghold of Baal worship, a Church was established. Touching at Ptolemais or Acre he passed on to Caesarea. Here the Evangelist Philip tried to dissuade him from going to Jerusalem, knowing the attitude of the Jews. Undisturbed he proceeded to that city and was kindly received by James and the elders.

From Jerusalem to Rome.

- I. Arrested at Jerusalem. 21.17—23.24.
 1. Paul in chains. His defense.
The story of his conversion.
 2. His Roman citizenship.
 3. Before the Council—Pharisees and Sadducees.
 4. The Lord's assurance—to go to Rome.
 5. Plottings of the Jews.
- II. Sent to Caesarea. 23.25—26.
 1. The letter to Felix the governor.
 2. Paul's accusers, and his defense before Felix.
 3. Paul before Festus and Agrippa.
- III. The Journey to Rome. 27—28.
 1. The passage and shipwreck.
 2. Landing at Melita—there three months.
 3. From Melita to Rome.
In his own house. His address to the Jews.
Two years—Preaching the Kingdom.

I. Paul's Arrest and Defence.

Maltreated by the Jews, he was rescued by the Roman soldiers and was saved from torture by his Roman citizenship. He was now brought before the Sanhedrin as was Stephen about twenty-five years before. He told the story of his conversion, and when he mentioned that he was Divinely commissioned to preach to the Gentiles a tumult arose. Later, when before the high priest, he caused a dissension by noting that his hearers were both Pharisees and Sadducees and he declared his belief in the resurrection. When it was learned there was a plot against his life, he was sent by night to the Roman capital, Caesarea.

II. In Caesarea.

Felix, the Roman governor, was corrupt, unscrupulous, and a profligate. His wife Drusilla was a daughter of Herod Agrippa I. He made his defence before Felix, and when he reasoned of righteousness, temperance and judgment to come, Felix and Drusilla trembled, and he was dismissed until a "more convenient season." He was held here for two years.

Festus was then sent as governor, and Paul was again on trial and at this time declared his right to appeal to Caesar, who at that time was the bloodthirsty Nero. Herod Agrippa II, king of Chalcis, in Syria, with his sister Bernice was visiting in Caesarea. He expressed the desire to hear Paul. It was a remarkable address which brought out the facts of his conversion. Agrippa was, no doubt, profoundly impressed, but the proper translation of the passage, "Almost thou persuadest me to be a Christian," shows that the statement was ironical. He told Festus that if Paul had not appealed to Caesar he could have secured his release, but the Lord had told Paul that he was to witness for Him in Rome.

III. The Voyage to Rome.

The record of this voyage is of great interest because of the particulars given which are fully supported by modern investigation. They touched at various points and by adverse winds were driven out of their course and finally by a furious gale the vessel was allowed to drift. After several days they discovered land ahead of them. The vessel grounded, but by various means the entire number (276) reached land safely.

They were cast on the island of Melita (Malta), and the bay still bears the name of St. Paul. They remained here for three months. They were taken by another vessel and finally landed at Puteoli. They traveled by land one hundred and fifty miles to Rome coming to the city by the Appian Way. He must have been stirred with the deepest interest when he first looked upon the Imperial City. His great desire was to preach the Gospel in the world's capital as expressed in his epistle to the Roman Church which was in their hands.

"Never was a city in greater need of a transforming Gospel. Corruption and profligacy in every form were at their height. Crimes too abominable to be named were openly committed in the homes of the first families. The emperor Nero, though only in his twenty-fourth year, had begun his awful course of crime—had already stained his hands in the blood of his mother and his wife, and was living under the influence of his mistress, the infamous Poppaea, a proselyte to Judaism."

Paul was allowed to dwell in his own house with a soldier as guard—"an ambassador in chains." What an opportunity for that soldier! Paul's address to the Jews did not accomplish much in breaking down

their prejudices, but had greater success with the Gentiles. For two years he was held a prisoner and during that time he preached the kingdom of God, and wrote four of his Epistles—to the Ephesians, Philipians, Colossians and Philemon.

At this point the record ends. We know, however, that he was released because of his subsequent liberty and labors. He was doubtless tried in the presence of Nero, and was acquitted. Most of his epistles have been written, and the balance of his career will be taken up in connection with his last three Epistles.

PAULINE EPISTLES

Chronologically Arranged

I THESSALONIANS

Place — Corinth.
Time — A. D. 50-51.
Second Missionary Journey.

II THESSALONIANS

Place — Corinth.
Time — A. D. 50-51.
Second Missionary Journey.

I CORINTHIANS

Place — Ephesus.
Time — A. D. 56-57.
Third Missionary Journey.

II CORINTHIANS

Place — Macedonia.
Time — A. D. 56-57.
Third Missionary Journey.

GALATIANS

Place — Macedonia.
Time — A. D. 56-57.
Third Missionary Journey.

ROMANS

Place — Corinth.
Time — A. D. 57-58.
Third Missionary Journey.

EPHESIANS

Place — Rome.
Time — A. D. 62-63.
A Letter of the Imprisonment.

PHILIPPIANS

Place — Rome.
Time — A. D. 62-63.
A Letter of the Imprisonment.

COLOSSIANS

Place — Rome.
Time — A. D. 62-63.
A Letter of the Imprisonment.

PHILEMON

Place — Rome.
Time — A. D. 62-63.
A Letter of the Imprisonment.

I TIMOTHY

Place — Macedonia.
Time — A. D. 65-66.
A Pastoral Letter.

TITUS

Place — Macedonia.
Time — A. D. 66-67.
A Pastoral Letter.

CENTRAL FACTS

The Second Advent
An Exalted Vision of Christ
Spiritual Attainment

The Second Advent
Doctrinal Letter

Doctrinal Letter

Doctrinal Letter
Warning — Admonition

Warning — Admonition

Christian Intercession

Headship of Christ

II TIMOTHY

Place — Rome. Time — A. D. 68.
The Second Imprisonment.
Last Epistle of the Great Apostle.

Ready to Be Offered

Part Three

EPISTLES

SECTION I. PAULINE EPISTLES

Our studies in the Acts of the Apostles have made us well acquainted with the author of these Epistles and his great work as the Apostle of the Gentiles. We also learned that no epistles were written during the first missionary journey, and that the first two epistles were compiled towards the close of the second journey. During the third journey four epistles were written, and four more during his imprisonment at Rome. Following his acquittal two pastoral epistles were written, and his last epistle during his second imprisonment.

It will be seen that Paul wrote thirteen epistles, four of them to individuals. Eight were written to particular churches and a circular letter to the churches of Galatia. They may be classified in the following manner:

1. First Two Letters—to the Thessalonians.
2. Four Doctrinal Letters—
Romans, I and II Corinthians, Galatians.
3. Four Letters of the Imprisonment—
Ephesians, Philippians, Colossians, Philemon.
4. Three Pastoral Letters—
Titus, I and II Timothy.

The Chart gives the chronological order, and we deem it advisable to follow that order in our study of these letters. This will be in line with the historical movement of the Acts, and it is well to think of these epistles after that manner, rather than the order in which we have been accustomed to seeing them. The first four in the Biblical order were given that position because of the manner in which they set forth the great doctrines of Christianity. It will be noted that the first of these, Romans, was the last of the four to be written. It will be well for the Bible student to begin to think of them chronologically.

FIRST LETTERS

First Epistle to the Thessalonians.

I. Thessalonica.

This city was formerly called Therme, being at the head of the Thermaic Gulf. It was rebuilt by Cassander who named it in honor of his wife, Thessalonice, a half-sister of Alexander the Great. It was a free city in the time of Paul. It is now called Saloniki and has a population of 70,000. The Jews have about twenty synagogues in the city. It lies on the great highway which connected Rome with the East. Its position is such that Constantine considered making it, instead of Constantinople, his capital.

II. Time and Place of the Epistle.

It will be well to review the second missionary journey and note that Paul came from Philippi to Thessalonica where he, in company with Silas and Timothy, founded this Church. His preaching was attended with great success especially among the Greeks. It stirred up the envy of the Jews so that Paul was compelled to depart and go to Berea. He tried twice to revisit them. He sent Timothy from Athens to ascertain the conditions of the new church while he proceeded to Corinth. He remained here eighteen months during which time he wrote his letters to the Thessalonians. This letter was probably written A. D. 51 or possibly 52.

III. Design of the Epistle.

Timothy joined Paul in Corinth and made his report of the church, which on the whole, was favorable as to their steadfastness in the faith. The church, however, had become disturbed relative to the Second Coming of Christ. They were led to believe that this would soon occur and if so then what about those Christians who had died having a part in His kingdom? Again, others were so affected by this belief in His early return that they had abandoned their various pursuits as no longer necessary.

IV. Contents of the Letter.

1. Commendation, Encouragement, Personal Interest. Ch. 1—3.

Paul expresses his gratitude for their faith and reminds them that they will be examples to others in Macedonia and elsewhere. He assures them with much warmth as to the sincerity of his motives in laboring among them and claims their confidence in him in this respect. He wants to disabuse their minds of any wrong impressions they may have received relative to not returning to them; that it was not because of lack of interest, or because he was afraid to do so considering the conditions under which he was compelled to leave the city.

2. Exhortations to Purity and Brotherly Love. 4.1-12.

3. Instruction Concerning the Second Coming. 4.13—5.

The Apostle now takes up the matter that had disturbed them regarding those who had died, and, as they thought, would not participate in the glory of Christ's Second Coming, which they believed to be near. He makes clear the following things:

- a. That there is no ground for their sorrow.
- b. That those alive at the coming of Christ will have no advantage over those who are asleep, for they will not precede (prevent A. V.) them.
- c. The Divine order: The Lord will descend from heaven. The dead in Christ shall rise first. We who are alive shall be caught up (translated) with the resurrected ones. The whole company shall meet the Lord in the air.
- d. The time of His coming is unknown. 5.1,2.
- e. In the meantime we should live in the light, under the power and spiritual inspiration of this great hope to be ready for His coming whether we be of the company that have fallen asleep, or be alive at His coming. 5.3-24.

Second Epistle to the Thessalonians.

This second letter presupposes what is dealt with in the first and supplements those instructions. It was not long in following that letter. From the statement of verse 2 of the second chapter it is thought that a spurious letter had come to this church purporting to come from the Apostle and declaring that the coming of Christ was at hand. They are warned against such forgeries. He now gives them more definite instruction regarding this great truth of the Second Coming.

I. Thankfulness and Encouragement. Ch. 1.

His greetings include those of Silas and Timothy who were with him in Corinth. He then expresses his thankfulness for the growth and steadfastness of their faith. This is followed by an encouraging statement that the coming of the Lord will end all persecution and injustice for He shall come to judge, to rule in righteousness and be glorified in His saints.

II. The Events Preceding the Second Coming. Ch. 2.

1. The Apostasy.

This church was still unsettled regarding the time of Christ's coming, and Paul now definitely states that prior to this event there will be a great falling away, an apostasy. Thus instead of Christ coming to the world with righteousness and spirituality in the ascendancy, His coming will be in the midst of an apostasy, a breaking down of spiritual condi-

tions. It reminds us of His own statement that the world of that day will be like the world of Noah's time.

2. The revelation of the man of sin.

This is the second thing that will precede His coming. This monster is known by the name of Antichrist. Paul describes him: he will oppose God and exalt himself above God, and declare that he is God, the very climax of blasphemy.

He will be operative when Christ comes because it is His coming that will destroy this man of sin. This is clearly set forth by the book of Revelation. This is the state of things at the close of the age when Christ comes—an apostasy and the masterpiece of Satan working “with all power and signs of lying wonders.”

3. Followers of Antichrist and followers of Christ.

The one class will be condemned for their unrighteousness, but Paul is thankful that God has chosen these believers to salvation and has sanctified them by His Spirit.

III. Patient Waiting and Worthily Employed. Ch. 3.

They should leave in the hands of God the time of this great event. It should not unsettle them. They should discharge the duties laid upon them, should not abandon their worldly callings, should be diligently employed. They should forsake worldliness and be separated from those who are disorderly, but admonish all such to live by the principles of the Gospel.

LETTERS OF THE THIRD MISSIONARY JOURNEY

The Four Doctrinal Epistles

After Paul's stay in Corinth where he wrote his first two epistles, he went to Ephesus where he remained a brief time and then returned to Antioch.

With Timothy as his companion he left Antioch for his third missionary journey. They passed through Phrygia and Galatia and came to Ephesus where Paul remained two years. As already noted, we are following the chronological order in the study of these epistles, and not the order in which they fall in the New Testament.

First Epistle to the Corinthians.

I. Paul's Labors in Corinth.

This city, situated on the isthmus which formed the highway of commerce between Asia and Italy, was called “the eye of Greece.” In 146 B. C., it was destroyed by the Romans, and one hundred years

afterwards was rebuilt by Julius Caesar. It became the metropolis of Achaia. "In Corinth the social forces of the age met, and all the licentiousness that had been the shame or the religion of other lands."

It was evidently Paul's plan to take certain great cities as the centers of his activities from which the light of the Gospel should radiate to the regions round about. He began his work in this center by preaching in the synagogue, but opposition drove him out of the synagogue. Justus, who was converted to Christianity, gave him the use of his home and Paul resumed his labors. He remained here for eighteen months during which time he wrote his Epistles to the Thessalonians.

In this Greek city were conditions which hampered the Apostle in establishing the Gospel. Its sinfulness was notorious. Impurity was regarded not as a vice, but as a religious service. It was the worship of a hundred priestesses in the temple of the goddess Aphrodite.

Again, in the place of the strong qualities of the ancient Greeks, was a frivolity, a lightmindedness, "a want of all deep earnestness, a readiness to discover the ridiculous in everything. Added to this there was in the Greek a love of disputing for the sake of disputing, and for showing off his powers, an over-prizing of mere intellectual attainments and gifts, which was utterly alien to the spirit of the Gospel."

It was while Paul was in Ephesus, where he spent two years or more at the beginning of his third missionary journey, that reports reached him respecting the moral and spiritual state of things in the Corinthian Church. This was the occasion of this First Epistle.

II. Contents of the Epistle.

1. The Party Spirit in the Church. Ch. 1—4.

The church was divided into factions each favoring a particular leader. There were those who magnified Paul, others Cephas, probably the Judaizing party, others Apollos, and still others said "I am of Christ," which partook equally of the factional spirit.

After Paul left Corinth there came a Jewish convert of Alexandria, Apollos, a man of eloquence, whose desire was to continue the work of Paul. He possessed gifts that some of this church evidently admired.

Paul points out this mistaken party spirit; that the essential character of the Gospel is the proclamation of salvation through Christ, and that Paul's only ambition is not to know anything but Jesus Christ and Him crucified (2.2). This Gospel is a Divine revelation through the Spirit, and all of its teachers are Divinely appointed. All of which is absolutely against this factional spirit. Instead of selecting this one and that one Paul declares, "All things are yours; whether Paul or Apollos or Cephas."

2. Church Discipline. Ch. 5—6.

The case of the incestuous person.

The practice of taking their troubles into heathen courts.

Actions that may or may not be positively sinful.

3. Celibacy and Marriage. Ch. 7.

In this chapter Paul answers inquiries relative to the marriage state, and sets forth the application of the Christian doctrine to particular cases.

4. Heathen festivals and the Lord's Supper. 8—10.

There were those who would partake of the Christian Sacrament and then eat meats offered to idols. Paul states the law of Christian liberty and love, and shows the danger to which these people were exposed in partaking of these feasts and declared that, as for himself, he would never eat meat if it caused his brother to offend. Regard for the weaker brother a Christian principle.

5. Irregularities in Public Worship. Ch. 11.

This with special reference to female converts. Serious reproof of the mistaken attitude to the Lord's Supper.

6. Concerning Spiritual Gifts. 12—14.

Vanity and love of display was one of the characteristics of the Greek. It led him to set a special value upon gifts. This trait appeared in this church, and Paul sets before them in Ch. 13 the thing to covet, i. e., the grace of love.

a. The worthlessness of gifts and giving without love.

b. Characteristics of love. Long-suffering and kind; devoid of envy and vanity; not self-seeking; not evil-minded; rejoices in truth; it bears, believes, hopes and endures; it is unailing.

c. Made perfect in love. Partial knowledge, living, thinking; the *now* and *then*—seeing darkly and face to face. Love the greatest thing in the world.

7. Doctrine of the Resurrection. Ch. 15.

There were those who denied this doctrine who declared "We have already risen with Christ; the resurrection is past."

a. The Gospel grounded in the resurrection of Christ.

b. Eye-witnesses testified to the facts.

c. To deny the resurrection is to deny that Christ rose again.

d. In the resurrection all things in subjection to Christ.

e. The use of analogies.

8. The question of offerings for the poor, commendations and greetings.

Second Epistle to the Corinthians.

Leaving Ephesus Paul came to Macedonia. It was while here that Titus brought him the cheering fact that his letter was kindly received and was attended with good results. No doubt Paul was very solicitous as to the attitude this church would take to his correction of mistaken views of Christian doctrine, and their various irregularities. The favorable report of Titus indicated that they were open to spiritual guidance.

All of which was very gratifying to the Apostle and he now sends them this second Epistle in which he expresses his appreciation of their worthy attitude and offers them further instructions.

This epistle falls into three general divisions. In the first Paul deals with his sincerity and love for the Corinthian Church. The second has to do, in the main, with collections for the poor, and in the third he defends still further his apostolic character.

I. Paul's Sincerity, Authority and Love. Ch. 1—7.

Following the opening salutation the Apostle expresses his thankfulness for the manner in which his life had been spared in some dangerous situation in which he had been placed.

He defends himself against the charge of insincerity in not being able to fulfill the promise to re-visit this church. For one thing he desired to spare them. It was not an easy thing for him to write his first letter; it was frank, straightforward and corrective.

He is gratified to know they acted upon his instructions and that the guilty man had been brought to repentance. It is now their duty to forgive him, so that their Christian attitude will have a constructive effect, otherwise sorrow might turn to despair.

He now sets forth in an extended manner his credentials as an Apostle of Jesus Christ. These had been questioned at Corinth. He declares that this church, its Christian life, is his certificate of apostleship (3.1-3). He administers his office in all sincerity in preaching not himself but Jesus Christ his Divine Lord. He describes the apostolic life as daily dying for Christ, yet it is the risen Lord who triumphs over human weakness. The hope of immortality robs death of terror, and his supreme desire is to act in a manner that will have the commendation of his Master (3.4—5.10).

In the faithful discharge of his duties as an ambassador of Christ he is influenced by the solemn facts of the judgment, but especially by the love of Christ. It is through that love he has become a new creature and now acts under the demands of that new creation. It is a new world into which he has come and he acts according to the new spiritual order (5.11-21).

He is now preaching this Gospel of reconciliation and in his life he proves the power of this doctrine, and expresses the hope it will not be in vain in the life of this church (6.1-10).

Paul now warns them against wrong relations with the world and thus emphasizes what was said in his former letter. He is greatly desirous that the relations between them be no longer strained and that he enjoy their full confidence (6.11—7.16).

II. The Collection for the Poor Christians at Jerusalem. Ch. 8—9.

He speaks of the churches that exemplified the grace of giving. He lays the stress, however, upon the example of Christ. He sets before them the law of liberality and the true principle of giving. It is his wish that these collections be made before he arrives, and enlarges upon the rewards of liberality.

III. Further Defense of His Apostleship. Ch. 10—13.

Some one had called in question the legitimacy of Paul's ministry. He expresses the hope that he may not be required to exercise the power committed to him in his apostleship by the Lord. It grieves him that they have shown a readiness to listen to those hostile to his claims.

As far as boasting is concerned, his Jewish antecedents would furnish sufficient grounds, and the same is true of his sufferings. He could well boast because of the revelations that were made to him, as to none others, but to forestall such a temptation he was given a thorn in the flesh and in this he was sustained by the grace of Christ. Instead of boasting he takes pleasure in infirmities, distresses and necessities for Christ's sake.

He will come to them in full confidence in the relations in which he stands and hopes that their new attitudes will preclude any unpleasantness when he comes.

Epistle to the Galatians.

This is the one "circular letter" of Paul's Epistles, addressed, not to a particular church, but to a group of churches.

The district of Galatia was originally restricted to the region inhabited by the descendants of the invading Gauls. "This country had been known as Galatia since the beginning of the third century B. C., when three tribes of Gauls (Galatians, Celts), who had attempted to overrun Greece, were driven back, and finally found a footing in this part of Asia Minor." In 25 B. C., it was made a Roman province under the name "Galatia" by Augustus who added to it Pisidia, Pamphylia, Lycaonia and a large part of Phrygia.

Paul visited these churches on his second missionary journey. They were very responsive and received him very cordially. They readily accepted his teaching, and on his third journey he passed through this district and strengthened these churches.

I. The Occasion and Design of this Epistle.

They were a fickle people and easily loosed from their moorings. After Paul's second visit word was brought to him of the havoc being wrought among them by Judaizing teachers by whom they were alienated from the Gospel in which Paul had nourished them. These teachers were the enemies of Paul and taught these young churches that they could enter the Christian fold only through the law; that the law was a divine institution and could not be abrogated; that Jesus had met the requirements of the law. They then tried to discredit Paul by declaring that he had not known Christ and was simply an evangelist of the church at Antioch. To these simple people these were specious arguments.

Paul had a special interest in these Galatian churches. He could never forget how kindly they received and ministered to him when he was seized with illness. Their very kindness and ready reception of his teachings rendered the more keen his disappointment that they should be so easily led astray.

Paul realized that a crisis had arrived. He saw that if Christianity was to become the universal religion and its essential character clearly perceived, that if union with Christ meant freedom from bondage of every kind, was a spiritual religion and not a mere ritual, a sort of baptized Judaism, that he must set forth and establish the precise relation of Christ to the law. It is this he now undertakes to do in this epistle. The following outline will give his procedure.

II. Contents of the Epistle.

1. The Personal Element. His Apostleship. Ch. 1—2.

In these two chapters Paul settles the question as to his apostolic authority.

a. That he is the Apostle of Christ.

He is not the Apostle of the Church of Antioch. The Gospel he preaches was revealed to him by Christ. Following his conversion he went to Arabia. He then returned to Jerusalem, not to be instructed by Peter but to meet him.

b. His Conference with the Apostles in Jerusalem.

This did not occur until he had been preaching the Gospel that had been revealed to him, for seventeen years. While they differed essen-

tially on certain points, such as circumcision, they accepted the Gospel he preached and commended him to the Gentiles.

c. His conflict with Peter.

He states how he had dealt with Peter who had allowed himself to be influenced by Judaizers. His argument is, that Peter himself had mingled with uncircumcised Gentiles which was contrary to Jewish ideas, and therefore had no right to demand of Gentiles what he himself did not observe.

2. The Doctrinal Element. Ch. 3—4.

These chapters deal with the demand that the Gentiles keep the law.

a. The appeal to their own Christian experience. 3.1-5.

How did they come to the blessings of Christ bestowed by His Spirit? Was it by conforming to the law, to Judaistic requirements? They came into this saving experience before they knew anything about the law.

b. The case of Abraham. 3.6-29.

He was the representative instance of justification. But how was he justified? By works of the law? Not at all, but by faith. The promise was made to Abraham long before the law existed and therefore the covenant could not be annulled by the law. The law was simply the "school-master" to bring us to Christ, but Christ alone could realize the fulness of the promise to Abraham. He was "the seed," and His people are that "one seed."

c. Our full stature in Christ. Ch. 4.

Paul now shows that it is by being emancipated from childhood and bondage that we come by the Spirit through Christ into full spiritual sonship. But the Galatians are trying to attain to this manhood by carrying into it their childish observances and rituals, while only those are free, are the children of Abraham, who accept the promise made to Abraham and fully realized by Christ.

3. The Practical Element. Ch. 5—6.

This liberty, of which Paul has been speaking, is not license. Christians are free from the law, but in love they render others a service. 5.1-15.

Those who are heirs of the Spirit can, by the Spirit, carry on a warfare against the flesh. They are invested by this Divine power and Personality and by Him they overcome the flesh, and not by the law. (5.16-25).

Thus a true service is rendered by those who live in the Spirit and sow to the Spirit. We reap what we sow, and in this sowing the fruits of the Spirit will appear (5.26—6.10).

In the conclusion Paul sets his Gospel, the Gospel of freedom and spirituality, divinely communicated to him, in contrast to the ritualistic religion of the Judaizers. We can now understand the force of his question, "who hath bewitched you?"

"The extraordinary compression, richness in argument, and convincing character of this epistle," says Dr. Dods, "make it a masterpiece, even among St. Paul's writings. His clear perception of the sufficiency of Christ for all saving purposes is unequalled, as also is his boldness in proclaiming and in carrying to its logical consequences the truth that He alone is sufficient."

Epistle to the Romans.

Leaving Macedonia Paul came to Corinth and thus fulfilled his promise to the Corinthian Christians. He remained here about three months during which time he wrote this epistle which was carried to Rome by Phoebe.

It is unusual that we do not know by whom the church at Rome was founded. It is quite probable that it was formed by converts to Christianity who were at Jerusalem on the Day of Pentecost, or had come as Christians from other countries. The letter was probably written in A. D. 58, or about four years prior to Paul's coming to Rome.

This is the great Dogmatic Epistle and because of its doctrinal importance, or on account of its being addressed to the world's metropolis, it is given the first place among Paul's letters. Chronologically it is his sixth epistle. It contains nothing of a polemical nature. It states the truth of the Christian system and not in conflict with error as in the case of the Epistle to the Galatians. Following the introductory statement, it falls into two main divisions.

I. Introduction and Theme. Ch. 1.1-16.

One object in writing the epistle was to explain that during the years of his missionary activities he had not been able to come to Rome. This epistle would pave the way for his visit. He himself was a Roman citizen, and had a strong desire to come to Rome and he declared, "I am ready to preach the Gospel to you that are at Rome also."

The theme of the epistle is the sixteenth verse, sometimes called "the preacher's text"—"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

II. The Whole World Under Sin and Condemnation. Ch. 1.17—3.20.

Gentile and Jew are guilty before God.

All have sinned. There is none righteous.

III. The Whole World is Under Grace. Ch. 3.21—16.

1. Righteousness is by faith and not by works. 3.21—5.11.

In setting forth the doctrine of justification by faith Paul uses Abraham as the great example. After showing the futility of the works of the law he declares, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

2. Christ and His righteousness in our salvation. 5.12-21.

As by one man, the federal head of the race, sin entered the world and death by sin, so by one man, the Second Adam, the Federal Head of the new creation, comes redemption and life eternal.

3. Participating in His death, we participate in His life. Ch. 6—8.

As Christ died for sin so we in Christ become dead to sin, and should not live longer therein. We have entered by way of the cross into the new life and are thus raised to newness of life.

The believer, however, still feels the power of sin, the roots of which are in his nature. He has a dual nature in which by the flesh he serves sinful ends, and by his renewed nature the law of the Spirit. The things he would not do he does, and the things he would do he does not. It makes him wretched, but in this spiritual conflict he has the grace of God to die more and more unto sin and live more and more unto righteousness.

The deepest experiences of the spiritual life are set forth by that marvelous eighth chapter that has been called "the sunlit summit of the Word of God."

4. The salvation of Jew and Gentile. Ch. 9—11.

In this section Paul declares that all Israel shall be saved; that blindness in part has happened to Israel until the fulness of the Gentiles be come in. They were the natural branches, but by unbelief they were broken off. The Gentiles were grafted in, but by faith. And the Jew, by faith may be grafted in again. With this vision of God's plan before him Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

5. Practical exhortations grounded on the foregoing doctrines. 12—15.13.

These are the duties and forms of Christian service that result from the saving relations we sustain to Christ. These are the expressions of our life in Him.

6. The epistolary conclusion, salutations and benedictions close the epistle. 15.14—16.27.

LETTERS OF THE IMPRISONMENT

In our study of the third missionary journey, we traced Paul's movements from Corinth to Jerusalem where he was arrested and made his escape to Caesarea where he was held for a considerable period. He appealed to Caesar as a Roman citizen and by this means and under these conditions he finally came to the world's metropolis.

It was always Paul's great desire to preach the Gospel of Christ in the world's capital, but he probably never pictured himself entering the city a prisoner, "an ambassador in chains." He was allowed to live in his own house under guard. What an opportunity for the Roman soldiers who attended him to receive from the great Apostle of the Gentiles an unfolding of the Gospel of Jesus Christ! They were chained to him while he wrote the four letters during this imprisonment. He was a prisoner for two years (62-63 A. D.). Nero was on the throne.

All the pomp, power and profligacy of Rome are about him. The city is seething in vice and crime. In the midst of it all he sets before these churches of his epistles the unsearchable riches of Christ.

Epistle to the Ephesians.

Ephesus was the capital of proconsular Asia. It was made famous by its temple of Diana which was so magnificent as to be numbered among the seven wonders of the world. It was a stronghold of idolatry, but became one of the chief fortresses of Christianity. "A St. Paul was to be the beginner and a St. John the finisher of the faith at Ephesus."

Paul spent a brief time here at the close of his second journey. He left there Aquilla and Priscilla who were soon joined by Apollos. On his second visit he remained two years. Finally a riot was instituted by Demetrius because of the financial losses he sustained through the preaching of Paul who was compelled to leave the city. We recall the tender, touching scene of his parting with the Ephesian elders (Acts 20.17) at Miletus. He never saw these people again, but he sends this epistle so full of the riches of Christ.

I. The Work of Christ the Ground of Christian Unity. Ch. 1—3.

Following the usual greetings he sets forth the great Christian doctrines for their practical realization and not simply as doctrines. In this epistle Paul is not in the position of the theologian, but as bringing to this church the very heart and soul of the truth of the Gospel.

Through the work of Christ they have been

1. Chosen by the Father—elected.
2. Redeemed by the Son.
3. Sealed by the Holy Spirit.

They have been adopted into the family of God. They have been reconciled to God by the Cross. Christ is the chief corner stone of this spiritual structure.

II. The Unity of the Church, the Mystical Body of Christ. Ch. 4—6.9.

This section forms the body of the epistle. The unity of all members in one body is the theme of the letter. We are brought into union with God by "one body on the cross," because "In Christ all things, which are in heaven and which are in earth are gathered together in one."

The central thought of the epistle is that as "In Christ dwelleth all the fulness of the Godhead bodily," is the body and fulness of God, so the Church is "Christ's body the fulness of Him that filleth all in all."

The Christian graces are enjoined. There is but one body and one spirit and whatever tends to separate its members must be set aside. Let there be meekness and forbearance and for the growth and good of the whole body each one must contribute his portion.

In all this, love is the ruling principle—rooted and grounded in love they will be able to comprehend the breadth and length and depth and height of the love of Christ. 3.17-21.

The final exhortation, to be panoplied with the armour of God, may have been suggested by the soldier guarding Paul. Note the parts and functions of the Christian armour.

1. The loins girded with truth.
2. Breastplate of righteousness.
3. Shod with the Gospel of peace.
4. The shield of faith to stop the darts of sin.
5. The helmet of salvation.
6. The sword of the Spirit—the Word of God.

Epistle to the Philippians.

We noted by our studies in the Acts that it was in Philippi the Gospel was first preached in Europe. Paul came in response to the Macedonian Call—"Come over and help us."

This city was enlarged and beautified by Philip the father of Alexander the Great in 358 B. C., and gave it his name. In 42 B. C., it was here the decisive battle was fought between Antony and Brutus that overthrew the Republic.

As noted by our former studies, the nucleus of the first church in Europe consisted of a woman, a girl and a jailer. The church grew. There was no synagogue here and but few Jews resided in the city.

It was near the close of Paul's imprisonment that Epaphroditus, a Philippian, brought the apostle good tidings of this church, that it was strong in the faith. From the tone of the epistle it would be assumed that there was some spirit of vainglorying in this church. A tender relation existed between this church and Paul and his letter as a whole is that of commendation.

I. Salutation and Tender Personal Interest. 1.1-11.

II. Paul's Personal Interests. 1.12-26.

He does not know which would be best, to remain or depart and be with Christ. But whether he be condemned or acquitted it will work for good.

III. Exhortation to Consistency and Loyalty. 1.27-30.

1. Their conduct directed by the Gospel.

2. To maintain Christian unity.

3. To be willing to suffer for Christ.

IV. Humility. The Example of Christ. 2.1-18.

1. To avoid strife and vain-glorying.

To consider others rather than self.

2. Christ their example. Humbled Himself and became obedient unto death.

3. Guided by their Divine Example their life will be free from disputation, it will be blameless, light-giving, and Paul's labors in their behalf will not be in vain. He tells them why he is sending Epaphroditus.

V. Paul's Admonitions. 3-4.

1. To beware of false teachers—Judaizers.

2. To have no confidence in the flesh.

3. His own concern about spiritual attainment, and exhorts them to follow him in his attitude to the Gospel and not the enemies of the cross.

4. Exhortation to steadfastness and a true regard for the best things—things that are true, honest, just, pure, lovely and of good report.

Epistle to the Colossians.

Colosse was a city of Phrygia and was on the main road from Ephesus to the great plateau of Asia Minor. Its neighboring city Laodicea had taken from Colosse its former importance and grandeur.

Paul had been prevented from visiting the cities which lay in the valley of the Lycus. In this letter he mentions that they had never seen him, hence it is certain that this church was not founded by the Apostle. In writing them this letter he is not violating his principle not to build on another man's foundation, since, in all probability, Epaphras, who had brought these people to the Gospel and was the fellow-servant of Paul, had received from the Apostle his knowledge of the truth. It was from this "beloved fellow-servant" that Paul learned of the dangers that threatened this church.

Misguided teachers had brought to them a different Gospel. They were undoubtedly Jews since they insisted that the church observe the Mosaic ordinances. To this misleading doctrine they added the theory that angels participated in the work of creation and redemption and should be worshiped (1.16; 2.18).

What Paul's epistle to the Galatians was designed to correct was their false notion of justification through observance of the law. In the Colossian Church the matter of chief interest was how to attain sanctification. These teachers declared that it could be accomplished only by ascetic measures, by a disregard of the body. "This was taught as a mystery under the seal of secrecy to the initiated few. These characteristics identify the teaching as the Gnostic Judaism of the first century." They were taught that if they were to be sanctified, if they were to reach a high state of holiness, they must get an insight into the deeper mysteries of God, and give themselves over to speculations about Angels and Spirits. Some see in this the influence of Essenism (see "Sects and Orders").

It was this error that had crept into this church that Paul's letter was designed to correct. The church was losing sight of the supreme Headship of Christ, that He was above all principalities and powers. To place this great truth before them was the purpose of this epistle.

I. The Position of Christ in the World and the Church. Ch. 1.

Paul gives thanks for the Christian virtues of this church which Epaphras had reported. Following this introduction, and the state-

ment of his prayer for them that they grow in spiritual wisdom and the knowledge of God, he takes up the subject of his letter. He now sets forth the dignity and position of Christ.

1. He is the First-born of all creation.
2. He is the Head of the world of angels.
3. He is the Supreme Head of the Church, His Body.

II. Sanctification Through Christ Alone. Ch. 2.

1. The danger of losing the thing they are seeking. Trying to attain the higher life by mistaken and misleading processes.

2. Warning against substituting Jewish ordinances for Christian truth.

3. The higher life to be found in Christ their Divine Head.

Thus Paul shows this church that, not only will their fallacious methods of attaining greater spiritual insight fail them, but what they are seeking is in Christ who alone can raise them to these spiritual heights. It is not to be secured by their "vain philosophy," their philosophical speculations, but through Him who is the revelation of God and the Head of the spiritual order.

III. The Fruits of Union With the Risen Christ. Ch. 3—4.1.

The life of purity, truth, love, charity, is the necessary expression of this union. Christ alone can stimulate such a life. It takes form and is manifested in those true domestic relations that husband, wife and children sustain to each other.

The Apostle closes the epistle by urging the church to be prayerful, to seek wisdom, and sends the greetings of the brethren.

Epistle to Philemon.

This is a private letter, the only one of the kind written by Paul, and the shortest of his epistles. Philemon was a member of the Colossian Church, and this with the preceding epistle were carried to Colosse by the same messenger.

I. The Circumstances.

The letter has to do with Onesimus who was Philemon's slave. He had in some way wronged his master and fled to Rome. He came to Paul with his trouble and it resulted in his conversion to Christianity. He is advised by Paul to return to his master.

Philemon was a Christian man, but there would be the possibility of using his Roman rights regarding a runaway slave. Believing that Onesimus should return to his master he sends with him this letter of entreaty. It is a masterpiece of Christian courtesy and intercession. It

exemplifies in the most beautiful manner what Paul had so often admonished in his various epistles.

Note the remarkable tact and courtesy with which Paul approaches Philemon. This is followed by his appeal which is based upon the fact that Philemon is a follower of Christ. He now stresses the fact that Onesimus is more than a slave; he has become a Christian brother through a common Saviour. And as a closing point in this intercession, Paul declares he will be security for Onesimus.

II. The Outline of the Epistle.

1. Regarding Philemon.

Remembered in prayer by Paul.

Philemon a man of faith and love.

2. Regarding Onesimus.

The wrong committed. His flight.

The convert of Paul. Not the same man who left Philemon.

A brother in Christ.

3. Paul's Intercession.

Pleads for a kind reception of Onesimus.

Paul the slave's security.

PASTORAL EPISTLES

Paul wrote four letters to individuals, three of which had to do with two of these individuals in their relations to the Church, hence they are called Pastoral Epistles.

First Epistle to Timothy.

We have become quite well acquainted with Timothy (Timotheus) through his associations with Paul. His father was a Greek, but his mother was a Jewess. By the latter, from the time of his childhood, he had been instructed in the Old Testament Scriptures (2 Tim. 3.15), which would enhance his qualifications as a minister of the Gospel. It is of the first importance that the preacher's Scriptural training date back to his childhood. They lived in Lystra.

Timothy's conversion to Christianity no doubt occurred under Paul's preaching when he first visited that section in Asia. Under the instruction of the Apostle he became an efficient co-worker and accompanied Paul on his third missionary journey. Paul left him with the church at Ephesus. In the midst of the idolatry and profligacy of that city a great responsibility was laid upon this young minister.

The time and place of the epistle cannot be definitely fixed. The date and place given by the chart seem to be the more probable. Paul

was released from his imprisonment in 63 A. D. All that we know about his subsequent movements we gather from the incidental allusions which occur in his last epistles. There were journeys in Macedonia, Asia Minor, Crete and perhaps Spain. It is also thought he may have entered Britain.

This letter was designed to warn Timothy against false teachers, to instruct him in the institutions and appointments of the Church and to encourage him as a soldier of Jesus Christ in his Christian warfare. Paul had fought with "beasts at Ephesus" and Timothy will also encounter them. Only a strong, well-trained man will be competent to face these situations, and Timothy will be required to draw constantly upon that Divine Word in which he had been so well taught.

- I. Paul's Charge to Timothy. Ch. 1.
 - 1. Regarding the church at Ephesus.
 - 2. Regarding false teachers.
 - 3. Timothy as a soldier of Christ.
- II. Paul's Special Instructions. Ch. 2—5.
 - 1. Relative to public worship, bishops and deacons.
 - 2. Character and conduct of a true minister.
 - 3. Church rules and false doctrines.
- III. The Special Charge. Ch. 6.
 - 1. Christian virtues and warfare.
 - 2. Christian advice and stewardship.
 - 3. Dealing with false science.

Epistle to Titus.

We have very little certain knowledge of Titus. He was a Gentile and Paul's disciple. In Second Corinthians he is mentioned nine times and very commendably. It was Titus who carried to Corinth Paul's Second Epistle. He is doubtless the Titus who is mentioned in Gal. 2.

When the Jews insisted that Titus be circumcised, as was Timothy, Paul opposed it as compromising a principle which was not true in the case of Timothy. It was probably on Paul's return to Asia from Rome, after his first imprisonment, that Titus was placed by Paul in Crete to take charge of that church. From 2 Tim. 4.10 we learn that he had been with Paul in Rome during the second imprisonment.

The island of Crete lies in the Greek Archipelago on the south. It was famous for its scenery and soil. It lay equi-distant from Asia, Europe and Africa. There were many Jews on the island. Some of these were at Jerusalem on the Day of Pentecost (Acts 2.11), and it may be reasonably assumed that these on their return to Crete founded there a Christian community. It seems evident from Tit. 1.5 that Paul visited the church and at that time left Titus in charge of the work.

This epistle resembles the Epistles to Timothy, the general purpose being the same. It gives him directions respecting the qualifications and duties of ministers, the manner in which false teachers and heretics should be treated, and the character and conduct of Titus.

- I. Description of a True Bishop. Ch. 1.
His order of life as a minister of the Word.
- II. The Six Classes Admonished. Ch. 2.
Aged men—aged women.
Young men—young women.
Servants—believers in general.
- III. Four Admonitions. Ch. 3.
1. Attitude to rulers.
2. Spirit of readiness in Christian work.
3. Respecting wisdom and meekness.
4. Dealing with heresy.

Second Epistle to Timothy.

The year following Paul's release from imprisonment (A. D. 64), a great fire consumed more than one-half of the city of Rome. It was, no doubt, instigated by Nero. The Christians were accused of this fiendish act which afforded an excellent pretense for their persecution, since, according to some Roman writers, they had become so numerous and influential in the state. Persecutions of the most hideous and indescribable nature were instituted by Nero, to be continued in one form or another for three centuries.

The great Apostle of the Gentiles became one of the victims of this persecution. He was sent to Rome A. D. 66 and suffered martyrdom A. D. 68, the thirty-fifth year of his conversion and the sixty-eighth year of his life. It was during this imprisonment and shortly before his martyrdom that he wrote this last epistle. He tells Timothy that he is living in the expectation of being "offered up," but the note of triumph rings in this last message. "His friends carried the headless corpse to the catacombs, or subterranean vaults below Rome, to which in after times the martyrs used often to flee for concealment. There, in some unknown vault, rests the body of the greatest of the apostles, awaiting the fulfillment of his own words, 'Death is swallowed up in victory'."

In this letter Paul yearns for the companionship of his faithful disciple. The instructions and exhortations have to do with his own circumstances and the perilous times in which the Church was then living. It called for stability and fidelity. His admonitions are invested with a deeper significance because he holds before this faithful minister

his own good warfare and the assurance that there is laid up for him
“a crown of righteousness.”

I. Last Admonition and Encouragement. Ch. 1—2.

Elements of Christian character—faith, fidelity, soundness, strength, endurance, studiousness.

II. Last Warning. Ch. 3.

Of perilous times; of the coming apostasy; of the need of stability.

III. Last Words. Ch. 4.

1. To Timothy the preacher of the Word.

2. To Timothy the evangelist.

3. Of Paul's own good warfare.

4. Last request, prayer, salutation.

EPISTLE TO THE HEBREWS

Authorship	Anonymous.	Design	Sets before the Jew the claims of Christianity. The disposition to return to Mosaism. The Mosaic ordinances fulfilled by Christ and abrogated.	Time	Generally believed it was written shortly before the destruction of Jerusalem, A. D. 70.
SIMILARITIES Jewish Priesthood and Christ. Divinely Appointed. Mediatorship of Both. Both Offered a Sacrifice for Sin.		CHRIST AND THE LEVITICAL SYSTEM		DIFFERENCES Christ's Priesthood After the Order of Melchizedek. Perfection of Christ, our High Priest. Christ Both Priest and Sacrifice. Offered His Sacrifice but Once.	
PRE-EMINENCE OF CHRIST Superior to Prophets Superior to Angels Superior to Moses		HIGH PRIESTHOOD OF CHRIST I. Conditions of High Priesthood. II. Christ's Priesthood and the Levitical Contrasted. 1. Imperfection of Levitical Priests. 2. Perfection of the Person and Sacrifice of Christ. III. Superiority of the New Covenant to the Old.		FAITH AND HEROES OF FAITH I. Faith Defined. II. Examples of Faith—"Cloud of Witnesses." Antediluvians—Abel, Enoch, Noah. The Patriarchs. From Moses to David. III. Faith to Withstand Persecution, to Strengthen Patience and Endurance.	

SECTION II. EPISTLE TO THE HEBREWS

The question, asked for centuries, "Who wrote the Epistle to the Hebrews?" is still unanswered. The epistle is anonymous. Opinions differ greatly as to its author. Many have believed that "the voice is Paul's voice, but the hand is the hand of another." Luther, Calvin and Beza rejected the Pauline authorship. It is also to be noted that while Paul corrects the Septuagint Version where it is wrong, the author of this epistle never does so.

It is generally admitted that the author must have been a Jew, but a Jew who was much more accustomed to the Septuagint, the Alexandrian Version, than to the Hebrew original. This led to the belief that Apollos, the eloquent Alexandrian Jew, was the author.

It has been ascribed to Clement of Rome, Luke, Barnabas and others, but as far as certainty or probability is concerned we are in the position of Origen of the third century who, in answer to the question, who wrote this epistle? replied, "Only God knows."

There is the same uncertainty as to place, but more agreement as to time. From the expression "They of Italy salute you," has led some to believe it was written in Rome. Others have suggested Ephesus. The time is not as uncertain, at least to this extent, that it is quite generally believed that it was written shortly before the destruction of Jerusalem.

Another uncertainty attaches to the persons to whom it was addressed. Some are strongly of the opinion that it was written for the Church in Jerusalem, or the Jewish converts of Palestine. Others take the ground that it was addressed to the Hebrew Christians at Rome during the Neronian persecution.

There is no doubt as to the design of the Epistle; that is clearly indicated by the Epistle itself. It sets before the Jew the claims of Christianity. It was difficult for him to realize why he should renounce the Jewish system. It was easier for him to cling to the outward Mosaic ritual, and he regarded these institutions and appointments as the substance and not the shadow.

After accepting Christ there was the disposition to lapse into unbelief, to forsake Christ and return to Mosaism. It was this unbelief that was the sin that did so easily beset them, as noted by the eleventh and twelfth chapters. To bring the Jew to the full appreciation of the Christian system and establish his faith in Christ the Messiah, who ful-

filled the Mosaic ordinances and thereby abrogated them, is the design of this Epistle.

I. Christ's Supremacy to the Prophets and Angels. Ch. 1—2.

1. The mediators of the old covenant.
2. Christ God's highest revelation because He is Son.

II. Christ's Supremacy to Moses. Ch. 3—4.

The author digresses to point out that as the people under Moses, through unbelief, lost the rest to which Moses would have led them, so through unbelief Christians may lose their eternal inheritance in Christ.

III. The High Priesthood of Christ.

The author now resumes his main argument. He shows that the Old Testament contains a higher conception of God's plans in His Son than anything attainable through Judaism.

1. The conditions of High Priesthood. 5—6.

There is another digression in which he points out lack of spiritual perception. He then sets forth the spiritual consequences of forsaking Christ for Moses and urges them to persevere to the end in following Christ.

2. Resuming his argument he shows the difference between the priesthood of Christ and the Levitical priesthood. Ch. 7. Imperfection of the Levitical priests; perfection of the person of Christ. The superiority of Christ's priesthood to that of Melchizedec. His priesthood after the manner of Melchizedec's in that it was without a predecessor or successor.

3. Superiority of the New Covenant to the Old. 8—10.18.

As Christ is superior to the Aaronic priests, so the ordinances of the New are better than those of the Old Covenant. Judaism has a spiritual side which is not made actual except in Christianity. The conception of the priest is realized only in Christ. That these Jews fail to understand Christ because they do not understand the actual character of Judaism. The prophets of Judaism themselves foretell the passing away of the old forms of the covenant, and the bringing in of a higher and better. The new covenant is typified in the old—the latter simply types and figures to be made actual in Christ.

IV. Faith, and the Heroes of Faith. Ch. 10.19—12.

1. Faith defined. 11.1.

2. Examples of faith.

Antediluvians—Abel, Enoch, Noah.

The patriarchs.

From Moses to David.

3. The true conception of faith. It is the same from Abel to Jesus Himself, as the realization of the unseen.

4. The "cloud of witnesses" of the Old Testament, an object lesson for the Church of the New.

5. Faith to withstand persecution. Vitalizing patience and endurance. The enduring principle is faith—the power of the unseen within the soul. These heroes have shown them how to bring their faith to Christ, to persecution, to perseverance.

The Epistle closes with admonitions bearing upon the duties and claims of the Christian life. It is an inspired commentary on the book of Leviticus.

GENERAL EPISTLES

EPISTLE OF JAMES

Brother of our Lord. Not an Apostle.
 Bishop of Jerusalem. Died a martyr's death.
 Addressed to Jews of the dispersion.
 Time—Probably shortly before his death (63 A. D.).
 Design—Manifestations of a True Faith.

TEACHINGS

Ministry of Trial.
 Wisdom Through Prayer.
 Pure Religion.
 Faith Justified by Works.
 The Life of Peace.
 Passion Under Guard.
 Grace of Patience.
 Power of Prayer.

EPISTLES OF PETER

FIRST EPISTLE

Place—Probably Babylon.
 Time—About 63-64 A. D.
 Addressed to Christians in Asia Minor.

The Living Hope.
 Believer's Heirship
 Patient Submission.
 In Time of Trial.
 Character and Conduct.

SECOND EPISTLE

Shortly before his death
 Warning against false teachers.
 Spiritual Growth.
 Sure Word of Prophecy.
 Unmoved by False Teaching.
 Spiritual Stability.
 The Glorious Hope.
 Coming of the Lord.
 Effect Upon Holy Living

EPISTLES OF JOHN

FIRST EPISTLE

The Apostle John. Written at Ephesus.
 Time Uncertain. Warning against heresy.
 Walking in the Light of God.
 Evidence of Regeneration.
 The way we live.
 What we believe.
 What we love.
 The fellowship we sustain.

SECOND EPISTLE

Addressed to an individual
 Warns against the prevalent error—
 Denial of the Incarnation of Christ.
 The Apostle's Joy.
 The Apostle's Exhortation.
 The Apostle's Warning.
 The Apostle's Hope.

THIRD EPISTLE

Addressed to Gaius.
 No certainty as to the Gaius mentioned.
 The Brethren Commended.
 The Hospitality Requested.
 The Person Denounced.
 The Conduct Enjoined.

EPISTLE OF JUDE

The brother of James and our Lord.
 Warning against false teachers.
 Resembles Second Epistle of Peter.
 Time—Probably between 64 and 68 A. D.
 False Teaching.
 Accompanied by Wicked Conduct.
 True Living.
 Accompanied by Right Dealing With Those in Error.

SECTION III. GENERAL EPISTLES

These Epistles are called "general" because they were not written for particular churches, but for Christians in general. This term was not at first applied to more than three of these seven letters. These three were James, I Peter and I John. After this it was applied to II Peter and Jude, and finally, for the sake of convenience, II and III John were classed with the other five.

Epistle of James.

Three disciples were named James: James, the son of Zebedee, the brother of John and the first of the Apostles to suffer martyrdom. James the son of Alphaeus, surnamed the Less. The brethren of Jesus did not, during His life and labors, believe in Him as the Messiah, hence this James could not be the brother of Jesus since he was one of the Twelve.

The writer of this Epistle was the third James, the brother of our Lord. It was the resurrection that convinced His brothers of the truth of His claims. He was a man of great piety and was called James the Just. After the death of James, the son of Zebedee, he became the Bishop of Jerusalem, and occupied a prominent place in the Church. He was the president of the Council of Jerusalem (Acts 15.13). When Paul came to Jerusalem, after his conversion, he first sought out James (Acts 21.18), and in his Epistle to the Galatians (2.9) speaks of him in highest terms.

The high priest and Jewish rulers demanded that James blaspheme Christ. He was forced to the roof of the Temple and when he declared that Christ was the Son of God he was hurled from the Temple and killed.

His letter is addressed "to the twelve tribes which are of the Dispersion." He was a leader of the stricter Jewish Christians and for these he would have special concern. From this epistle it is evident that one of the errors of these Jewish Christians was their interest in the mere intellectual perception of truth regardless of the practical application of the truth and its influence upon life and conduct. Their faith was not of the living, vital order that came to an active expression in what James calls "works."

The date of this epistle is placed by some as early as 50 A. D. If this be correct it would be the earliest written book of the New Testament. Others place the time shortly before the death of James (63

A. D.). "The errors combated," says Dr. Riddle, "point to the later date since they indicate a perversion of the doctrine of free grace and a lax morality resulting from this, amounting to dead orthodoxy. Such a tendency, though most readily developed among Jewish Christians, would require time to reach the form of error opposed in the epistle."

The following matters are treated by this epistle. Its teachings are mainly moral precepts and show no regular plan of structure.

- I. Instructions of Chapter I.
 1. The ministry of trial. Designed to be disciplinary. 2-4.
 2. Wisdom acquired through prayer. 5-8.
 3. The uncertainty of riches. 9-11.
 4. Temptation. 12-18.
It arises within the heart.
Its source is not God; He is the giver of what is good.
 5. The nature of pure religion. 19-27.
- II. Instructions of Chapter 2.
 1. Respect of persons rebuked. 1-13.
 2. The deadness of faith in the absence of works. 14-26.
This central doctrine of this epistle is not in conflict with Paul's doctrine of Justification by Faith and not by works. Paul is dealing with justifying faith, while James is setting forth practical Christian faith in its active expressions. The case of Abraham and Rahab.
- III. Instructions of Chapter 3.
 1. The use and abuse of the tongue. 1-12.
A warning to teachers.
 2. The peace imparted by heavenly wisdom. 13-18.
- IV. Instructions of Chapter 4.
 1. The passions to be guarded against. 1-12.
Discords, covetousness, evil speaking.
 2. Ordering our life under the will of God. 13-17.
- V. Instructions of Chapter 5.
 1. Denunciation of wealth wrongly secured. 1-6.
 2. Patience admonished—to endure unto the coming of the Lord. 7-11.
 3. The prayer of faith—what it can do. 13-18.
 4. Turning another from the way of error. 19, 20.

First Epistle of Peter.

Our study of the Gospels and the Acts made us well acquainted with this Apostle. In the Acts he is not mentioned after the Council of Jerusalem (50 A. D.), but a visit by him to Antioch is referred to by Gal. 2.11. "It is impossible that he spent twenty-five years in Rome, though it is probable that his last years were passed there, and that he there suffered martyrdom." If "Babylon" (5.13) is to be taken literally, that city was the scene of his labor during some part of the interval between the visit to Antioch and his arrival in Rome.

The place of writing was either Babylon or Rome. The former is the more probable. It is quite likely that it was written after (63-64 A. D.) Paul's release from prison rather than before (62-63 A. D.) his imprisonment.

It was addressed to Christians in Asia Minor. "Nor is it too much to suppose that the main purpose in St. Peter's mind was to testify to these Christians, many of whom belonged to churches founded by Paul, the essential identity and sameness between his teaching and that of the Apostle of the Gentiles."

It is probable that the epistle was written about the beginning of the Neronian persecution. That the occasion of it was the impending trial is clearly indicated. It is designed to console and strengthen and to hold out to them their great hope. The keynote of the epistle is "hope."

- I. The Christian's Inheritance—Their Living Hope. Ch. 1.
 - 1. Grounded in the resurrection of Christ.
 - 2. Their strength in the midst of trial.
 - 3. Through salvation foretold and now declared.
 - 4. How it should stimulate to holy living.
- II. The life of Patient Submission. Ch. 2.
 - 1. In the midst of trials and afflictions.
 - 2. Christ the believer's example.
- III. Christian Character in Christian Conduct. Ch. 3—4.
 - 1. As applied to domestic relations.
 - 2. The elements of true fellowship.
 - 3. Sin renounced, holy living in Christ.
 - 4. The value of trial.
- IV. Concluding Exhortations. Ch. 5.
 - 1. To the elders and the young.
 - 2. Humility, sobriety, watchfulness.

Second Epistle of Peter.

In language and style this epistle differs slightly from the first, and this can be easily accounted for by its subject matter. While there were doubts as to the authenticity of this epistle, they ceased to exist about the end of the fourth century.

The second chapter closely resembles the Epistle of Jude. This fact, however, does not disprove the Petrine authorship. The fact that it refers to the Epistles of Paul (3.15,16) does not require a date later than the apostolic age.

As Paul's last epistle was written just before his death, so it is most probable that this epistle was written shortly before the death of Peter, or near the time that Paul wrote his second letter to Timothy.

This epistle was addressed to the same persons as the first epistle, but its purpose is different. It is a warning against false teachers, heretics and scoffers.

- I. Exhortation to Spiritual Advancement. Ch. 1.
 1. He exhorts them in view of his approaching death.
 2. That he has witnessed to the truth of the Gospel.
 3. That he was with Christ in His transfiguration and is bringing to them the sure word of prophecy fulfilled. All of which for their grounding in the faith.
- II. Warning Against False Teachers. Ch. 2.
 1. That they will arise.
 2. Description of their sinful practices.
 3. Their certain destruction. Old Testament examples.
- III. The Second Coming of the Lord. Ch. 3.
 1. The doubt of the scoffers as to its occurrence.
 2. How God's delay in judgment should be understood.
 3. Description of ushering in the new heavens and new earth.
 4. The effect of His Coming upon Christian living.

First Epistle of St. John.

The writer of this and the following two epistles is the Apostle John, the author of the Fourth Gospel and the book of Revelation. There is difference of opinion as to whether it preceded or followed the writing of the Gospel, and hence considerable difference of opinion as to date, some placing it as late as 90 A. D., others much earlier. It is generally admitted it was written at Ephesus.

There is no question as to its purpose, i. e., to warn against certain false teachers and their doctrines which were of the most damaging nature. What John refutes is the central point of the heresy of these false teachers, their denial that Christ came *in the flesh*. "They did not deny that Christ had come; they were willing to confess that such a Person had appeared in the world, but they denied that He had come in the verity of our human nature. They denied Christ's perfect manhood; that in the Person of Jesus of Nazareth, God and man were truly and forever united in one Person never more to be sundered. They denied the Incarnation, and saw in the Person of Jesus Christ only a transient apparition of the Divine Nature."

- I. God the Light. Ch. 1.5—2.28.

To have fellowship with God we must walk in the light.
We walk in the light when we keep His commandments.
- II. The Marks of the New Birth. Ch. 2.29—5.5.
 1. Righteous conduct the evidence of regeneration just as unrighteousness is an evidence of the absence of it.
 2. Distinguishing the false from the true.

3. Denial of the Incarnation incompatible with the new birth.
4. Brotherly love a mark of the new birth.

The whole epistle is based on the fact that God is love.

III. Fellowship with God Through the Incarnate Christ. Ch. 5.6-21.

1. Testimony of the spiritual life to its own reality.
2. Sin, the triumph of the world in the heart.
3. Belief in the Incarnate Son essential to fellowship with God.

Second Epistle of John.

This letter is addressed to an individual. In our version the address is "unto the elect lady." The more correct translation of the original is "to the elect Kyria." She was a Christian woman and was evidently quite well known. It is also clear that the Apostle was acquainted with her children.

The design of this brief letter is very clear. After stating that love is the fundamental fact of Christianity, he warns against the prevalent error which he treats in the first epistle. It would seem that her hospitality was well known, and the apostle advises her not to extend her generosity to those who were a menace to their Christian faith, "and like most of the heretics of that age, conspicuous for their impure and profligate lives." She must safeguard the faith and her children against such persons.

Following the address and greeting the apostle

1. Expresses joy in the character of her sons. 4.
2. Exhorts that her love be abounding. 5, 6.

The sanctified life the true safeguard against heretical encroachments.

3. Warns her against deceivers, and care to be exercised in receiving them. 7-11.
4. Hopes to visit her and sends the greetings of her sister's children. 12, 13. These would seem to be with John.

Third Epistle of John.

This Epistle is addressed to Gaius, but from the New Testament references (Acts 19.29; 20.4; Rom. 16.23; I Cor. 1.14) this Gaius cannot be identified with certainty. It would seem from the epistle that he lived near Ephesus.

1. The apostle commends certain brethren, or Christian teachers, that they be kindly received. He expresses his appreciation of the good word that had been brought to him respecting the attitude of Gaius to the truth. 2-4.

2. As these brethren are about to go forth again, John requests that Gaius again extend to them his hospitality. 5-8.

3. The hostility of Diotrophes is denounced. He assumed a prominent position in the Church, an authority that did not belong to him. He refused to receive the brethren, and John says that if he comes he will use drastic measures. 9-10.

4. Exhorts that he pursue good and not evil ways, and expresses the hope he will visit Gaius and speak the things he wants to say. 11-14.

Epistle of Jude.

He calls himself the brother of James, the James who wrote the Epistle, the brother of our Lord. He is, no doubt, the one referred to by Matthew (13.55) and by Mark (6.3). It was not until after the resurrection that the brethren of Jesus believed on Him, recognized His Messiahship.

This epistle bears a strong resemblance to II Peter. Whether II Peter depends upon Jude, or Jude upon II Peter, does not impugn the genuineness of either. It was probably written sometime between A. D. 64 and 68.

This epistle is a warning against the false teachers, Libertines and Antinomians of his day.

1. Condemnation of These Teachers. 3-7.
2. Their Wickedness is Described. 8-16.
3. Refers to What has been Said About These Mockers. 17-19.
4. The Need of Living in the Love of God. 20, 21.
5. Dealing with Those Who Had Been Led Astray. 22, 23.

REVELATION

Author—John the Apostle. Place—Island of Patmos. Time—95 or 96 A. D. Design—To encourage a persecuted Church—
Final triumph of Christ's Kingdom

LETTERS TO THE SEVEN CHURCHES

EPHESUS Commended Censured—Warned Judgment to be averted by repentance	SMYRNA Forty miles north of Ephesus Commended—To be under trial—Promised a Crown	PERGAMOS Sixty miles north of Smyrna Famous for a royal library Approved—Warned Promised a New Name	LAODICEA Capital of greater Phrygia— A city of unusual splendor The lukewarm Church A mass of ruins	PHILADELPHIA Second city of Lydia The message to "Him that overcometh"	A heap of ruins The dead Church Croesus its Wealthy King	SARDIS Capital of ancient Lydia Promised the Morning Star Commended—Reproved Lydia Northern border of	THYATIRA
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THE PROPHETIC VISIONS

I. God Enthroned—Seven Seals—The Lamb. Four Horses. White—Conqueror. Red—War. Black—Famine. Ghastly—Death. Souls of martyrs. The earthquake. Opening of Seventh Seal. Silence in Heaven.	II. Seven Angels with Trumpets. The prophet announces seven things that appear as the trumpets are sounded. Earth—sea—springs—smiting of heavenly bodies—locusts—slaying of men—reign of Christ announced.	III. The Church and Her Foes. The woman and her man-child. The red dragon—Child caught up to God. Ten-horned beast—false prophet —virgins. Judgments—Fall of Babylon announced.	IV. The Seven Vials. Poured out on Earth—Sea— Rivers—Sun—the Beast— Euphrates—Air.	V. Judgment and Fall of Babylon. VI. The Last Vision. Last Things. Coming of Christ and the Saints. Destruction of Beast and False Prophet. Binding of Satan. Millennial Reign. Satan Loosed for a Season. Second Resurrection. Judgment of Great White Throne. New Heavens, New Earth, New Jerusalem
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Part Four

REVELATION

The word "Revelation," derived from the Latin, signifies disclosure, while the word "Apocalypse," which is from the Greek, signifies the same thing. It is a Divine disclosure in prophetic form.

The author of this last book of the Bible is the Apostle John, the writer of the Fourth Gospel and the three Epistles. Some have placed the date in the time of Nero, but the strongest historical testimony, "beginning with Irenaeus (about 175 A. D.), who had special opportunities of knowing the truth, assigns the book to the later years of the reign of Domitian, about 95 or 96 A. D. It is also to be noted that not until this time did the persecution of the Christians extend as far as Asia Minor.

The model for this prophetic book is to be found in the book of Daniel and of Ezekiel. It explains much that we find in Daniel, and without Daniel, Revelation would not be clear.

These marvelous visions were given the apostle on Patmos, a rocky island in the Grecian Archipelago, southwest of Ephesus, where he was banished. The close relation of this book to Ezekiel is to be seen in the similarity of the opening visions. In each is the throne and the One sitting upon it, the rainbow, the four living beings, Gog and Magog, the vision of the Holy Waters of Ezekiel and the River of Life of Revelation, the mystical city of Ezekiel and the New Jerusalem of Revelation.

In regard to the purpose of this book, Dr. Warfield observes, "As the victory of Christ over the world is evinced in the triumph of that kingdom of God which He came to establish, the theme of the book comes to be the gradual triumph of the kingdom of God; and as this triumph culminates in the second coming of Christ, it is the return of the Lord in glory to which all the movement of the book advances. It may thus be conceived as the bridge cast over the chasm which divides the first and second advents."

As an Apocalypse it is written in symbols, the whole action set forth through the medium of symbolism. It is in the prophetic books of the Old Testament and the discourses of Jesus that the sources of this symbolism are to be found.

This book is designed to encourage, comfort and steady the Church of all times in setting forth the ultimate triumph of the Kingdom of Christ; that all things are working together to realize what God has purposed in Christ. The long warfare between good and evil will end in that glorious consummation when Satan, the Beast and False Prophet shall be overthrown and the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

I. Letters to the Seven Churches of Asia. Ch. 1—3.

1. Ephesus. This church is both commended and censured. It is promised the tree of life. It is warned that unless it repent judgment will fall upon it. That has been fulfilled. From the Acts and Paul's Epistle we know the facts regarding that city of that time.

2. Smyrna. This city was located about forty miles north of Ephesus. It is commended and it is foretold that it will be under trial. When Polycarp, of Smyrna, the disciple of John, was ordered to blaspheme Christ he replied, "Fourscore and six years have I served Him, and He hath never wronged me at all: how then can I blaspheme my King and my Saviour?" Smyrna has now a population of over 100,000 people.

3. Pergamos. About sixty miles north of Smyrna. It was famous for a royal library of 200,000 volumes. It is approved, warned and promised a new name.

4. Thyatira. In the northern border of Lydia. It is commended and reproved and promised the Morning Star. Its distinction lay in its skill in dyeing cloth. It is now a town of 6000 or 7000 people.

5. Sardis. The capital of the ancient kingdom of Lydia. Its king Croesus was declared to be the richest man of his time. When his wealth was seized by Cyrus it was estimated at \$600,000,000. This is called the dead church. The place is now nothing more than a heap of ruins.

6. Philadelphia. It was the second city of Lydia. It was promised that in the hour of temptation which should come upon the earth it would be sustained. This city alone escaped the destructive work of the Ottomans. "One solitary pillar," says Dr. Kitto, "has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphian church—'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out'."

7. Laodicea. The capital of the greater Phrygia. It was a large city of unusual splendor. The lukewarm church. For centuries it has been a mass of ruins, a place of desolation.

II. The Vision of God Enthroned. Book of the Seven Seals. Ch. 4—7.

The twenty-four Elders. The Lamb to open the seals.

1. The Four Horses.

The white horse—the conqueror.

The red horse—war.

The black horse—famine.

The ghastly horse—death.

2. The souls of the martyrs under the altar.

3. The earthquake carrying great terror. The servants of God are sealed and the redeemed of all nations worship God.

4. Opening of the seventh seal. Silence in heaven.

III. Vision of Seven Angels with Trumpets. Ch. 8—11-19.

The trumpets are sounded in their order and the Prophet announces what appears.

1. First Trumpet—the earth.

2. Second Trumpet—the sea.

3. Third Trumpet—springs of water.

4. Fourth Trumpet—smiting of heavenly bodies.

5. Fifth Trumpet—plague of locusts.

6. Sixth Trumpet—third part of men are slain.

7. Seventh Trumpet—reign of Christ is announced.

IV. Vision of the Church and Her Foes. Ch. 12—14.

The woman and her man-child who shall rule the nations.

1. The red dragon seeking to devour her offspring.

2. The child caught up to God. The woman flees to the wilderness.

3. The war in heaven. Satan, the dragon, cast out.

4. The wild beast of ten horns and seven heads. Is given power and a throne by the dragon.

5. The false prophet, like a lamb, having two horns and speaks like a dragon.

Its number is 666. It is worshiped and its mark is placed on the worshipers.

6. The virgins (144,000) who accompany the Lamb.

7. Coming judgments and the fall of Babylon announced.

V. Vision of the Seven Vials. Ch. 15—16.

These are poured out upon the earth, the sea, the rivers, the sun, the beast, the Euphrates, the air.

VI. The Judgment and Fall of Babylon. Ch. 17—19.10.

VII. The Last Vision. Ch. 19.12—22.

1. The coming of Christ and His saints.

2. Destruction of the beast and false prophet.

3. The binding of Satan for the thousand years.

4. The Millennial Reign.

5. Satan loosed, the nations deceived.

6. The second resurrection and judgment of the Great White Throne.

7. New heavens, new earth, new Jerusalem.

Conclusion. Closing warnings and admonitions. The last prayer of the Bible—for the Coming of the Lord.

In connection with the eleventh chapter we should review our study of Daniel's prophecy of the Seventy Weeks (Dan. 9). As Daniel declared, sixty-nine weeks (483 years) expired with the crucifixion of the Messiah. The seventieth week is to be fulfilled at the time of the end, the end of the age, or what Daniel calls the consummation. He states that in the middle of the week, that is, three and one-half years from its commencement, the prince (Antichrist) will break his covenant with the Jews, which, no doubt, is the beginning of the great tribulation of which the prophet speaks, as does Christ (Matt. 24.21, 22).

This period of time, three and a half years, is referred to in Rev. 11 as forty-two months. It is the period of time the "two witnesses" shall prophesy—1260 days. From the description of these two witnesses many identify them as Moses and Elijah. The description seems to fit them better than any other two persons of Biblical history.

The closing scenes of this book are of peculiar interest because of the definite information it gives concerning the last moments of the age and the following period, the Millennium, and because of the manner in which it makes clear and supports other Scriptures.

The prophets foreshadowed the coming time of the reign of universal righteousness, peace and Divine glory, but did not state the length of that period. Christ spoke of the existing conditions at the time of His return and the judgment of the nations. Paul did the same and added one thing not mentioned by Christ.

These things are brought together and more fully unfolded by Rev. 20. Paul declared that at His second coming Christ will destroy the man of sin described in 2 Thes. 2.1-10, and John sets forth the same fact. He now gives the length of the period, one thousand years, or what we call the Millennium. It is at the beginning of the thousand years that Christ, at His coming, binds Satan.

It is assumed by some that this expression—the thousand years—has a mystical and not a literal sense, and when they undertake to explain it we have about as many interpretations as there are interpreters. We are told, for example, that it signifies "completeness." Let us use this word in place of the usual expression in verse 7 and it reads, "And when completeness is expired," that is, when completeness is completed. It is only necessary to make this substitution to expose the absurdity of such an interpretation.

The expression "a thousand years" is used six times, and by no true principle of interpretation can it have any other than a literal significance.

Satan is to be bound for a thousand years and at the expiration of that time will be loosed for a season.

The "first resurrection" that of the saints, occurs at the beginning of the thousand years, and they shall reign with Christ during that period.

The "rest of the dead" are not resurrected until the thousand years have expired. We are told the blessedness of having a part "in the first resurrection" as contrasted with the condition of those who rise in the second resurrection which is called "the second death." Those thus blessed are priests of God and of Christ and the fact is repeated that they shall reign with Him a thousand years.

Thus we have several things of a very literal nature. Christ's coming is a literal fact; Satan, Antichrist and the false prophet are literal facts; the destruction of Antichrist according to Paul and John is a literal fact; the resurrection is a literal fact. Bound up with these are two other facts, that the period will be for a thousand years, and that during that time those who have part in the first resurrection shall reign with Christ. Is there any good reason why these two facts should be any less literal than the others with which they are essentially and absolutely related?

We now understand more clearly what Christ meant when He said "For thou shalt be recompensed at the resurrection of the just" (Luke 14.14), which clearly implies a resurrection of the unjust, as a different resurrection. We now understand what Paul meant (I Thes. 4.14-17) when he said that if we believe that Jesus died and rose again (very literal facts) that we are also to believe that "even so them also which sleep in Jesus will God bring with him," a statement of a literal fact, and the additional statement that the "dead in Christ shall rise first." He is speaking of a particular class, just as Christ spoke of the resurrection of a particular class, and John now specifies the resurrection of that class as distinct from that of the others.

We now understand with what joyful yearning Paul and the others looked forward to this glorious event of the Second Coming. John has made that more clear. And finally, we understand what Paul meant by his statement to the Philippian Church (Phil. 3.11). How often we read that passage—"If by any means I might attain unto the resurrection of the dead"—and wondered why Paul should have any concern regarding that in which he fully believed, i. e., the fact of the resurrection. This is cleared up by the more correct translation of the Greek: "In the hope that I may attain to the resurrection from among the dead." From among the dead—the resurrection of a particular class

leaving the others at that time unresurrected. When we turn to Rev. 20 this great doctrine is as clear as an unclouded day and invests the other statements noted with a fuller significance. But the moment we do violence to the literalness of those statements we at once befog the others. Christ and Paul are just as literal as John, but not as full and specific. It was left to this closing book of the Bible to speak the last revealing, fuller word on this subject of last things.

FROM GENESIS TO REVELATION

Having traced, from Genesis to Revelation, the marvelous unfolding of the Word of God, we wish to emphasize four great facts that have appeared in the course of our study. There are many others but it suits our purpose to give these particular notice. With this we close our Analysis of the Bible.

The Need and Fact of a Divine Revelation.

The human race needed what the Bible has revealed which could come to us only by Divine revelation. We were in need of a revelation of God Himself. The human mind unaided is incapable of searching out God as the Bible reveals Him. God alone can reveal Himself.

We were in need of an explanation of the universal order as given in the account of Creation which has not been successfully refuted, but on the contrary is recognized as scientifically correct. Let us also remember that it was not the product of the scientific understanding of that day as being capable of giving the facts as they are here revealed.

We were in need of knowing about the beginnings of our race, especially the genesis of the moral order as set forth in the account of the fall. The story is psychologically true.

This lost world, under the consciousness and power of sin, was in need of a Saviour and must have revealed to it the Divine plan of redemption. Thus in these and other respects, the need and fact of a Divine revelation.

Unity of the Bible.

There is no other book like the Bible in the nature and conditions of its construction. Notwithstanding the fact that its compilation required centuries of time and was thus brought forth under the most varying and diverse conditions, it is one book. As an historical system the Bible stands alone among the religious systems of the world.

This unity is seen in its doctrine of God. In the first place, it is impossible to account for this Biblical doctrine on natural grounds.

While God more and more reveals Himself in His Word the central truth of this doctrine persists. The God of Genesis is the God of the Book of Revelation.

This unity of the Bible is marvelously set forth in the idea and scheme of redemption, the great central truth of the Scriptures. Trace the Messianic line historically from Genesis to the Gospels, and notwithstanding the centuries through which it passed, there is no break, and no change from the original announcement.

In this connection, the same is true of the idea of redemption. Every symbol and type is grounded in the person and work of the Proto-type, Jesus Christ. Redemption signifies one thing only through all the ages of the unfolding of God's saving measures.

Progressive Unfolding of the Bible.

This has been suggested by the foregoing. What is set forth in the Sinaitic Institutions is a great step forward in the unfolding of the person and work of the coming Messiah. The office work of the Redeemer is there clearly revealed. The cross was raised centuries before Calvary was a fact. In the Psalms, for the first time, the resurrection of the crucified Christ, is specifically declared. In Isaiah are still fuller announcements of the character and gracious activities of the coming Redeemer. The same is true of other prophets.

There is the progressive unfolding of the Godhead. From the time of the fall Christ holds a conspicuous place both historically and institutionally. It is not until we come to the prophets that the person and work of the Holy Spirit appear in this progress of doctrine of the Bible. The student of the Bible in using *The Student's Bible Guide and Helps* has, no doubt, noticed this fact. The passage in Genesis (6.3) should not be understood in terms of the Holy Spirit and His operations, as the more correct translation places the passage in its proper relation to the context.

We can, in this limited space, note but a few things and these very briefly. The progressive unfolding of the truths of the Bible is again indicated in connection with the doctrine of Immortality. While in the Old Testament we have intimations of that doctrine, it is not until we come to the New Testament that it takes its place in the great system of Christian doctrine there unfolded. If the Bible were a man-made system of religion there would undoubtedly have been as much said in the Old Testament on this doctrine as we find in the Egyptian "Book of the Dead."

The Unfolding of the Ages.

The Bible is the only book in the world that can tell us what the ages are to be and what they are to bring forth. It is this setting forth of the plan of the ages that invests the Bible with such tremendous interest.

The Jews, for example, knew from the beginning of their race the distinctive place they were to occupy in the history of the world. By this same Divine revelation they knew they were to be scattered among the nations but would maintain their racial distinctiveness. We know that in the providence of God they are yet to sustain a vital relation to the great religious developments of the future.

In regard to the Gentile world, the Hebrews of the time of Isaiah and afterwards knew that it was God's purpose to bring the Gentile nations into the gracious provisions of the Gospel. The prophet Daniel, the prophet of the times of the Gentiles, clearly stated what part the universal empires would play in human history. In those remarkable visions the ages were laid open before us. What Daniel was inspired to say has been fulfilled to this present moment and there is more to come.

The unfolding of the ages in the Word of God carries us to the very end of the world order. We know what to look for. We know there will be wars and rumors of wars until that time comes when men shall learn war no more. We know that while the world is now under the dominance of evil forces, that Satan will be bound, that the knowledge of the Lord shall cover the earth as the waters cover the sea. We know that as surely as the Christ came as was promised, that He will come again and that His Kingdom will be established in all the world. And we know that when this earth shall be rolled together as a scroll we shall be forever with the Lord in the realms of eternal bliss.

NATIONS OF THE BIBLE

In our last notice of the nations, following the Studies in the Gospels, we brought the history of Rome to the time of Tiberius who was on the throne during the period of Christ's ministry and death.

1. Caligula. 37-41 A. D.
2. Claudius. 41-54. Subjugation of Britain.
3. Nero. 54-68.
Spread of Christianity.
Burning of Rome. 64 A. D.
Beginning of persecution of the Christians.
4. Galba to Vitellius. 68-69.

5. Vespasian. 69-79.
Destruction of Jerusalem. 70 A. D.
6. Titus. 79-81.
Destruction of Pompeii and Herculaneum.
7. Domitian. 81-96.
Extension of the Empire in Britain by Agricola.
Bitter persecution of the Christians.
8. Nerva. 96-98.
9. Trajan. 98-117.

In 43 A. D., Claudius made the south of Britain a Roman province. It was the period of great gladiatorial contests. In the first years of this reign Paul and Barnabas began their missionary activities, and at the close of it Paul was in his third missionary journey. Agrippina, the fourth wife of Claudius, poisoned him so as to bring her son Nero to the throne, which proved to be the signing of her own death warrant.

Paul completed his third missionary journey and was arrested in Jerusalem. He appealed to Nero and was held in Rome a prisoner for two years. A little over a year after his release occurred the burning of Rome. There had been great discontent among the Jews and many of them were massacred. Then Nero instituted his persecution of the Christians who were blamed for the burning of the city. The insurrections of the Jews grew into a great uprising and about the time of Paul's martyrdom Nero sent Vespasian, his ablest general, against the Jews. Nero committed suicide the year Paul died and with his death the Julian line became extinct. When Vespasian came to the throne he left his son Titus to prosecute the war against the Jews.

In A. D. 70, while dissensions raged in Jerusalem Titus captured various parts of the city. Titus intended to save the Temple, but a soldier threw a brand into it and it was burned to the ground. The city was taken and the prediction of Christ was fulfilled regarding the destruction of the Temple (Matt. 24). It became the tomb of a system that was destined to pass away forever.

The city of Jerusalem sustained seventeen sieges. Twice it was entirely destroyed. There is no other city whose soil has so often been drenched with the blood of its people. From the time of the Restoration by Cyrus to its destruction by Titus, it had been held by Persians, Macedonians, Syrians, Egyptians and Romans. Titus brought an army of 60,000 men. It was the Passover season, and according to some authorities over one million people were in the city. Zion was ploughed as a field, over a million people perished, and nearly 100,000 were led away as captives.

It was during the reign of Titus that the cities of Pompeii and Herculaneum were destroyed by Vesuvius (79 A. D.).

Domitian was the brother of Titus. His reign was a period of incessant crimes and cruelties. He was one of the greatest tyrants of any age. He instituted the second persecution of the Christians. When Christians and also Jews refused to burn incense before his statue they became the victims of another reign of terror. It was in this reign that John was banished to Patmos, as we have seen.

The persecutions under Nero and Domitian were outbreaks of personal cruelty and tyrannical caprice. The first persecution which was general and designed to obliterate the Christian Church was that under Decius. During the Domitian persecution the emperor's niece, Domitilla, was one of the victims. These were indeed "fiery trials" but "the blood of the martyrs was the seed of the Church." Domitian was finally put to death by members of his own household.

It was under these conditions of crime and bloodshed by such monsters as Nero and Domitian that the Church of Christ suffered for His sake. These continued long after the death of John at Ephesus. How comforting and strengthening must have been his marvelous visions on Patmos in giving the persecuted Church to realize the ultimate overthrow of evil, the conquest of Christianity and the establishment of the universal Kingdom of Jesus Christ.

Part Five

OUTLINE, HISTORICAL AND TEXTUAL STUDIES

PRAYERS OF THE BIBLE

Man prayed before he thought. He is incurably religious. Deep in his nature he finds himself groping after God if haply he might find Him. We are constituted with a religious, as well as a thinking or social nature. It is divinely implanted and did not originate by educational or other processes.

Religion issues in God. It makes no difference whether the religion be pagan or Christian. The soul seeks God as truly as the roots seek moisture. We may turn away from God, but if He were not present we would not have to turn away. There is no such thing as an "atheism of consciousness." The deepest thing in human life is that inner consciousness of God.

Prayer is an expression of that nature. Many people pray to God long before they know the full significance of prayer, or the real blessedness of praying. There is an instinctive yearning and a distinctive praying. The better we understand God the more intelligently we pray and by such praying our life is proportionately enriched.

There would be no such thing as a seeking after God if there was not a God to be sought and found. The one is the correlative of the other. What a strange world it would be if its creatures were subject to thirst and the world was incapable of meeting that demand—had nothing within itself that was the correlative of thirst; or if they were subject to hunger and no food provided.

What is true of the physical, natural life is true of the inner spiritual life. We could no more unravel the mystery of a yearning after God who did not exist than the mystery of being in a world with all the demands of our nature and nothing in that world to supply them, to correspond to them. There is an inner life that requires its own bread of life as truly as the body is nourished by the material earth on which it subsists. The two things are infinitely different. All the fulness of the physical universe cannot supply one crumb of nourishment for the soul. Our bodies come to rest in the material comforts of the world; our souls come to rest in God.

It is by prayer we partake of God and that with which God nourishes the soul. We may subsist without food for a time, but how long would we live without breathing?

"Prayer is the Christian's vital breath,
The Christian's native air."

When we stop breathing we cease to live; when praying ceases spiritual life decreases and dies.

Prayer is something more and something else than a formal, periodical asking for something, and especially when that something is limited to things of a material nature. Prayer is an index of the inner, spiritual life. If it consists mainly in a "begging" for temporal blessings it contains little or no spiritual value. We should pray for temporal blessings; we are taught that by the Lord's Prayer, but that prayer does not begin with temporal things. When our praying is burdened with material things there is an absence of that which invests prayer with its true spiritual character.

Prayer, properly conceived and indulged, is communion with God of such a responsive nature that the soul breathes the atmosphere that is charged with the Divine nature. It turns to God as naturally as the flower turns to the light.

The true spirit of prayer, as spiritual life and communion, was stated by our Lord which should be the guide and inspiration of our life: "Seek ye first the kingdom of God and his righteousness, and all these things (material things) shall be added unto you" (Matt. 6.33). Prayer is a life, not a mere exercise. We live it and act it, and out of such a life we pray. Breathing is not something apart, detached from a living organism. Every force and function of the organism is active contributing to the breathing, while the breathing contributes to the life and health of the organism. The great part of our time is occupied with material interests; we crowd God and prayer into the corner to make room for our worldly goods. We pray as we live, and live as we pray.

When our first concern is the kingdom of God, the righteousness of God, the great spiritual realities, when we live a life of communion with God, the soul will be nourished and it will be filled with a great joy, a great calm. "The thing," said the godly Spurgeon, "that gives me my greatest concern is the coldness of my prayers." When praying becomes matter-of-fact, commonplace, a mere formality or exercise, it is time to consult the Great Physician. Those are the vaporings of a religious formality and not the breathing of a living spirit, vitalized and energized by the presence of an indwelling Christ.

Among the great things in the Bible are its great prayers. In various situations great souls came into close communion with Jehovah. These prayers were offered under peculiar conditions, some of them of a very critical nature, when God's favor was greatly needed. Some of these prayers are very brief and some are quite extended. These prayers are arranged chronologically and in their respective periods. The circumstances are briefly stated and the prayers are analyzed.

THE PENTATEUCH

Prayers of Abraham.

We have no prayers recorded until we come to the time of the great patriarch, the head of the Messianic nation.

1. For a Son. Gen. 15.1, 2.

1. God had promised Abraham a great seed.
2. Abraham was childless. All natural conditions indicated he would remain so.
3. Eliezer, his only heir. To Abraham the only one through whom the promise could be fulfilled.
4. The Lord's assurance—not Eliezer, but a son born to him.

2. For Ishmael's Acceptance. Gen. 17.17, 18.

1. Abraham's mistake in undertaking to provide an heir—Ishmael. His attempt to fulfill God's promise.
2. Abraham's incredulity when Sarah is promised a son.
3. His prayer that God would accept Ishmael.

3. Prayer for Sodom. Gen. 18.23-32.

1. Intercession for the doomed wicked city.
2. The first stipulation—fifty righteous ones in the city.
3. His remarkable plea in reducing the number from fifty to forty-five, to thirty, to twenty and finally to ten.
4. His humble and apologetic manner in each stipulation.

Prayer of Abraham's Servant.

For the Success of His Mission. Gen. 24.12.

1. In Mesopotamia to seek a wife for Isaac.
2. That she should be of Shemitic stock—one of Abraham's people.
3. The Messianic line.

Prayer of Jacob.

The Night at Peniel. Gen. 32.9-12, 24-30.

1. Obeyed God in leaving Mesopotamia.

2. His confession of unworthiness.
3. To be delivered from Esau.
4. Claims God's former promise.
5. The night of wrestling with the Angel.
6. The new name—Israel. The new man.

Prayers of Moses.

1. Intercession for Israel. Ex. 32.11-14; Deut. 9.26-29.
 1. The occasion. Their idolatry at Sinai. The golden calf.
 2. God's proposal to consume them and raise up a people to Moses.
 3. Moses' contention—that God had delivered them from Egypt.
 4. The sneer of the Egyptians.
 5. Pleads God's promises to the patriarchs. The prayer answered.
2. For the Divine Presence and Glory. Ex. 33.12-23.
 1. Prayer based on God's assurance that he has His favor.
 2. To know God's way and have His presence.
 3. The condition to going forward—the presence of God.
 4. His presence the proof of their election.
 5. The plea to see God's glory granted.
3. For Help for His Duties. Num. 11.11-15.
 1. The burdens laid upon him in handling the affairs of the people.
 2. That he is not the progenitor of this people.
 3. His inability to satisfy their wants.
 4. Death would be preferable to the unbearable burdens.
 5. The prayer answered—the Seventy appointed.
4. In Behalf of Miriam. Num. 12.13.
 1. The sedition of Miriam.
 2. Smitten with leprosy.
 3. Prayer for the sister and sinning one. Answered.
5. At Kadesh. For the People. Num. 14.13-19.
 1. The people refuse to take the Promised Land.
 2. The Lord's anger and threat.
 3. What the Egyptians and nations will say—the things derogatory to Jehovah regarding the chosen people.
 4. Pleading based on the long-suffering, mercy and forgiveness of God.
 5. That God will forgive them as He has in the past.
6. For a Successor. Num. 27.15-17.
 1. Period of wandering drawing to a close.
 2. The qualities of the man.

3. That the people have a shepherd.
7. To Enter Canaan. Deut. 3.24, 25.
1. The sin of Moses that kept him out of Canaan.
2. Prays that God will lift the penalty and let him enter the land.
3. Allowed to see, but not to enter the land.

PERIOD OF JOSHUA AND THE JUDGES

Prayer of Joshua.

The Defeat at Ai. Josh. 7.7-9.

1. Because of the sin of Achan.
2. Consternation of Joshua.
3. How the nations will interpret the defeat.
4. How it will detract from Jehovah.

Prayer of Manoah.

For Divine Guidance. Jud. 13. 8,9.

1. Manoah's concern for his unborn son.
2. Prayer for instruction in training the coming child.

Prayer of Samson.

For His Last Act. Jud. 16.28.

1. The blind Samson the sport of the Philistines.
2. Prays for strength—his great opportunity.
3. To be avenged for the loss of his eyes.
4. He died by the temple he ruined.

Prayer of Hannah.

For a Son. 1 Sam. 1.10, 11.

1. The earnest petition.
2. The vow—the dedication of her son to God.
3. The prayer answered—Samuel.

THE MONARCHY

Prayers of David.

1. The Penitential Prayer. Ps. 51.

1. The occasion—his sin with Bath-sheba and death of Uriah.
2. Keen consciousness of his guilt.
3. Full and open acknowledgment.
4. Intense plea for cleansing.
5. Restoration of the joy of salvation.

6. A broken and contrite heart.

2. After Numbering the People. 2 Sam. 24.17.

1. Divine judgment made him realize his sinfulness.
2. Confesses his sin.
3. Intercedes for the people whom he considers blameless.
4. That the blow fall upon him alone.

3. Offerings for the Temple. 1 Chr. 29.10-19.

1. The exalted character of God.
2. Their gifts came from God; are giving Him His own.
3. His joy in the offerings of the people.
4. That Solomon's heart be perfect before God, and build the Temple.

Prayers of Solomon.

1. Prayer for Wisdom. 1 Ki. 3.5-9.

1. God's goodness to David.
2. His sense of need as the king of Israel.
3. Pleads for an understanding heart.
4. Promised the things for which he did not ask.

2. Dedication of the Temple. 1 Ki. 8.23-53.

1. Claims God's promises to David.
2. The place of the Temple in their religious life.
3. In times of affliction, sin and conflict, that God will be gracious.
4. A chosen people, God's inheritance.

One of the greatest prayers of the Bible.

PERIOD OF ISRAEL AND JUDAH**ISRAEL****Prayers of Elijah.**

1. Restoration of the Widow's Son. 1 Ki. 17.20, 21.

1. His grief for the widow's affliction.
2. His searching inquiry of God.
3. His pleading for the child's life.
4. The prayer answered.

2. The Test on Mount Carmel. 1 Ki. 18.36, 37.

1. The God of the patriarchs.
2. God's self-manifestation.
3. God's attestation of Elijah's mission.
4. That the people be convinced concerning God.

Prayer of Elisha.

For Sight and Blindness. 2 Ki. 6.15-18.

1. Surrounded by the Syrians.
2. The unseen forces of the Lord.
3. That his servants eyes be opened—the vision.
4. That the Syrians be blinded.

Prayer of Jonah.

For Deliverance. Jonah 2.

1. In the midst of the billows.
2. His soul fearful and fainting.
3. That in his affliction he remembers the Lord.
4. He will keep his vows.

JUDAH**Prayer of Asa.**

In the Conflict with Zerah. 2 Chr. 14.11.

1. Outnumbered by the Ethiopians.
2. God's sufficiency under all conditions.
3. Asa's dependence on God.
4. How the prayer was answered.

Prayer of Jehoshaphat.

For Deliverance from Foes. 2 Chr. 20.6-13.

1. The strength of the enemy. Moabites and Ammonites.
2. Recalls God's help in the time of Joshua.
3. Repeats the prayer of Solomon at the dedication of the Temple.
4. Their enemies those whom God spared in the time of Moses.
5. Their extremity. God their only help.
6. The assurance of Jahaziel.

Prayers of Hezekiah.

1. In the Midst of Great Danger. 2 Ki. 19.14-19.

1. The blasphemous letter of Sennacherib.
2. Acknowledgment of God's supremacy.
3. Recognizes the might of the Assyrians.
4. That in saving them God will prove to the nations that He is God.

2. In the Midst of His Illness. 2 Ki. 20.1-6.

1. The announcement by Isaiah—that he must die.
2. Pleads his faithfulness to Jehovah.

3. His prayer and tears bring the Divine response.
 3. Prayer for the Unsanctified. 2 Chr. 17-20.
1. Those who had eaten the Passover unprepared.
2. That God will pardon their sin.
3. That God will accept the prepared heart.

Prayer of Jeremiah.

In a Time of Persecution. Jer. 15.15-18.

1. For deliverance from his persecutors.
2. That for the sake of the Lord he has suffered.
3. God's Word the joy of his heart.
4. Not in the assembly of sinners.

Prayer of Habakkuk.

For the Revival of God's Work. Hab. 3.1-16.

1. In the midst of the years—revive thy work.
2. The majesty and glory of God. His doings in the earth.
3. Works of God cause the prophet to tremble.

PERIOD OF THE EXILE

Prayer of Ezekiel.

Intercession for the People. Ezek. 9.8.

1. The vision of retribution.
2. His question also an entreaty.

Prayer of Daniel.

A Prayer for His People. Dan. 9.3-19.

1. He saw by the prophecy of Jeremiah that the Captivity would last 70 years.
2. His full confession of the sins of the nation.
3. Prays for the restoration of his people.
4. Pleads no self-righteousness, but the mercy of God.

POST-EXILIC PERIOD

Prayer of Ezra.

Alliance of the People with the Heathen. Ez. 9.5-15.

1. Ezra's sense of shame for the iniquity of his people.
2. The sinful history of Israel.
3. God's goodness in their deliverance from bondage.
4. How they have treated the goodness of God.
5. That God will be merciful and not consume them.

Prayers of Nehemiah.

1. Prayer for the Remnant. Neh. 1.5-11.

1. When he heard of the state of things in Jerusalem.
2. That God will hear his prayer.
3. Confesses the sins of his people.
4. Remembers God's assurances to Moses.
5. That God will bless the people restored to their own land.

2. God's Dealings with Their Enemies. Neh. 4.4, 5.

1. Opposition of Sanballat and Tobiah.
2. The indignities heaped upon them.
3. That their iniquity be punished, not pardoned.

Prayer of the Levites.

Israel's Sins and God's Mercies. Neh. 9.5-38.

1. The solemn fast and repentance of the people.
2. Jehovah the only God, the Creator of all things.
3. God's covenant with Abraham.
4. Deliverance from Egypt.
5. Their preservation in the wilderness.
6. In possession of the land. Their defections.
7. God's forbearance throughout the years.
8. Their present defection, and their covenant.

PRAYERS OF THE NEW TESTAMENT

Prayers of Jesus.

1. The Lord's Prayer. Matt. 6.9-15.

1. The Model Prayer.
2. Acknowledgment of God the Father.
3. For the coming of the kingdom and execution of the will of God.
4. For temporal needs.
5. For forgiveness and the spirit of forgiveness.
6. For deliverance from temptation and evil.
7. Ascribing to God His kingdom, power and Glory.

2. Prayer of Thanksgiving. Matt. 11.25, 26.

1. For the things that are hidden.
2. For the things that are revealed, and to whom revealed.

3. Prayer of Thanksgiving. John 11.41, 42.

1. At the grave of Lazarus.
2. That His Father heard Him.
3. That His Father always hears Him.

4. That the people might believe in His Divine mission.

4. Prayer for the Help of His Father. John 12.27, 28.

1. Intimated to the Greeks His coming death.
2. Troubled in soul.
3. That the Father save Him from this hour.
4. That for this hour He came.
5. Seeks the glory of God.

5. The Great Intercessory Prayer. John 17.

1. On the way to Gethsemane.
2. Respecting Himself and His relations with the Father.
3. For the Apostles—that they be kept and sanctified.
4. For all believers. Their oneness with Him and the Father. That they may be with Him in His glory.

6. The Prayer in Gethsemane. Luke. 22.41-44.

1. Withdrew from the others—alone with God.
2. His agony—the sweating as of blood.
3. That the cup be removed—if the Father's will.
4. Surrender to the will of the Father.
5. The strengthening Angel.

7. Prayer for His Murderers. Luke 23.34.

1. When nailed to the cross.
2. That His Father forgive them.
3. Ignorant of the character of their conduct.

8. His Sense of Isolation. Matt. 27.46.

1. In the midst of the darkness.
2. Forsaken of God. Why?
3. Fulfillment of Psalm 22.1.

Prayer of the Pharisee.

His Thankfulness. Luke 18.11, 12.

1. For the things he is not—his superiority.
2. For the things he does—his self-righteousness.

Prayer of the Publican.

For Divine Mercy. Luke 18.13, 14.

1. The prayer of genuine humility.
2. The prayer of a broken heart.
3. Confession of sin.
4. The sinner's prayer for mercy.
5. The prayer that secured justification.

Prayer of the Malefactor.

The Prayer and the Answer. Luke 23.42, 43.

1. On Calvary with Jesus.
2. Penitence and faith expressed by his prayer.
3. His defense of Jesus.
4. One sentence—but sufficient: Remember me.
5. Christ's answer—a soul saved on the cross.

Prayer of Stephen.

Prayer of the First Christian Martyr. Acts 7.59, 60.

1. With the vision of the glory of God and of Christ before him.
2. That Jesus receive his spirit.
3. That his slayers be forgiven.

Last Prayer of the Bible.

For the Coming of Christ. Rev. 22.20.

1. The assurance—that He will come.
2. The prayer for His Coming.
3. The prayer of “all them that love his appearing” (2 Tim. 4.8).

MIRACLES OF THE OLD TESTAMENT

Right and Wrong Views of Miracles

The Old Testament records about sixty happenings that are called "miracles." They are of the same general character as those events recorded by the New Testament that are described by the same word. We say that Christ and His Apostles performed miracles, Christ by His own divine power, and the Apostles in the name of and by the power of Christ.

Jesus referred to His miraculous acts in support of His Divine claims of Messiahship; He did the same with reference to the Old Testament prophecies. Christianity and the Christian Church rest upon a miracle—that of the resurrection of Jesus Christ (1 Cor. 15). There are those who try to do away with the miraculous, but when they stand by the empty tomb in the garden where the Lord lay, they pause. If they concede that it was a miraculous act that emptied that tomb they admit everything in support of these claims, i. e., the miraculous.

They cannot dispute that Christ died. They know that He disclosed to the disciples on three occasions that He would die and always added that He would rise from the dead. If the latter did not occur, then all the claims He made for Himself are buried in that tomb where we have nothing but a dead impostor.

How often in this day do we hear people scoffing at the idea of the miraculous, and those in the pulpit trying to account for the miraculous so there will be no such thing, and at the same time holding up this Christ as the world's Divine Teacher and Saviour who referred to these very things as evidence of that which He claimed to be. Evidently there is some difference of opinion between Christ's view of Himself and His works and that of some modern teachers in the Church. Christ did what He claimed to do, as He was what He claimed to be, or He was the greatest impostor of human history. There is no middle ground. The utter inconsistency of divesting Him of that character and power, making Him the great outstanding fraud of the ages, and presenting Him as the example for men to follow, is so obvious as well as absurd as to require no comment.

As long as we remain in the Bible there is no such thing as getting rid of the miraculous. This is the first thing to be distinctly understood. We cannot stay there and eject them. There are too many of them,

although the genuineness of the fact does not depend upon the number. The circumstances so carefully recorded render it impossible to explain them away or account for them on wholly different grounds.

When the five thousand and the four thousand were fed we are told what supplies were on hand. By means of "suggestion" the man born blind did not suddenly see. We are given the evidence of his blindness and we know the consternation it created among the enemies of Jesus who were doing everything in their power to discredit Him. But here was something that was entirely to the credit of His claims.

Was Lazarus actually dead? No one questioned that fact. He had been buried for four days. But Jesus declared he was dead. The only thing He did was to "speak" him into life. We are insisting upon the New Testament interpretation of what it calls the "mighty works" of Christ and the fact that we cannot believe or disbelieve them as we choose without affecting our whole attitude to Him who claimed for Himself the power to do such things that can be described in but one way. We cannot accept Christ as the Truth, the Light and Life of the world and at the same time deny the truth of the things essential to Him without making Him a sublime fraud.

Again, to refer to what has already been noted, the attempt to reject all the miracles as being such, and to admit the truth, the reality of the resurrection of Jesus Christ, is so childish as to disqualify one to discuss the subject. Thus far our quarrel has not been with the atheist, the agnostic, the skeptic, but with those in the Church who have taken the position of the skeptic regarding this matter. Any position taken that presumes to explain these works of Divine power on what is called "natural grounds" is at once in conflict with the record and the circumstances so clearly specified.

When it is said that we must reject the miracles as such "in the interests of science" and of "reason" the assumption is that the miraculous is opposed to science and is irrational. Neither position is tenable. It would be just as logical to say that in the interests of science and of reason we must reject the idea of God, and that is what some have attempted to do. If anything, they are the more consistent of the two. If we are compelled to dispense with God in order to be "scientific" and "reasonable," and can succeed in doing so, we will not be longer troubled with the question of Christ and miracles.

As long, however, as the fact of God is admitted the miraculous ceases to be impossible, hence is not opposed to science (not the scientist), and ceases to be irrational and is not opposed to reason (not the particular reasoner in the case). Science is one thing, and the particular

scientist, or the science of a particular time, is quite another thing. The Reason and the reasoner are not to be confused. By reasoning George Romanes, the brilliant scientist upon whom the mantle of Darwin fell, was compelled to abandon the idea of God. But by reasoning, with other things admitted which he had neglected, he was compelled to renounce all the conclusions of his previous reasoning and to return to the idea of God which he never relinquished. What was contrary to reason became of the very essence of Reason.

It was David Hume, the astute Scotch skeptic, who, to be *logical*, was compelled to declare that, given the fact of God the miraculous is always possible. And this being true, if the fact of God is not inconsistent with science then the miraculous is not inconsistent with science. The question with Hume was deeper—it was the question of the being of God, whether we were compelled to admit that basic fact especially from the consideration of the law of causation. But he states what can never be disproved, that given the being of God the miraculous is possible, otherwise we have a contradiction in terms. It is then not a question of the miraculous, but a question of God, but the people we have had in mind believe in God, but in that belief as related to the miraculous they never got as far as Hume the most thoroughgoing skeptic of modern times.

In the first place, science deals with proximate and not ultimate causes. The miraculous has to do with the ultimate fact of God, hence it cannot be rightly considered a scientific matter. If the miraculous is unscientific and irrational, then so is the idea of God. But science has nothing to do with the idea of God. When it gets into that realm it is out of the realm of science because the business of science is with proximate and not ultimate principles. It will be seen at once how futile it is to talk about the “interests of science” in dealing with a problem that lies beyond the province of science. And yet we have a certain class of religious teachers who demand that we reject the idea of the miraculous in the interests of science. If they gave the matter intelligent, critical attention they would not be so easily ensnared.

Science has to do with “the reign of law” as exhibited in natural phenomena. In its own realm it is discovering things that formerly were unbelievable. It is not talking so much about the limits of the possible, and is no longer setting bounds to what may or may not be. It has been rather aptly said that while the theologians have been busy taking the miracles out of the Bible, the scientists have been installing them in science.

It may be said, that does not alter the situation. These great discoveries have been within the realm of natural law; the facts were always there only undiscovered. And this is freely conceded. But the objector is missing the point. What we are showing is that neither the scientist nor the theologian knows the possibilities of natural law, and is in no position to say what God may do within the range of law. These laws have possibilities far beyond our limited ken, and he is a very presumptuous, not to say foolish, man who undertakes to set bounds to Divine action in the application of these laws, if He chose to work wholly within those bounds.

This leads us to another important notice. It is possible for one to believe in the miraculous and to interpret it in a way that is entirely unnecessary and untenable, and to assume what may be what is entirely untrue. This is done when it is declared that a miracle is a violation, an infraction, of the laws of nature. When the doing of a thing transcends the laws of nature, as it would appear to us who are accustomed to the usual operations of those laws, we may be led to the conclusion that the act was in violation of the law involved, or was performed as a Divine fiat apart from any law, and hence lawless.

In an earlier day it was a common thing to explain the miraculous after that manner. The point made was, since God is omnipotent would He not be able to do His will by acting contrary to these laws? But if it is a question of His omnipotence why not assume that He was able to invest His laws with such possibilities that it would not be necessary for Him to disregard or violate them.

No intelligent person will undertake to say *how* a miracle is performed, but that is what is done in assuming that it would not be a miracle if the laws of nature were not violated or ignored. We do not know to what extent the law may be employed in order to do what appears to the finite mind to be a violation of law, or in what measure it was performed apart from law.

If we knew to what point these laws could be carried, in how many ways they were capable of being applied and beyond which they were not applicable, we may then be able to say whether they would be employed or ignored in doing a certain thing. But we have no such knowledge and hence to assume that a miracle cannot be performed without acting in a way contrary to these laws is saying altogether too much.

It makes no difference who says it, whether he be an untutored, unthinking individual, or a scientist, the position is wholly untenable and there are no grounds upon which it can be sustained. It has been assumed by too many who considered themselves scientists, who did not

think very far beyond the narrow range of their particular field of research. If they were truly scientific they would never take such a position. There is just as much "science falsely so-called" as there is "religion or theology falsely so-called."

In a word, given the being of God the miraculous is always possible, and the miraculous may be so established as to be a proof of the being of God. It works both ways.

MIRACLES OF THE OLD TESTAMENT

The miracles of our Lord were considered in the study of the Gospels. In the "Harmonizing of the Gospels" the reader will find each miracle where it belongs chronologically. Each miracle is analyzed. Following that section is given the table of miracles for the location of any miracle. In like manner the miracles of the Old Testament are now chronologically arranged under their respective periods.

THE PENTATEUCH

Pre-Mosaic Age—Genesis.

With the exception of one, the miracles of this period were miracles of judgment.

1. Translation of Enoch. Gen. 5.21-24; Heb. 11.5.
 - a. The man who walked with God.
 - b. Did not see death—translated. The first of three instances.
2. Confusion of speech. Gen. 11.6-9.
 - a. The ungodly Babel enterprise. At Shinar.
 - b. Their speech confused.
 - c. Scattered abroad. Shemites left in the East.
3. Sodomites smitten with blindness. Gen. 19.1-11.
 - a. Lot visited by two angels.
 - b. Evil designs of the men of Sodom.
 - c. Smitten with blindness by the angels.
4. Destruction of Sodom and Gomorrah. Gen. 19. 22-25.
 - a. Judgment on their wickedness.
 - b. Destroyed by fire.
 - c. After the escape of Lot, his wife and daughters.
5. Lot's wife. Gen. 19.26.
 - a. The order of the angel. Verse 17.
 - b. The order disobeyed. Turned to salt.

Period of Moses—Exodus to Deuteronomy.

1. The burning bush. Ex. 3.1-6.
 - a. A Divine manifestation. The fire that did not consume.
 - b. Astonishment of Moses.
 - c. God's revelation to Moses.
2. Rod turned into a serpent. Ex. 4.1-5.
 - a. The doubt of Moses concerning the Hebrews.
 - b. The miracle that will convince them.
3. The hand made leprous—healed. Ex. 4.6-8.

These miracles to convince the people of the Divine commission of Moses.
4. Aaron's rod a serpent. Ex. 7.9-13.
 - a. The miracle before Pharaoh.
 - b. The serpents of the magicians.
 - c. Their rods swallowed by that of Aaron.
5. The Ten Plagues. Ex. 7—12.
 - a. To convince Pharaoh of the power of the God of Israel.
 - b. The hardening of Pharaoh's heart.
 - c. The Passover and crowning miracle—death of the firstborn.
6. Pillar of cloud and of fire. Ex. 13.20-22.
 - a. The escape from Egypt.
 - b. The guiding pillar by day and night.
7. Parting of the Red Sea. Ex. 14.21-30.
 - a. Between two deaths—Egyptians and the sea.
 - b. A dry passage for the Israelites.
 - c. The grave of the Egyptians.
8. Waters of Marah sweetened. Ex. 15.22-25.
 - a. In need of water.
 - b. Water found but bitter.
 - c. Sweetened by the tree divinely provided.
9. Quails and manna. Ex. 16.12-35.
 - a. Murmurings silenced.
 - b. The manna a daily miracle for forty years.
10. Water from the rock. Ex. 17.3-7.
 - a. A desperate situation.
 - b. The rod smiting the rock in Horeb.
 - c. The name of the place and the reason.
11. Destruction of Aaron's sons. Lev. 10.1-3.
 - a. Their impious act.

- b. A miracle of judgment.
- c. A solemn warning. Aaron held his peace.
- 12. Miriam's leprosy cured. Num. 12.11-15.
 - a. Her rebellious spirit. Questioned the position of Moses.
 - b. Made a leper. A miracle of judgment.
 - c. Moses divinely vindicated.
 - d. The leprosy cured in answer to Moses' prayer.
- 13. Destruction of Korah and his party. Num. 16.31-35.
 - a. Their rebellion.
 - b. The remonstrance of Moses.
 - c. A miracle of judgment.
- 14. The plague. Num. 16.41-50.
 - a. Hostility of the people because of the preceding judgment.
 - b. The great company of the dead.
 - c. The atonement. The plague lifted.
- 15. Budding of Aaron's rod. Num. 17.1-13.
 - a. The test—the twelve rods.
 - b. The purpose—the Divine sanction of Moses and Aaron.
 - c. Aaron's rod a token and testimony.
- 16. Water from the rock. Num. 20.7-13.
 - a. The Lord's order.
 - b. The wrong spirit of Moses and Aaron.
 - c. The great supply of water.
 - d. The punishment of Moses and Aaron.
- 17. Fiery serpents and the cure. Num. 21.4-9.
 - a. A miracle of judgment. The spirit of rebellion.
 - b. The serpent of brass. Life in a look.
 - c. Christ's use of the incident. John 3.14, 15.
- 18. Utterance of Balaam's ass. Num. 22.28-31.
 - a. Disobedience of Balaam.
 - b. The angel in the way.
 - c. Balaam's confession of sin.

PERIOD OF JOSHUA AND THE JUDGES

Period of Joshua.

- 1. The Jordan divided. Josh. 3.14-17.
 - a. The passage into the Promised Land, as the passage through the sea was their escape from Egypt.
 - b. The memorial from the Jordan.

2. The fall of Jericho. Josh. 6.17-20.
 - a. The Lord's battle. The lesson of faith.
 - b. Jericho the eastern key.
3. Sun and moon stand still. Josh. 10.12, 13.
 - a. Defeat of the five kings.
 - b. The daylight and moonlight lengthened.

Period of the Judges.

1. The Angel in the flame of the sacrifice. Jud. 13.19-21.
 - a. Manoah's offering to the Lord.
 - b. The angel disappears in the flame.
 - c. Samson born as promised by the angel.
2. Dagon and Philistines fall before the ark. 1 Sam. 5.
 - a. The ark captured by the Philistines.
 - b. The judgments upon the Philistines. The ark sent away.
3. Smiting of the people of Beth-Shemesh. 1 Sam. 6.19-21.
 - a. The judgment upon them for looking into the ark.
 - b. The message sent to Kirjath-jearim.

PERIOD OF THE MONARCHY

Reign of Saul.

- Thunder and rain in answer to Samuel's prayer. 1 Sam. 12.16-19.
- a. Samuel's reproof for demanding a king.
 - b. The miracle as proof against them.
 - c. The people acknowledge their sin.

Reign of David.

- The death of Uzzah. 2 Sam. 6.6-11.
- a. The priests alone permitted to touch the ark.
 - b. The judgment upon the act of Uzzah.

Reign of Solomon.

- Dedication of the Temple. 2 Chr. 7.1-3.
- a. At the completion of Solomon's prayer.
 - b. The sacrifice consumed by the Lord's fire.
 - c. A testimony to Solomon's prayer. Response of the people.

PERIOD OF ISRAEL AND JUDAH

Kingdom of Israel.

1. Jeroboam's hand withered. 1 Ki. 13.1-16.
 - a. The prophecy against him and his altar.

- b. His attempt to seize the man of God.
 - c. His arm withered and the altar destroyed.
 - d. The healing of the arm.
2. The widow's meal and oil replenished. 1 Ki. 17.8-16.
 - a. Time of Ahab. Elijah at Zarephath.
 - b. The request and assurance of the prophet.
 - c. The woman's faith rewarded.
3. The sacrifice consumed on Mount Carmel. 1 Ki. 18.17-40.
 - a. The test to know who is God.
 - b. Failure of the prophets of Baal.
 - c. The sacrifice and altar of Elijah consumed by fire.
 - d. Acknowledgment of the people.
4. Ahaziah's captains and men consumed. 2 Ki. 1.1-18.
 - a. The impious inquiry of the king concerning his injury.
 - b. Three companies of men destroyed.
 - c. Elijah tells the king he must die.
5. Translation of Elijah. 2 Ki. 2.9-12.
 - a. The second translation. (See Enoch.)
 - b. Seen by Elisha upon whom fell the mantle of Elijah.
6. The parting of the Jordan. 2 Ki. 2.13-15.
 - a. Following Elijah's translation.
 - b. By means of the mantle.
 - c. The spirit of Elijah imparted to Elisha.
7. Water of Jericho healed. 2 Ki. 2.19-22.
 - a. Everything good but the water. Land made barren.
 - b. The means used by Elisha and the result.
8. Water supplied. 2 Ki. 3.16-20.
 - a. No rain or wind.
 - b. But an abundance of water.
 - c. The astonishment of the Moabites.
9. The widow's oil multiplied. 2 Ki. 4.
 - a. The widow's distress. Threatened by creditor.
 - b. Her resources—a pot of oil.
 - c. Through Elisha the oil multiplied and the debt paid.
10. Raising of Shunamite's son. 2 Ki. 4.32-37.
 - a. The first instance of raising the dead.
 - b. Elisha's prayer and actions. The child restored to life.
11. Feeding of one hundred men. 2 Ki. 4.42-44.
 - a. The amount on hand—20 loaves.

- b. The command and unbelief.
- c. The need supplied.
- 12. The healing of Naaman. 2 Ki. 5.1-15.
 - a. The service of a child of Israel.
 - b. Naaman the leper a Syrian.
 - c. Elisha's simple requirement. What Naaman expected.
 - d. Obedience. Conditions met. Healed. Acknowledged God.
- 13. Leprosy of Gehazi. 2 Ki. 5.20-27.
 - a. His dishonesty in getting Naaman's gift. Greed.
 - b. Reproved by Elisha.
 - c. Smitten with the leprosy of Naaman.
- 14. Syrians smitten with blindness. 2 Ki. 6.15-19.
 - a. The fear of Elisha's servant—their foes.
 - b. Elisha's assurance that they were the greater.
 - c. His statement verified—the servant's vision.
- 15. Syrians put to flight. 2 Ki. 7.1-20.
 - a. The famine in Samaria.
 - b. Elisha's prophecy—an abundance to eat.
 - c. The Syrians frightened by the Lord—food left behind.
- 16. Reviving of the dead man. 2 Ki. 13.20, 21.

By touching the bones of the buried Elisha.
the prophet mighty in death.
- 17. Jonah swallowed by the great fish, preserved and released. Jon 1.1-12.
 - a. A great fish prepared.
 - b. A great preservation.
 - c. A great prayer.
 - d. A great Power at work.

Kingdom of Judah.

- 1. Destruction of Sennacherib's army. 2 Ki. 19.35, 36.
 - a. The fear of king Hezekiah.
 - b. The divine assurance spoken by Isaiah.
 - c. The smiting of the angel—185,000 slain.
- 2. The shadow retreating ten degrees. 2 Ki. 20.8-11.
 - a. The sickness of Hezekiah.
 - b. His prayer—the Lord's answer.
 - c. A sign asked and given.

3. Leprosy of king Uzziah. 2 Chr. 26.19-21.
 - a. His blasphemy in assuming the office of the priest.
 - b. A leper for the balance of his life.

PERIOD OF THE CAPTIVITY

The Three Companions of Daniel.

In the fiery furnace. Dan. 3.19-27.

- a. Their loyalty to the God of Israel.
- b. Preserved in the furnace—walking freely in the flame.
- c. A Fourth Presence in their midst.

Daniel.

In the lion's den. Dan. 6.16-23.

- a. The decree. Daniel's faith and loyalty to God.
- b. The decree executed.
- c. The sealed mouths.
- d. The new decree.

PROPHECIES OF THE MESSIAH

These prophecies are arranged chronologically and topically. It is interesting to note how fully the person and work of the Messiah are set forth, and how perfectly they were fulfilled by Him. The passages in the New Testament that refer to some of the prophecies are placed in parentheses and will add to the interest of this study.

The Person of the Messiah.

1. Advent Promised.

Gen. 3.15. The seed of the woman.

Deut. 18.15. Will raise up unto thee a Prophet (John 1.45).

Isa. 32.1. A king shall reign in righteousness.

Isa. 40.9-11. And he shall feed his flock.

Isa. 42.6. Called in righteousness, a covenant for the people (Luke 2.32; Acts 13.47).

Isa. 49.1. His incarnation (Matt. 1.20, 21).

Isa. 55.4. Given for a witness for the people (John 18.37; Rev. 1.5).

Dan. 2.44. God shall set up a kingdom.

Zech. 3.8. My servant the Branch.

2. The Time.

Num. 24.17. I shall see him, but not now.

Dan. 9.24-26. At the end of Sixty-nine Weeks (483 years).

Mal. 3.1. The messenger to prepare the way (Matt. 11.10).

3. Lineage.

Gen. 3.15. Seed of the woman.

Gen. 9.26. Blessed be the Lord God of Shem.

Gen. 12.3. The promise to Abraham (Gal. 3.14).

Gen. 26.4. Abraham's seed. 28.14.

Gen. 49.10. Judah, Messianic tribe—Shiloh.

Isa. 7.14. Born of a virgin (Matt. 1.22, 23).

Isa. 11.1. The rod out of the stem of Jesse (Rev. 5.5).

Jer. 23.5. Branch raised unto David. 33.15.

4. His Relation to God.

Ps. 2.7, 12. Thou art my Son (Acts 13.33; Heb. 1.5; 5.5).

Ps. 110.1 At God's right hand (Matt. 22.44; Mk. 12.36).

Isa. 9.5. Unto us a son is given (Luke 2.11).

Isa. 11.2, 3. The spirit of the Lord upon Him.

5. Birth and Youth.

Num. 24.19. An Israelite.

Isa. 7.14. Born of a virgin (Matt. 1.22, 23).

Mic. 5.2, 3. Birthplace, Bethlehem (Matt. 2.6; John 6.42).

Isa. 60.3, 6, 9. They shall bring gold and incense (Matt. 2.11).

Isa. 9.1-6. His titles.

Hos. 11.1. And called my son out of Egypt (Matt. 2.15).

6. His Character.

Humility. Isa. 11; 53.

Righteousness.

Ps. 45.7. Lovest righteousness.

Isa. 11.4. Judge the poor righteously (Rev. 19.11).

Jer. 23.6. The Lord our Righteousness (1 Cor. 1.30).

Dan. 9.24. Everlasting righteousness.

Full of the Divine Spirit.

Isa. 11.2. The spirit of understanding (Matt. 3.16).

Man of Sorrows. Isa. 53.3.

Mighty God. Isa. 9.6 (Tit. 2.13).

7. His Offices.

Servant.

Isa. 42.1. My servant whom I uphold (Matt. 12.18; Phil. 2.7).

Isa. 49.6. The servant to restore Israel.

Isa. 52.13. The servant to act prudently.

Isa. 53.11. The servant to justify many (Rom. 5.18).

Prophet.

Deut. 18.15-18. To raise up a Prophet (John 1.45).

Priest.

Ps. 110.4. After the order of Melchizedek (Heb. 4.6; 6.20; 7.17, 21).

Zech. 6.13. A priest upon His throne.

Judge.

Ps. 72.2, 4. Judge with righteousness.

Ps. 110.6. Judge among the heathen.

Isa. 11.3, 4. Judge with equity.

Ensign.

Isa. 11.10. An ensign of the people (Rom. 15.12).

King.

Ps. 2.6. King set upon the holy hill of Zion.

Mic. 5.2. To be ruler in Israel.

Zech. 14.9. King over all the earth (Rev. 11.15).

Commander.

Isa. 55.4. A leader and commander to the people.

Lawgiver.

Isa. 33.22. The Lord is our lawgiver.

Counsellor.

Isa. 9.6. Shall be called Counsellor.

Everlasting Father. Isa. 9.6.

Prince of Peace. Isa. 9.6.

Messenger of the covenant.

Isa. 42.6. Give thee for a covenant to the people.

Isa. 49.8. To establish the earth.

Redeemer.

Isa. 59.20. The Redeemer shall come to Zion (Rom. 11.26).

Corner-stone.

Ps. 118.22. The rejected stone (Matt. 21.42; Acts 4.11; Rom. 9.33; Eph. 2.20; 1 Pet. 2.6, 7, 8).

Isa. 28.16. A precious corner-stone.

8. Life and Work.

To restore Israel.

Isa. 49.6. To restore the preserved of Israel.

A light to the Gentiles.

Isa. 11.10. Sought by the Gentiles (Luke 2.32; Acts 13.47).

Isa. 42.1, 6. A light to the Gentiles. 49.6.

To draw all nations.

Ps. 2.8. To be given the heathen.

Isa. 2.3. The response of many people (Luke 24.47; John 12.32).

Isa. 61.11. All nations brought to righteousness.

Mic. 4.2. Many nations coming to Zion.

To relieve suffering.

Isa. 35.5,6. Opening blind eyes, causing the lame to walk (Matt. 9.27; John 9.6, 7).

Isa. 42.7. To open eyes and release prisoners (Luke 4.18; Heb. 2.14, 15).

Isa. 53.4. The bearer of griefs and sorrows (Matt. 8.17).

Isa. 57.18. To heal and restore comforts.

Isa. 61.1-3. To give the oil of joy for mourning.

Sufferings and Death.

Rejected.

Ps. 69.8. An alien to His people (John 1.11; 7.5).

Ps. 118.22. The rejected stone (Matt. 21.42; Acts 4.11).

Persecuted.

Ps. 22.6. A reproach of men.

Isa. 49.7. Despised of men.

Isa. 53.3. Acquainted with grief.

Betrayed.

Ps. 41.9. By His own familiar friend (John 13.18).

Zech. 11.12. Sold for thirty pieces of silver (Matt. 26.15).

Zech. 13.6. Wounded in the house of His friends.

Abandoned by the disciples.

Zech. 13.7. Scattering of the sheep (Matt. 26.31).

Silent under abuse.

Isa. 53.7. He opened not His mouth (Matt. 26.63).

Mocked.

Ps. 22.7, 8. Scorned, laughed at (Matt. 27.39, 40; Mark 15.29).

Ps. 109.25. Reproached. Shaking of heads.

Scourged and spit upon.

Isa. 50.6. Gave His back to smiters; spit upon (Matt. 26.67; 27.26).

Crucified.

Ps. 22.14-17. Torture of His body (Luke 23.35).

Lots cast for garments.

Ps. 22.18. Parted the garments and cast lots (Luke 23.34).

Vinegar to drink.

Ps. 69.21. Vinegar to quench His thirst (Matt. 27.34, 48).

Piercing of His body.

Ps. 22.16. Pierced my hands and my feet (Matt. 27.35; Luke 23.33).

Words from the cross.

Ps. 22.1. My God! why hast thou forsaken me (Matt. 27.46).

Ps. 31.5. Into thy hand I commit my spirit (Luke 23.46).

Atoning, vicarious sacrifice.

Isa. 53.4-6, 12. Bruised for our iniquities (Heb. 9.28; 1 Pet. 2.24).

Dan. 9.26. Cut off, but not for himself (1 Pet. 3.18).

Died with transgressors.

Isa. 53.12 Was numbered with the transgressors (Matt. 15.28; Lu. 22.37).

No bone broken.

Ps. 34.20. Not one of them is broken (John 19.36; Num. 9.12).

Burial.

Isa. 53.9. With the rich in His death (Matt. 27.57-60).

9. Resurrection.

Ps. 16.9, 10. His body did not see corruption (Acts 2.27, 31; 13.35).

10. Ascension.

Ps. 16.11. At God's right hand.

Ps. 68.18. Ascended on high (Acts 1.9; Eph. 4.8).

Ps. 110.1. Sit thou at my right hand.

11. Exaltation.

Ps. 2.6-8. Given a great inheritance.

Ps. 110.1-3. To rule the nations (Acts 2.34; 1 Cor. 15.25).

Isa. 9.7. Given the throne of David.

Dan. 7.14. Given dominion and glory.

The Messiah's Kingdom.

1. Its foundation in Zion.

Ps. 118.22. Stone rejected by the builders, head of the corner.

Isa. 28.16. Foundation stone laid in Zion (Acts 4.11; Rom. 9.33).

2. Grounded in Righteousness and Justice.

Ps. 72.2. Will judge the people with righteousness.

Isa. 11.3, 4. Will exercise justice and equity (Rev. 19.11).

3. Its Universality.

Ps. 2.8. Extend to the uttermost parts of the earth.

Ps. 72.8. Will extend from sea to sea.

Isa. 9.7. No end to His government (Luke 1.32, 33).

Isa. 11.9. Universal knowledge of the Lord.

Hab. 2.14. The earth filled with divine knowledge and glory.

Zech. 9.10. Dominion to the ends of the earth.

4. The Reign of Peace.

Ps. 72.7. Abundance of peace.

Isa. 2.4. Implements of warfare, the implements of industry.

Isa. 11.9. Nothing that is hurtful or destructive.

Mic. 4.1-4. Peace, plenty and confidence.

5. An Everlasting Kingdom.

Ps. 45.17. Remembered and praised in all generations.

Ps. 72.17. Glorified by all nations for all time.

Dan. 2.44. The kingdom that shall stand forever.

Dan. 7.14. That shall not pass away, indestructible (John 12.34;
Heb. 12.28).

Mic. 4.7. The Lord's enduring reign.

6. Subjects of the Kingdom.

The poor and afflicted.

Ps. 72.2-4. Will save the poor and needy.

Their protection.

Isa. 4.6. The refuge from the storm.

Their state of blessedness.

Ps. 2.12. Who put their trust in Him (1 Pet. 2.6).

Their instruction.

Isa. 2.3. He will teach us His ways.

They shall be holy.

Isa. 4.3. Holy ones, written in the book (Phil. 4.3; Rev. 3.5).

They shall be Spirit-filled.

Joel 2.28, 29. The Spirit poured out upon them (John 7.38,
39; Acts 2.17).

Zech. 12.10. The spirit of grace poured out.

LIGHT ON DIFFICULT PASSAGES

There are many passages in the Bible that are confusing to the ordinary reader. They are not only not clear, but some of them seem to teach what is contrary to other scriptures. In some instances there seem to be discrepancies, and the reader is in doubt as to which is correct, or if either is correct. There are passages that seem to teach what is the opposite of what we have always believed, and leave us in an uncomfortable frame of mind as to some theological tenet.

What is more disturbing is the suspicion that there are discrepancies that invalidate the essential accuracy of the Scriptures, and that these may place us in the distressing position of being compelled to admit that the Bible contains errors and is not infallible.

In regard to some passages, it is frequently the case that the reader is not familiar with certain facts which clear up the apparent discrepancy. It is this ignorance of the facts that created the discrepancy. When these particulars are brought to our notice the difficulty disappears. The trouble is with ourselves and not with the Bible.

When we bring to such passages a limited or mistaken understanding it is not strange that we are in trouble. We sometimes insist upon straining the Bible through some fixed notions, instead of straining the notions through the Bible. We may be in the position of the college student who was advised by the president of the college to study the Bible every day. The student, assuming a rather lofty manner said, "I have gone through the Bible three times." "Yes," said the president, "but how often has the Bible gone through you?"

We are inclined to insist upon the Bible teaching certain truths, instead of being willing to suspend judgment until, by careful investigation, we discover just what it does teach. We need never be afraid of what the Bible actually teaches as to its being the truth that ought to be taught.

Again, we have always understood certain passages to mean just what they seem to say. The language is simple, as in the case of Agrippa's statement to Paul, and the words are understood in their ordinary sense. In some instances the passages have not been accurately translated. When the more exact rendering alters the sense of the passage we may be inclined to question the claims of the new translation simply because we are familiar with the other, have always supposed it was correct and we want it to read that way. If we were not acquainted

with the passage, and the first time it came under our notice it was in the form of the correct rendering, we would so understand and accept it.

We are not attempting to consider all the difficult or obscure passages of the Bible. Within our limited space we must confine ourselves to those passages that have been more confusing to the reader. With the exception of a few, the passages we have treated belong to the New Testament. The study of these passages will lead the reader to make a more careful use of Revised Versions.

HARDENING PHARAOH'S HEART

The statement that the Lord would harden the heart of Pharaoh, so that he would not allow the Israelites to leave Egypt has afforded the skeptic the opportunity of charging God with immorality, injustice, and has created the feeling of uneasiness with many Christians.

If God exercised His infinite power to harden the heart of Pharaoh, so as to compel him to act in a given way, and thus deprive him of the ability to act in the opposite manner, his free will would be interfered with, and he cannot be held responsible for the things he would do under such compulsion. The impression conveyed by the statement that God hardened the heart of Pharaoh is that He determined the way Pharaoh should act which did not leave him free to act independently, and then sent judgments upon him for acting in the manner in which he was compelled to do so.

The skeptic takes this view of the statement of "hardening" and charges God with immorality, that is, that He deprived Pharaoh of the power of free action and then punished him as if he had full control over his conduct. The common sense of mankind does not hold one responsible for acts that are forced upon him.

It is this general statement with which the average person is familiar. He does not take note of all the facts, and interprets in one way only what disturbs him. In the Hebrew three words are used to explain this idea of "hardening." One of these means *to make hard* or *insensible*, the other *to make heavy*, unimpressionable, the third *to make firm* or *stiff*, so as to be immoveable.

There are twenty passages that speak of Pharaoh's hardening. Ten of these passages expressly declare that it was Pharaoh himself who hardened his heart. These ten are the following: Ex. 7.13 "The heart of Pharaoh was firm" or "stiff;" verse 14, "was heavy;" verse 22, "firm;" 8.15, "made heavy;" verse 19, "was firm;" verse 32; 9.7, 34, "heavy;" verse 35, "firm;" 13.15, "Pharaoh made hard," viz., his heart.

The ten passages in which the hardening is ascribed to God are: Ex. 4.21; 7.3; 9.12; 10.1, 27; 11.10; 14.4, 8, 17.

Before any plagues were sent, and after Aaron had demonstrated that they were acting under Divine authority, Pharaoh hardened his heart. After each of the first five plagues (7.22; 8.15, 19, 32; 9.7), the hardening is definitely ascribed to Pharaoh himself. It is not until after the sixth plague do we read for the first time that "the Lord made firm the heart of Pharaoh" (9.12). But after the seventh plague Pharaoh again "made heavy his heart." It is after the eighth plague that the hardening is ascribed exclusively to God.

He continued to harden his heart after his magicians gave up the contest and confessed "This is the finger of God." After the fifth plague he sent messengers to ascertain whether the Israelites had lost any cattle by the plague, and the report he received was that not one was dead, which clearly proved to him that the Israelites were under the care and protection of their Jehovah, but he continued to harden his heart. After the seventh plague he acknowledged his sin and promised to let the people go, but when the plague was raised he again hardened his heart. This continued rebellion became absolutely inexcusable, and made him ripe for any judgment that would follow, even the Divine hardening of his heart.

This hardening of his heart was accomplished, "not by an irresistible pressure of Divine Will upon Pharaoh's mind, of which there is no mention, as by the employment of wonders and signs, acting upon a better heart, would have wrought obedience and submission, but with the haughty spirit of Pharaoh, produced boldness and hardness of heart."

In support of the fact that no charge can be laid to the Almighty, Dr. Hodge wisely says, "Some things He purposes to do, others He decrees to permit to be done. He effects good, He permits evil. He is the author of the one, but not of the other." Just as God may, by His Spirit, control men, without in the least taking away their freedom of action, thus restraining them from evil and inciting them to virtue, so by withholding His Divine influence He may permit evil men to pursue their sinful course and bring destruction upon themselves. Such was the case of Pharaoh.

THE PSALMIST'S HELP

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121.1, 2).

Many refer this psalm to David, but there is no certainty as to its authorship. It is a psalm of consolation. The psalmist, backed by his own experience, exhorts the righteous to constancy of faith, and to look to God as their help and defense. As Alexander says, "The whole Psalm is a description of Jehovah, as the guardian and protector of His people."

The tense of the first verb as rendered by the Authorized Version is literal. The Septuagint, Arabic, Ethiopic and Vulgate render the verb *I have lifted*.

The attentive reader has, no doubt, asked how the psalmist could derive his help from the hills and immediately afterwards declare that his help cometh from the Lord. His explanation might be that the psalmist had reference to the elevations of Jerusalem and especially Mount Moriah where stood the Temple which symbolized the presence of Jehovah. If the statement refers to the hills of Palestine in general he would not make as easily the connection with the balance of the passage.

The word rendered *from whence* indicates a question, and Hengstenberg and Alexander make the words, *Whence cometh my help*, interrogative. This, I believe, to be the more correct rendering. This is the rendering of the American Revision: "I will lift up mine eyes unto the mountains. From whence shall my help come? My help cometh from Jehovah who made heaven and earth."

This gives us an entirely different sense. The psalmist's help, by this form of statement, does not come from the hills, but from Jehovah. I will lift up mine eyes unto the hills, but does my help come from them? No. My help cometh from Jehovah who made the hills. Calvin rightly says: "The meaning of the prophet is abundantly obvious, which is, that although all the helps of the world, even the mightiest, should offer themselves to us, yet we ought not to seek safety anywhere but in God."

Still more strongly does this rendering appear in the translation of Venema, Junius, Tholuck and others who make the entire first verse a question: "Shall I lift up mine eyes unto the hills from whence my help cometh?" and the answer is "No, for my help cometh from Jehovah."

It has been suggested that the psalmist had in mind the hills where pagan altars were placed, and translating this into the passage it would read, "Shall I lift up mine eyes unto the pagan gods from whence cometh my help?" It is not necessary, however, to seek the true meaning outside of the passage itself: "I lift up mine eyes unto the hills, the mighty works of God. Does my help come from His works? It comes from Jehovah Himself, the Creator of the hills, the heavens and the earth."

From these renderings it will be obvious that the translation of the A. V., is quite mistaken, and that the Revised Version is the more correct rendering.

ISAIAH'S PREDICTION OF THE VIRGIN BIRTH

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7.14). This prediction is declared by Matthew to be fulfilled in the birth of Jesus. If we did not have the prediction, the account by Matthew clearly states that what is given by the prediction actually occurred; that Mary was a virgin, that by Divine power she conceived, hence the union of the human and Divine natures of our Lord.

Our interest is now in the prediction. If what Isaiah gives is such a prediction then it will be fulfilled as required as truly as Micah's prediction of Bethlehem the birth place of Jesus will be fulfilled, or as truly as the time of the advent of Jesus will be fulfilled as stated by Daniel. Hence the question, Is this a prediction of the virgin birth of our Lord?

The circumstances are clearly stated. Israel and Syria have formed a compact to dethrone Ahaz and place another on the throne of Judah. Ahaz was an ungodly king, as were many others who held that throne, but it is God's purpose to preserve the royal family of David, a promise which He made to David (2 Sam. 7.15, 16) and from this family to raise up the Messiah. In support of this purpose God proposed to Ahaz that he choose a sign. This he refused to do and Isaiah tells him that the Lord Himself will give him a sign and then speaks the prediction of the virgin birth.

Notwithstanding the clearness of the connection Messianically, some commentators have supposed that such a miraculous birth took place in the time of Isaiah, and that the application of the prediction to the birth of Jesus was of a secondary nature. But this gives rise to the question, why was no mention made of such a miraculous event? If it was designed to be that kind of a sign why was the fulfillment of such a prediction never given?

There is another interpretation that is scarcely worthy of consideration. It is said by some that the passage is not the prediction of a miracle; that the prophet simply foretold that a woman *then* a virgin, should be married and bear a child, and when this happened the land would be saved from the threatened invasion.

In the first place, this could never be a sign to Ahaz, such a sign would have no such significance as set forth by the language of the prediction, made by the Lord Himself.

As already noted, the connection is clear. The Lord will preserve the Messianic family, the royal family of David, and in due time He will exhibit His faithfulness to His promises by a miraculous sign. Such a child shall be born of a virgin, and his name shall be Immanuel. This will not be the only name he will bear, but it will apply to and be descriptive of Him.

It is very certain that Matthew, writing under the inspiration of the Holy Spirit, understood the prediction as being applicable to the birth of Jesus, and was designed to be fulfilled in His virgin birth and that alone.

VICARIOUS SUFFERINGS OF JESUS

“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isa. 53.8).

This rendering is imperfect in almost every particular and fails to bring out the thought of the original. As given by the Authorized Version the facts are not correctly stated, and the connections are not properly made. The Revised Version conveys an altogether different meaning.

“By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?” (A. R.).

1. Instead of being taken from prison and from judgment (A. V.) it was by oppression and judgment he was taken away.

2. Instead of the question, Who shall declare his generation? the real question is, who among those of his generation stopped to consider that he was cut off out of the land of the living because of the transgression of others—those who merited the stroke that fell upon him?

In the A. V., the second expression cannot be explained so as to suggest the correct meaning. It has no connection with what follows. It is not simply the fact that he was cut off, and in being so he was not “stricken.” The point is, who of his generation *considered* that he was cut off because of others who were transgressors, who, for their own sins, would have been stricken? To them the *stroke* was due. Did any of his generation stop to consider or declare this fact?

There are many expressions in the Old Testament that are rightly rendered by the Revised Version, which the reader can consult, such as the following:

The wicked shall be turned into hell (into Sheol), Ps. 9.17.

For thou wilt not leave my soul in hell (in Sheol), Ps. 16.10.

For thou preventest him (meetest him), Ps. 21.3.

The God of my mercy shall prevent me (My God with his loving kindness will meet me), Ps. 59.10.

Let thy tender mercies speedily prevent us (speedily meet us), Ps. 79.8.

In the morning shall my prayer prevent thee (come before thee), Ps. 88.13.

I prevented the dawning of the morning (I anticipated the dawning), Ps. 119.147.

They prevented me with their bread (Did meet the fugitives with their bread), Isa. 21.14.

This word *prevent* is used in 1 Thes. 4.15—"shall not prevent them which are asleep," the proper reading of which is, "shall in no wise *precede* them"—*pre*—before, *venio*—to go.

GENEALOGY OF JESUS

Difficulties are presented by the fact that Matthew and Luke give different genealogies, as also difficulties in connection with each of these genealogies.

Matthew's Genealogy. Ch.1.1-17.

Our study of the characteristics of Matthew's Gospel brought out the fact that in writing for the Jew his genealogy of Jesus conformed to the design of his Gospel. To meet the wants of Jewish readers his purpose was to set forth the royal and covenant descent of Jesus and thus traced it to David and Abraham, and not beyond that point. From their understanding of their Scriptures the Jews knew that the Messiah would be a member of David's family.

The difficulty presented is the fact that this genealogy is that of Joseph, the husband of Mary, but who was not the father of Jesus.

In the first place, Matthew states distinctly that he is giving the line of Joseph, the husband of Mary (Verse 16), and as plainly states that he was not the father of Jesus (Verses 18, 20), which helps to explain the purpose of his genealogy.

It seems evident that Matthew's design was not only to establish the fact that Jesus was descended from the family of David, but was

the heir of David's royal house. This latter fact appears in the tracing of the line through the kings of Judah to the time of the captivity, and as these kings succeeded to the throne, so Jesus was David's heir, as God had promised David (2 Sam. 7.15, 16).

The difficulty we are considering disappears when we remember that inheritance in Israel was in the male line. The provision the law made in case a man at death left daughters was that their inheritance of their father's property was conditioned upon marrying in the same tribe. In this manner the land did not pass out of possession of the tribe. If he died without children, his brother or nearest male relative, as in the case of Ruth (3.12, 13), should marry his widow. The first son by this new union should hold the name and inherit the property of the deceased (Deut. 25.6).

Joseph being the husband of Mary, Jesus became his adopted son and thus his legal heir, and the heir of the royal line of David.

Luke's Genealogy. Ch. 3.23-38.

This being a different genealogy a new difficulty is presented. Various explanations have been given of which the following is a brief statement.

1. It is assumed that Luke gives the actual genealogy of Mary, that Mary was the only child of her parents, and that, according to Jewish law, Joseph her husband became the adopted son and heir of her father Eli. This explanation is widely accepted by ancient and modern commentators.

2. Another explanation was advanced by Julius Africanus of the third century. He assumes that Eli died childless, and that Jacob having become the nearest kinsman by previous intermarriages between the two branches of David's descendants, married Eli's widow. Thus Joseph, his first son, was legally the son of Eli.

3. A third explanation is, that the real genealogy of Mary is given by Matthew, and in accordance with the usage of the Jewish genealogical registers, inserts the name of her husband, while Luke gives the real genealogy of Joseph.

It will be readily seen that while these explanations clear up the difficulty largely, that we cannot say which is the correct solution. Either explanation disposes of the difficulty regarding the double genealogy and "there can scarcely be a doubt that both were copied from public official registers, and so both would be unimpeachable, and either one of them would be satisfactory legal proof to Jewish readers that the family in which Jesus was born belonged to the lineage of David. We do not read

that our Saviour's claim to be the *Son of David* was ever disputed by His enemies."

THE TEMPTATION OF JESUS

Matthew's account of this remarkable event (4.1-11) presents the three temptations in their proper order rather better than does Luke's account.

The question is frequently raised why Jesus should have been subjected to such a temptation, and why Satan would have the temerity to attempt to lead into sin the *Anointed One* whom he knew to be the Messiah. What adds to the mystery of it is that He was divinely led, led by the Spirit, to be tempted, which seems to be so contrary to the prayer He afterwards taught the world, "and lead us not into temptation," a prayer that would not apply to Himself.

In answer to the question, Why the temptation of Jesus? it is usually said in terms of Heb. 2.17 and 4.15, "to be made like unto his brethren in all things," and have in Him a high priest who could be "touched with the feeling of our infirmities" since He "was in all points tempted like as we are, yet without sin." And this would be a very important reason for the temptation, but the mistake consists in making it the only reason for the temptation, or the first reason. We must go deeper to find the fundamental reason for the temptation of our Lord. The strange thing is that it is so often, and usually, missed; that the necessity of it from other considerations is not at once apparent. Before taking up the vital points of the temptation we will note this very important reason.

The Moral Significance of the Temptation.

It occurred immediately following the baptism, His induction into His public ministry. The time for it to occur was at the beginning of His work for the salvation of the world.

In order to understand the full significance of this moment we must go back to Eden, to the time of the first temptation when by it the first Adam fell. In our study of Genesis we fully explained the ethical situation of our first parents in regard to the law announced which was the genesis of the moral history of the race. By this law which defined their rights and liberties they were, under temptation, required to maintain or violate the law. This is called the Covenant of Works, since by their action they would become holy or sinful.

Immediately after their fall the promise of a Saviour was given—the seed of the woman who would bruise the serpent's head. Christ is

called by Paul the *second Adam*, and as such He stands in the position of the first Adam. He enters the conflict in which the federal head of the race was defeated; but that did not end the conflict. To restore the race to God, Jesus must, in His own person, regain what was lost in Eden. He is the new, the spiritual head of the race, and in this conflict with Satan the spiritual temple He is to rear must rest on the foundations of law. Jesus cannot be a perfect Saviour unless He is a perfect man.

Satan was victorious in Eden; he brought about the moral ruin of the race. He now enters a similar contest with the Second Adam to ruin the hopes of our salvation. How much was involved! To succeed in getting Jesus to do what he wants Him to do is to accomplish what he did before—to ruin Jesus as he had ruined the race and deprive the latter of a Redeemer. Thus we can see the close relation this temptation sustains to the one at the beginning of the moral history of the race. The more clearly we grasp this significance of the temptation of our Lord the better we will realize what it involved and more than ever appreciate the fact that Jesus in fighting a *personal* battle with the devil can sympathize with us in our temptations. The more this vital, personal element enters into His personal conflict the more we will appreciate the sympathy of Jesus for our tempted humanity.

From what has been said we will understand why He was led by the Spirit to be tempted; it was not simply to feel the power of temptation so as to be touched with sympathy for us. It had a personal significance, a conflict in which His own perfection was involved, and in maintaining it to regain what had been lost and to vanquish the destroyer of our souls. When this issue is settled Jesus can enter upon His atoning work. The temptation occurred after He was proclaimed to be the Son of God at His baptism. It was the first time that proclamation had been made and He comes to Satan divinely acknowledged as the Messiah promised in Eden after Satan's victory. With this announcement He proceeds to the wilderness, the Son of God, the Second Adam, to meet the tempter.

The Threefold Temptation.

The temptation of our first parents took a three-fold form, and we will notice in what respects the temptation of Jesus parallels the other.

I. The First Temptation.

In the mount Moses fasted forty days, Elijah fasted forty days and now Jesus fasted forty days. Satan takes advantage of the physical situation. Our first parents saw that the fruit "was good for food." Jesus was hungry and in that state food would be most inviting.

Be careful to note the form of the temptation—"If thou be the Son of God command that these stones be made bread." There is no reason why one having infinite power should remain hungry. That is the very simple form of it. To supply Himself with food would be a simple thing for Him to do who could feed the five thousand. It is deeper than that. To fall under that temptation, to gratify His physical needs because He was acting under the direction of Satan, the adversary would win. But we must get the force of the challenge: "If thou be the Son of God"—Over at the Jordan you were proclaimed to be such; I challenge you to prove it. You are hungry, you need food. Here is your opportunity, and in support of your divine claims I challenge you to turn stones into bread.

What a temptation it would be to the Father's Son, not to make bread to satisfy His hunger, but to accept Satan's challenge and prove His Messiahship. And that is what Satan wants Him to do, because in yielding to the temptation He commits sin and His moral world is in ruins as was Adam's back in Eden.

We must never forget that Satan knew perfectly well that Christ was the Son of God, the promised Messiah. *He would never have tempted an impostor.* He would make another an impostor and encourage him in his claims, *but would never challenge them.*

Jesus foils the tempter by using the sword of the Spirit, the Word of God. Quoting from Deuteronomy He says, "It is written, man shall not live by bread alone."

II. The Second Temptation.

It is this defense of Jesus, this Scriptural thrust, that furnishes Satan his opportunity for the second temptation. The cunning craftiness and subtlety of the devil was never better exhibited than in the advantage he now takes of the repulse of Jesus. He changes his tactics and slips easily into the position afforded him by Christ's quotation.

He had challenged Jesus to sustain His Messianic claims by supplying miraculously His needs. He now places Him under the necessity of verifying not only His Messiahship, but the very truth of the Word of God which He used in His defense.

Jesus said, "It is written." It is as if Satan said, "So you are resting your defense on what is written. Very well, you will have the opportunity of establishing the truth of what is written. Something else is written about you and it is for you to prove that it is true."

He opens the second contest in the same way and with the same challenge as he did the first—"If thou be the Son of God." There would be no object in suggesting another miracle by which Jesus would prove

His divinity; that has been tried and he was foiled. But he can place Jesus under the necessity of proving Himself to be the Son of God by establishing the truth of the Scriptures He is using in His defense, which would involve the performance of a miracle.

From a pinnacle of the Temple that at that time would rise above the Tyropean valley to the height of two or three hundred feet, and possibly more, Satan pointed out the distance to the valley and said, "It is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." I am not asking you to perform a miracle; the angels are required to do that, and they will do it according to this statement, if thou art the Son of God. Now give the angels the chance to fulfill the promise, to establish the truth of the Word of God and at the same time your Messiahship.

This is a different way of challenging His claim and what the voice said at His baptism. Note the force of the word "for." He is backing up his challenge by calling in question the truth of that statement unless it can be put to the test and be vindicated. The only one who can do that is Jesus, and the only way He can do it is by casting Himself down and furnish the angels the opportunity of protecting Him against injury.

Thus we see the two things involved in this second temptation. Again Jesus foils the tempter by another quotation from Deuteronomy—"It is written again, thou shalt not tempt the Lord thy God." Satan said "For it is written," and Jesus says, "It is written again." We can realize what a temptation it must have been for our Lord to silence these Satanic challenges by miraculously proving His claims and that *what is written* is indeed the Word of God. Satan's implication is, "If it is not the Word of God it is not a defense, and not worth leaning upon. You can settle that point and justify your belief in it by casting yourself from this pinnacle."

III. The Third Temptation.

It would seem that Satan had exhausted his resources. If he cannot succeed in getting Jesus to accept these challenges, what can he hope to gain by any other kind of proposition. But not so. He has reserved what, in some respects, is his strongest temptation. It is at least the boldest and most shameless of the three, which would seem to indicate that he had reached the stage of desperation and in his extremity is driven to rank boldness. This might seem to be the case if it were not for the suggestion the temptation carries.

He now places Jesus in an elevated position where he can view the kingdoms of the world and tells Him that these are His on one condition. Since the Messiah is to be a King here is the dominion over which He may rule committed to Him by Satan. Let us not assume that the very boldness and shamelessness of the temptation indicates that Satan is driven to the wall and in this extremity is destroying his chance to win over Jesus by the nature of this last proposal. That is all that some writers see in this situation. It is bold in claiming that he had the authority to confer such a gift, for he says, "I will give thee," but it is deeper than that.

Jesus knew that "the kingdoms of this world will become the kingdoms of our Lord and of His Christ." He was perfectly familiar with the 2nd and 110th Psalms. But He knew that He would become the world's King *by the way of the cross*; that He must pass through death, such a death as no one else could die, an atoning death, a suffering that will break His heart in the agony and blackness of being forsaken by His God. This is the price of His inheritance.

In this we are to find the significance of this third temptation. We can hear Satan saying, "Why win the kingdoms that way, when you can have them by a deathless way, a way without suffering, agony, excruciating pain? Worship me and the kingdoms are yours, the rulership of the world! Look at proud Caesar. His empire will be thine. Why go by the way of the cross when you can be enthroned the King of the whole earth by giving me an act of homage?"

Thus we see Satan's resourcefulness and the manner in which he reserved this temptation as his last appeal. The answer of Jesus is decisive and drastic, which would seem to indicate the very power of the suggestion. Satan is driven from His presence—"Get thee behind me Satan." Again He falls back upon the Word of God as His support. Satan driven out, the angels come and minister to Him. Thus it is with every spiritual conquest; the conqueror, who through the conquering Christ drives Satan from the field, has the consciousness of the approbation of his tempted Lord.

While Jesus was tempted in all points as we are, let us clearly understand that we cannot be tempted in all points as was He.

Several questions may be raised regarding this experience of our Lord that cannot be answered. For example, how did Satan show Jesus the kingdoms and the glory of the world? Was it in the manner that some of the prophets were transported in the spirit to distant places and had their prophetic visions? Did he appear in a bodily form or simply address his suggestions to the mind of Jesus? These are things that lie beyond our understanding. What is of vital importance is that

we grasp the moral significance of the conflict as related to the person of our Lord, in what the temptation consisted in each instance and Christ's method of foiling the tempter and finally banishing him from His presence.

THE COMING OF THE SON OF MAN

In sending out His twelve disciples Jesus said, "Ye shall not have gone over the cities of Israel till the Son of man be come" (Matt. 10.23).

In reading this passage the first impression that many people get is that Jesus is referring to His Second Coming. Since He has already come, any other coming would be His second coming. Taking this view of the expression *the Son of man be come*, there is serious difficulty inasmuch as that coming has not occurred and the work of the disciples indicated by the passage was accomplished long ago.

Christ was spoken of as *the coming one*. John's disciples asked Him, "Art thou he that should come?" (Matt. 11.3). The question referred to His first coming. The New Testament repeatedly speaks of His second coming, and when it does so it refers expressly to His actual coming and no less specifically than other statements speak of His first coming.

The question arises, to what *coming* of Christ does the passage under notice refer? Is it necessary that we understand it in terms of the one other coming of which the Bible so clearly speaks? Can the expression relate to something else pertaining to the Son of man and be a legitimate interpretation?

Some interpreters have explained the statement as referring to the last judgment. This does not relieve the situation in the least, since the last judgment has not yet taken place, and Christ's second coming, according to the book of Revelation, takes place long before the last judgment.

Others have explained the *coming* as referring to the destruction of Jerusalem in A. D. 70. There is no sense in which there was a "coming" of Christ when Jerusalem was taken by Titus, any more than the coming of Christ can be understood in terms of the death of the believer. It is in the latter sense that some insist that Christ's statement should be understood, "If I go, I will come again" (John 14.3). By making *death* the same thing as "I will," substitute death for these words and the passage reads, "If I go, death will come again, and death will receive you unto myself." This, I am sure, requires no comment; the absurdity of it is sufficiently plain.

When Christ spoke of the destruction of Jerusalem (Matt. 24) He did not intimate in the slightest manner that it would represent a

coming of Himself, but in that chapter, apart from all calamities or other events, He speaks distinctly of His coming. Investing the destruction of Jerusalem with such a significance is not merely far-fetched, it is absolutely imaginary and untrue.

Others again understand Christ to refer to His resurrection, or the day of Pentecost. Lightfoot prefers the former, and in regard to the latter Poole remarks that what occurred on that day was "an eminent act of God's providence, in which Christ was showed to the world."

The interpretation that seems perfectly natural and meets all the requirements of the case may be briefly stated. Christ is sending the Twelve on a temporary mission in which He instructs them not to labor among the Gentiles or in any city of the Samaritans. It was after the resurrection that He specified or defined their more permanent work in witnessing for Him "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1.8). It was long after the Gospel had been proclaimed in Samaria and among the Gentiles that Jerusalem was overthrown by Titus which sets aside the interpretation of the passage in terms of that event.

It is not necessary to seize upon some event, such as the destruction of Jerusalem or the day of Pentecost, something apart from the person and work of Christ, for the most obvious explanation of the passage. The words refer to the completion of His atoning work in which His kingdom would be established, which would also bring to a close the temporary work of the disciples to be immediately followed by the Great Commission based upon His finished work on the cross. This is a legitimate interpretation, and relieves the passage of any difficulty as to the matter of time indicated.

THE UNPARDONABLE SIN

There is, perhaps, no statement by our Lord, that has given rise to more inquiries, or has caused more perplexity than that of Matt. 12.31, 32. Here He states that all manner of sin shall be forgiven but the sin of "blasphemy against the Holy Ghost," that this shall not be forgiven. This has always been called *the unpardonable sin*.

It is because this is the only passage in the Bible that seems to single out a particular sin that is unforgivable that it has attracted to itself unusual attention and has called forth many questions as to the particular nature of that sin.

We hear Paul saying that "Where sin abounded grace did much more abound" (Rom. 5.20), that grace can cover all sin; we hear God

saying in Isaiah (1.18) "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" we hear Christ saying "and him that cometh to me I will in no wise cast out" (John 6.37); and we hear the Bible giving as its last invitation, "And whosoever will, let him take the water of life freely" (Rev. 22.17). We read these and many other passages of like import that are so inclusive of all sinners and sinful states, and we wonder that there seems to be a particular sin that grace cannot cover, a sin for which Christ's atonement is not effectual, a sin that the all-forgiving God cannot pardon.

1. The passages cited, and others, clearly declare that no sin truly repented of and forsaken is too great to be forgiven. In taking this position we are on solid ground. We can claim all of this on the authority of the Word of God, which is absolutely consistent with itself and in nothing more so than in matters pertaining to God's acceptance of the sinner on the terms of the Gospel.

2. We must therefore conclude that the passage under notice does not refer to a particular sin, but to a degree of obduracy which stands in the way of repentance that is the ground of forgiveness.

The passage requires us to take into account the office-work of the Holy Spirit in our salvation. The atoning work of Jesus Christ covers every sin; there is no sin so crimson-red of which it cannot be said that "the blood of Jesus Christ, his Son, cleanseth us from all sin" (I John 1.7). But it is the Holy Spirit who convicts of sin, who leads us to repentance, who regenerates the heart. Paul says, "Quench not the Spirit." We can so resist Him and nullify every gracious influence He exerts as to render it impossible for Him to bring us to contrition, to the surrender of the will, as to render forgiveness impossible. In other words, the sinner can be so persistent in rejecting the offers of grace, become so obdurate, that the Holy Spirit will be unable to bring him to an acceptance of Jesus Christ by repentance, faith and renunciation of sin. This is the only unpardonable sin—the only sin incapable of being pardoned—set forth in the Word of God.

This is clearly established by many familiar passages: "Ye will not come to me that ye may have life," says Christ. Note the emphasis—*Ye will not*. "He that believeth not is condemned already," or remains under condemnation. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10.39). It is this persistent, sinful attitude of mind that cuts off all hope of repentance that is intended by the expression blasphemy against the Holy Spirit.

UPON THIS ROCK I WILL BUILD MY CHURCH

“Thou art Peter, and upon this rock I will build my Church” (Matt. 16.16-20).

Papists have made such preposterous claims for the supremacy of Peter among the apostles, and of the popes as being his successors, on the strength of this passage, that many Protestants wonder if the apparently obvious sense of the statement does not justify the claims.

In answer to Christ's question, “But whom say ye that I am?” Peter replied, “Thou art the Christ, the Son of the living God.” This brought from Christ the statement, “And I say unto thee, that thou art Peter, and upon this rock I will build my Church.”

What did Jesus declare the *rock* to be—Peter, or his confession, or something else? In answer to this question various views have been advanced.

1. One view is, that the text plainly states that Peter is the rock. The main point of this position is, that the only way in which the words “Thou art Peter” can be explained is by their direct relation to what follows—“Thou art Peter, and upon this rock” etc. That is, thou art Peter and upon you, Peter, the rock, I will build my Church. The contention is, that the expression *thou art Peter* would have no significance only as Peter is made the rock in the statement that immediately follows. As the passage stands, it will be readily seen that this explanation would be very convincing to many people.

2. Another view is, that the rock is Christ Himself as expressed by Peter's confession—“Thou art the Christ the Son of the living God.”

If this is correct then what about the expression “And I say unto thee thou art Peter”? That may be explained by noting the Greek words for *Peter* and *rock*. Jesus changed the name of the apostle from Simon to Peter—*Petros* which means a stone. The Greek word for rock is *petra* which is feminine and not in the masculine form. Hence in giving Peter his new name it was necessary to put it in the masculine form. In this passage Jesus says, Thou art *Petros*, but upon this *petra* I will build my Church. When this is noted it is said, “To this it is a sufficient answer that *petra* is the ordinary Greek term for *rock*, but that when employed as the name of a man it must of necessity take the masculine form.” But is this a “sufficient answer”? Is not this getting rid of the difficulty altogether too easily?

This is a very important distinction and is too often overlooked. *Petros* does not mean the same thing as *petra*. That of itself will indicate the mistake of making the *Petros* the *petra*. The word *petros* signi-

fies a *single stone*, while the word *petra* means a *mass of rock*. The word is employed in this passage, not only to distinguish it from *petros*, but to express more clearly the idea of *foundation*.

When the word *petros* is applied to Peter it can represent but one true believer, and as Dr. Townsend rightly says, "one out of the great multitude of true believers in Christ, who, as figurative stones, form altogether the glorious spiritual building of Christ's Church, and not the foundation on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than God, or to Christ alone."

When in the Old Testament the word *Rock* is used figuratively as a foundation (as it is used in this passage) it is always used of God alone. Paul's statement in I Cor. 3.11 is significant when properly translated: "Other foundation can no man lay than that which lieth"—not, *is laid*, as is given in the Authorized Version. The apostles are laid on the foundation which *lieth*, is already there and not laid by any one.

Bishop Wordsworth's explanation of the passage is very clear: "What Jesus says is this: '*I myself*, now confessed by thee to be both God and man, am the Rock of the Church. This is the foundation on which it is built.' And because Peter had confessed him as such he says to Peter, 'Thou hast confessed me, and I will now confess thee. Thou art a genuine *Petros* of me, the divine *Petra*. And whoever would be a living stone, a *Peter*, must imitate thee in this thy true confession of me the living Rock; for upon this Rock, that is, on *myself*, believed and confessed to be *both God and man*, I will build my Church'."

As has been noted, some have had trouble with the words "Thou art Peter" only as Peter is made the *rock*. On this Dr. William Smith says, "It is simply absurd to insist on finding in the words, 'Thou art Peter,' the necessary antecedent to 'on this rock will I build my Church.' The true connection is this: 'Thou art rightly called Peter,' for thou hast uttered a confession which embodies the foundation of Christian truth, the divine nature and the true Messiahship of Jesus Christ; and *upon this rock* will I build my Church. The concurrent testimony, both of prophecy and the New Testament, points to Christ himself as the Rock, and the only foundation of his Church; and surely it must be his strength, and not Peter's, which forms a basis too steadfast for the powers of destruction ('the gates of Hades') to prevail against."

This, we believe, makes clear the very important difference between the words *petros*, an individual stone, and *petra*, a mass of rock. And this distinction is made by Peter when he says, "Ye also, as lively stones, are built up a spiritual house" (I Pet. 2.5).

3. Erroneous claims based upon this passage.

There is a secondary sense in which apostles and prophets are spoken of as the foundation of the Church, but it is clearly shown that in this relation to the Church they are subordinate to Him who is the foundation that "lieth," as we have seen, not *laid* by any man. Peter, in this sense, was one of the first of the "lively stones," to which reference has been made.

Peter held a prominent place among the apostles in the sense that he had a genius for leadership, was bold, impulsive, actional. It is not surprising that we find him at Pentecost the preacher of the first sermon of the new dispensation, and no doubt our Lord saw in him a person who was capable of taking a foremost position in the founding of the Church. But that he was destined to be the primate of the future Church, no such ideas prevailed among the apostles, and certainly no such idea possessed Peter.

There is nothing in any of the epistles of the other apostles to intimate that any such pre-eminence attached to Peter. In these epistles he is spoken of as one of the apostles, but in no sense the chief apostle (I Cor. 9.5). He is referred to as having a distinct province in his work and preaching as the apostle of the circumcision, as Paul was called the apostle of the uncircumcision (Gal. 2.7, 8). He is placed along with James and John as one of the pillars of the Church (Gal. 2.9), and, what is an important fact, he is rebuked by Paul who is thereby placed in the position of an equal (Gal. 2.11).

At no time did Christ in speaking of His Church make the slightest suggestion of primacy being accorded any apostle, while the members of the apostolic band are regarded as equal (Matt. 19.27, 28; 20.26, 28). The same is true of any references made by the apostles regarding the constitution of the Church (Eph. 2.20).

What is of special interest, and that carries unusual force, is the fact that nowhere in Peter's two Epistles do we find anything to support this erroneous notion of primacy conferred upon him, but on the contrary, his Epistles are against such a supposition. Presbyters are addressed as co-workers, and he places himself in the body and communion of those who share with him the same spiritual things and have secured the like precious faith.

When a discussion arose among the disciples as to which of them should be the greatest in the kingdom, Jesus never settled those disputes by declaring that to Peter had been assigned such distinction, and if such had been assigned him Jesus could never have answered the disciples in the way that He did.

It is maintained by Papists that the Church at Rome was founded by Peter and that he labored there for twenty-five years. We have absolutely no knowledge of how the church at Rome was founded or by whom. But we have very clear evidence that Peter did not spend any such time in Rome. On strong authority we know he suffered martyrdom under Nero about A.D. 68. When Paul wrote his Epistle to the Romans about ten years before Peter's death he makes no mention of Peter in his salutation, a thing quite unbelievable if Peter was then the pastor of that church, and it may be seriously questioned that Paul would have written his epistle if Peter was laboring there, since it was his principle not to build on another man's foundation.

The important points have been indicated. We have shown that the *Petros* is not the *petra* of the passage, and that no such pre-eminence attaches to Peter as declared by claims made to that effect that are not justified by any of the facts in the case.

CHRIST COMING IN HIS KINGDOM

"Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16.28).

This statement is incomprehensible when it is insisted that the last expression refers to our Lord's second coming to fully establish His kingdom. That no such meaning can attach to the words should require no discussion. To what time or event do the words point, that would be within the lifetime of some of the disciples?

Some interpreters can see the fulfillment of this prediction by one event, and one only—the destruction of Jerusalem. That did not occur for forty years after Jesus spoke these words. Both Paul and Peter met their death about two years prior to that event. We know that John was alive at that time.

It is said that the destruction of Jerusalem would explain the statement since by it was brought about "the full manifestation of the kingdom of Christ by the annihilation of the Jewish polity: which event, in this aspect as well as in all its attendant details, was a *type* and *earnest* of the final coming of Christ."

Others understand the statement to refer to the establishment of Christ by His resurrection, the advent of the Holy Spirit and the foundations of that kingdom as laid by the Apostles in the history of the early Church, and that after this manner Christ could, in all propriety, be said to come into His kingdom.

Another view is advanced that makes the transfiguration the fulfillment of the statement. If we are to understand the prediction to refer to the destruction of Jerusalem it will be necessary that the words "some of you" do not signify that more than one would be living at that time. If more than one is designed by the words, then the destruction of Jerusalem did not fulfill the prediction.

In the case of the transfiguration, three of them were the witnesses of that great event. It is pointed out that Christ at that time came into His kingdom in that Moses the Lawgiver, and Elijah the representative of the Prophets, by their actual presence in this moment indicated that Christ was the fulfillment of the law and the prophets; that this was a remarkable testimony to that fact and was, as it were, the official act signifying the establishment of His kingdom by sending the two great representatives of the Old Testament dispensation.

Again, the glorification of Christ in His transfiguration clearly sets forth that character of Christ when He will finally come, not in humiliation but in exaltation and glory to establish His kingdom. In this connection it is significant that this is the only instance in the life of our Lord while engaged in His saving work that His glory was manifested in any manner in His own person. In one other miracle His own person was involved, i. e., walking on the water, but in this instance He became, in His own person, the glorified Christ.

When Moses and Elijah spoke of His coming death they acknowledged Him as the fulfillment of all that was set forth in the law and the prophets as belonging to the office-work of the Messiah. After this when the three disciples looked up the representatives of the old dispensation had passed away, and "they saw no man save Jesus only"—the fulfillment of the old and the embodiment of the new. But with Jesus are the representatives of His Apostles by whom, under the operations of the Holy Spirit, the Church of Christ will be established.

Thus, in the typical significance of the glory of the transfiguration, and the other facts noted, in this remarkable and outstanding event in the life of our Lord, we may see the fulfillment of His statement.

THE SERMON ON THE MOUNT

The facts relative to the Sermon on the Mount as given by Matthew (Ch. 5—7) and the analysis of the sermon, are treated in the study of the Gospels, and especially the *Harmonizing of the Gospels*. The question now raised is in regard to the sermon recorded by Luke (6.17-49). Is this the same as the sermon on the mount or another sermon delivered at a different time?

Some take the ground that it is a different sermon (1) because Luke's narrative is much more brief, and (2) because Luke states that the sermon was delivered in the plain, whereas Matthew says the sermon he reports was delivered on the mount.

1. In regard to the place.

The expression "in the plain" should be "level place." Luke states that Jesus came down from the mountain and stood in a level place. This would not require that He left the mountain, but came to a lower level of it. In this level place His audience could gather about Him more conveniently. As far as the place is concerned there is no difficulty in reconciling the statement of Luke with that of Matthew.

2. In regard to the length of Luke's narrative.

It does not follow that Matthew records the entire discourse; the likelihood is that what he gives is a very full outline of what may have occupied two or three hours to deliver. If Mark recorded the sermon much more fully it would not stand against the assumption that Matthew's narrative was that of the same sermon.

We must keep in mind the important fact that Matthew's Gospel was designed for the Jew while Luke wrote for the Greek. The narrative of the latter would omit things that were of special interest to the Jew and would not be of interest to the Greek. This easily explains why the two narratives would differ in this respect. Matthew and Luke, for example, give a very full account of the birth of Jesus. John, whose purpose was to set forth more particularly the divinity of our Lord, devotes to this event a single sentence: "And the Word was made flesh."

3. Similarity of the two narratives.

It is only necessary to read the two accounts to see how many things of Matthew's appears in Luke's. The form of statement is somewhat different, but in substance they agree. It is much more likely that they are the accounts of the same sermon than that Jesus preached two sermons that had so many things in common, or repeated in one sermon so much of what was said in the other. The very natural conclusion to be drawn from these similarities is that the two Evangelists reported the same sermon—the sermon on the mount, or the sermon on the level place of the mount.

SALTED WITH FIRE

"For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness,

wherewith will ye season it? Have salt in yourselves" (Mark 9.49, 50).

The discourse, of which these words are a part, grew out of the dispute in which the disciples had engaged as to who should have pre-eminence in the kingdom. The contest took on a bitterness, and led Jesus to set before them the grace of self-denial and humility, and closed the discourse with the injunction, "and have peace one with another."

The statement, "Every one shall be salted with fire," has had various interpretations. Fire is used in the Scriptures in several ways—as emblematical of purification, trial, consecration and punishment: The testing and purifying of the chosen people are represented emblematically by the use of fire by which they were refined.

Some understand that our Lord's words should be applied to only one of the symbolical uses of fire. A careful reading of the preceding verses will lead to the conclusion that all of these uses are intended.

Jesus refers to the offering of sacrifices by fire. In Lev. 2.13 it was required that salt should be used in every offering. Salt is preservative, and what was, without doubt, in the thought of Jesus was the preserving and purifying of His disciples. Persecutions and sufferings would be as salt to "preserve and freshen the divine life in them; to make them more and more fit sacrifices to be consecrated to God. But the salt must be there, *the spirit of self-sacrifice*, springing from the divine life within, before outward trials can serve to purify the heart. The disciples were, therefore, exhorted to keep it within them, 'Have salt in yourselves'."

These disciples must deny themselves the things that would lead them astray, and in failing to do so they will be salted, preserved, purified, with fire. Again, the trials through which they will pass will minister to their spiritual needs and training in the kingdom—made perfect through suffering—the ministry of suffering in attaining spiritual perfectness.

If these disciples are to become sacrifices acceptable to God they must, like the sacrifices of old, have the salt of divine grace. On the other hand, if they do not deny themselves, do not have the grace that is symbolized by salt, there will be the salting with fire. What is true of these disciples is true of us all.

SEARCHING THE SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5.39).

It will be evident to the reader that something is wrong with this rendering of the passage. The first expression is in the imperative form—Search the Scriptures. But there is a lack of proper connection with

what follows. We cannot pass from this first statement to the last without regard to what lies between, and read the passage, "Search the Scriptures, for they testify of me."

The proper rendering disposes of the difficulty: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me."

Instead of telling them to search the Scriptures Christ states what it is they do—Ye search the Scriptures. This was a familiar practice with them, and the reason for it is in the next statement, *because ye think that in them* (and the searching of them) *ye have eternal life*. This explains the searching.

These very Scriptures, says Jesus, testify of me, but ye do not find me in the Scriptures. If ye found me by your searching of the Scriptures ye would have eternal life.

YE ARE GODS

"Is is not written in your law, I said, Ye are gods?" (John 10.34-36).

Jesus frequently spoke of the Old Testament as the law and the prophets. Sometimes He makes a threefold division—the law, the psalms and the prophets. In this passage He makes the word *law* stand for the entire Old Testament.

Some see in this passage an argument drawn from an Old Testament passage justifying Jesus in calling Himself the Son of God. The other difficulty is that Jesus was taking lower ground in maintaining His claims that He was the Son of God.

In order to realize that these positions are mistaken we must understand the full import of the passage. His reference is to Ps. 82.1, 6, and that passage refers to Ex. 21.6 and 22.8, 9, 28. In these passages civil judges are called by one of the names of God—Elohim.

Jesus is setting forth a contrast between Himself and those who were merely human representatives of God. The contrast is between those "unto whom the word of God came," men who had a divine message to utter, as in the case of a prophet, or an office to discharge, as in the case of a judge, and Him "whom the Father sanctified, and sent into the world," which was never said of any divine messenger.

The point of Christ's position lies in this contrast, which being fully declared, He now reminds them that their own Scriptures, which they accept, call these other messengers gods, and asks why He should not with full propriety call Himself the Son of God since His person and

divine mission, sanctified by the Father, is so much higher than those whom they called gods.

In other words, "If in your law, persons who, in specific relations, represent God (e. g., judges and kings), are called gods, how much more, and in how far higher a sense, is the highest Theocratic King entitled to call Himself the Son of God!" It will be clearly seen that while Jesus compares Himself with those who in the Psalm are called gods, He at the same time separates Himself from them. It is far more a contrast than a comparison.

We should now have no difficulty in seeing that there is no ground for the view that Jesus is using this as an argument to justify Him in calling Himself the Son of God, and that He does not take lower ground in maintaining His claims of Divine Sonship.

WHAT JESUS DID NOT KNOW

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark. 13.32).

These words are a part of the Olivet discourse in which Jesus is setting forth the things to come, the end of the age and the Second Coming. He states that even He does not know the day and hour of that great moment. Not one of the writers of the Bible ever presumed to say when these things would occur, and this passage should forever silence those who "set dates" for the coming of our Lord.

Some people have difficulty in accepting this statement as being literally true. It is hard for them to believe that there is anything that Jesus did not know. He made so clear what would be the state of things when He does return, that they cannot understand why the time itself would not be equally known by Him. It seems to make Him less than He ought to be, or that we want to think of Him as being. Thus we see the difficulty the passage presents.

In order to avoid the conclusion to which the statement would seem to drive us, some have explained the passage as meaning, not that He actually did not *know*, but that He did not wish to give the day or the hour of His coming. Augustine favored this interpretation. They bring forward in support of this view Paul's statement to the Corinthians, that he "determined *not to know* anything" among the Corinthians "save Jesus Christ and him crucified" (1 Cor. 2.2). By the expression *not to know*, he meant not to speak of. But these words are explained by the expression "among you."

The statement of Jesus, however, is entirely different. That it is to be understood literally is clear from the expression that "no man, not

the angels in heaven, neither the Son''—it is withheld from men, then beings next higher, the angels, and higher than they, the Son. Men, angels, the Son, in this matter are equally ignorant. There is no possible way of escaping the plain, unambiguous sense of this declaration.

It is not for us to know the mystery of whatever were the limitations of our Lord's humanity. He stated that there were certain things He was unable to know or do of Himself without the Father. *As man* Jesus does not know the things under notice, and as the Son of God it is not His office to reveal it. As man, in His human consciousness, He cannot reveal what He does not know, and as Son of man He was sent into the world to reveal the Father, and He conforms to the Father's will as to what that revelation would be.

As man He grew in wisdom as well as in stature (Luke 2.52). He received from the Father honor and glory (2 Pet. 1.17). He was raised by the Father from the dead (Acts 2.24) and other things are mentioned setting forth His dependence upon the Father. That the *man* Jesus did not know the day or the hour referred to we must accept on the authority of His own statement, and it is Himself as man of whom He is speaking.

OFFICE-WORK OF THE HOLY SPIRIT

"And he, when he is come, will convict the world in respect of sin, and of righteousness and of judgment" (John 16.8-11. A. R.).

These words are a part of the discourse to the disciples on the way from the upper room to Gethsemane. Jesus says the Holy Spirit will convince men, not "of" sin, as given by A. V., which gives a wrong impression, viz., that He will convict the world of being sinful, unrighteous, etc. He will do that, but the preposition implies more. He will convict the world *concerning, as respects* these three things.

The question that arises is, how He will convict in respect of righteousness, which the world does not have, as He will convict in respect of sin of which the world is guilty? It will be readily seen that rendering the preposition by the word *of* gets us into trouble. He will convict the world of the real nature of sin, of righteousness and of judgment. He will convince men of the truth in respect of these things.

That will be as true of righteousness as of sin. The great sin of the priests, scribes and Pharisees was their rejection of Him, their unbelief. The Holy Spirit will convict them in respect of the righteousness of Jesus Christ, and also in respect of faith as reckoned for righteousness, which righteousness is the righteousness of Christ and is imputed to those who believe on Him.

In like manner, He will convict the world in respect of the nature of judgment, or, more correctly, condemnation. Satan will be condemned. In respect of that fact men will be convinced and also of their own condemnation. If they submit to Satan's rulership they will be condemned with him. The more exact rendering of the passage clears away the difficulty. The entire statement should be read.

PETER'S THREE DENIALS

Many believers are disturbed when they find records of the same thing not in agreement with each other. They are liable to question the trustworthiness of the Bible which claims to be divinely inspired. If one writer states a circumstance one way, and another writer states certain particulars of the same circumstance in an entirely different and opposite way, it creates the impression of inconsistency. We have a case of that kind before us in the three denials of Peter. The difficulty is with the manner in which the second denial is given by the four Gospels.

In Matthew's account (26.69-74) it is said that "Another maid saw him." Mark (14.69) states "And a maid saw him again." Luke (22.58) makes an entirely different statement: "And after a little while another saw him, and said, thou art also of them. And Peter said, man, I am not." John reports the three denials (18.16, 17, 25-27). In the first instance the maid asks him if he is one of the disciples. In the second instance, instead of a maid speaking it is "They said unto him." In the third instance Peter is recognized by the servant of the high priest and accuses him of being with Jesus in the garden. John announces the cock-crowing after the third denial.

It is possible that the first maid spoke to those about her concerning Peter and that "another maid" as stated by Matthew, spoke, not to Peter, but to those standing about and accuses Peter of being one of them. This Peter denies. Mark says substantially the same thing. In Luke's statement, in the second instance the one who addressed Peter was a man. Matthew and Mark do not say that the maid addressed Peter, but spoke to the others, and we can easily understand how one of the men took it up and questioned Peter. When John says that "They said unto him," in the second instance, we can see how in the excitement that was probably aroused, a number of persons spoke while Peter addressed but one who may have taken a more prominent position than did the others.

What looks like an inconsistency can be easily resolved so that each statement is correct as it gives the case from a different angle. No violence whatever is done to any of the accounts. One evangelist states

that in the third instance he is accused and the special point of the accusation is that he is a Galilean. John's statement says nothing about this, but mentions particularly the accusation of the high priests's servant. From John's account several were talking, and both statements could be true. For that matter, the high priest's servant might have been the one who mentioned he was a Galilean.

Without straining a point, the various statements can be rendered absolutely consistent and be in perfect agreement. They are different, but not contradictory. One evangelist adds what another omits. What is stated by each is true, but is not a statement of all the particulars. It is not necessary that it be so. Four persons viewing the same thing may give four different reports, but not necessarily contradictory reports. Each supplements the others. It is so easy for the skeptic to read the instance under notice in a superficial way and declare that the four records contradict each other, because he fails to consider how such statements can be quite different and yet fully agree in that they are consistent. The fact that Mark is the only one of the four who mentions that the cock crowed twice is not invalidated because the others mention but one crowing. And if Mark had made but one mention of the fact it would not follow that there was but one crowing, since Jesus predicted that this would occur twice.

Let us not overlook the important fact, that different statements of the same occurrence, varying in simple particulars, are more convincing as to the truth of the statements, than if all the statements were exactly alike and agreed in the most precise manner as to the facts and the language. Such an agreement would indicate collusion, and four such testimonies in a court room would be discredited.

THE TIME OF THE CRUCIFIXION

There is a difference of three hours in the time given by John and Mark. John says, "It was about the sixth hour" (19.14), while Mark places the time at about the third hour (15.25).

In a matter of that kind, it cannot be supposed there would be an actual difference of three hours in stating the time. This has been explained by some on the supposition that John used a different mode of reckoning, and in saying the *sixth* hour he was counting from midnight. This is improbable. The Romans reckoned the day from midnight to midnight, but they also, as did the Jews, reckoned the twelve hours of the day, as apart from night, from sunrise to sunset. We find this mode of reckoning used by John (1.39; 4.6, 52).

This discrepancy can be accounted for, we believe, in a more simple and obvious manner. In ancient manuscripts numbers were expressed by letters. The characters used for three and six are almost alike, and it would be an easy thing for an ancient copyist to write the one for the other. It was in this way that Eusebius, of the fourth century, explained the discrepancy. The great likelihood is that John wrote "the third hour," not the *sixth*.

In his note on this passage Dr. Bloomfield says, "This reading (the third hour) is found in seven of the best MSS., some fathers, as Eusebius (who says it was so written in the autograph), Jerome, Severus, Ammonius, and Theophylact."

APPEARANCES AFTER THE RESURRECTION

What has been said regarding Peter's denials will be suggestive in the examination of the statements of the appearances of Jesus after the resurrection as reported by the four Evangelists. The position is sometimes taken that these accounts are contradictory. Let us see if this contention can be sustained. If all the details were given, those which are recorded would be wholly consistent with each other. The following order of events will simplify the various accounts and clear away the difficulties regarding the several appearances.

1. The time. At or before the dawn of the first day of the week the resurrection occurred.

2. The persons who first went to the sepulchre and their predicament.

These persons were Mary Magdalene, Mary, mother of James and Josès, Joanna, Salome, and others. They had prepared spices to anoint the body in addition to what had been done at the time of the burial. What troubled them was how the stone could be rolled away from the door of the tomb. There were two things of which they were evidently ignorant. First, that the stone was sealed and guards had been placed to watch the tomb. Second, that the stone had been rolled away by an angel of the Lord whose appearance so frightened the guards that they "became as dead men."

3. What happened at the tomb.

They discovered, to their amazement, that the stone was rolled away. A more amazing thing was that the body of Jesus was not in the tomb. At this point Mary Magdalene left the others to tell Peter and John. While she was gone angels appear to the other women and make the announcement that He is risen, and tell them to go and make it known to the other

disciples. They undoubtedly knew that Mary Magdalene had gone to tell Peter and John what they had discovered. While the other women were on their way Jesus met them, and gave them a message for His disciples.

4. The appearance to Mary Magdalene.

She is not aware of what happened while she was away. Peter and John come to the tomb to find it empty as reported. Mary returning to the tomb remains there weeping. She sees two angels in the sepulchre who speak to her and turning about sees Jesus who calls her by name.

5. Mark's statement.

He tells us (16.9) that Jesus "appeared first to Mary Magdalene." It is quite evident from John 20.2 that she had left the other women as we have described, and from verse eleven we are to understand that she was alone at the sepulchre when she returned and remained there weeping.

From Matthew's statement we would infer that it was to the other women Jesus first appeared. There seems to be a discrepancy. Some scholarly interpreters have overcome this difficulty by assuming that Mark's statement that He appeared first to Mary Magdalene does not mean that it was absolutely the *first* appearance, but the *first of the three appearances recorded by Mark*. This would make the appearance to Mary the second in the order of appearances.

On the other hand, Mary may have had but a short distance to go to reach Peter and John, and the time between her return and that of the other women leaving the sepulchre was quite brief. Assuming that the other women had a greater distance to go to find the other disciples, Jesus could have met Mary at the tomb and afterwards have met the other women.

In any case, there need be no discrepancy. Mark's statement **may** have been with reference to the three appearances he recorded, or it **may** mean that it was the first appearance of Jesus to any of them because the circumstances we have assumed would be entirely possible.

6. Other appearances.

In addition to the appearances noted there were others after the following order.

a. The appearance to Peter. This is mentioned by Luke (24.34) and by Paul (1 Cor. 15.5). From Luke's statement it would seem that Jesus appeared to Peter after the two disciples left the city for Emmaus.

b. The appearance in the afternoon on the way to Emmaus (Mk. 16.12, 13; Lu. 24.13-15). It is thought by some that one of the two was Luke himself.

c. The appearance to ten of the apostles. Thomas was not present. This was in the evening of the same day (Lu. 24.36-48; 1 Cor. 15.5).

d. The appearance to the eleven, a week later, in Jerusalem (John 20.26-29).

e. To seven of the apostles at the Sea of Galilee. This is recorded by John only (21.1-23).

f. On a mountain in Galilee He appeared to the apostles and five hundred other disciples (Matt. 28.16-20; 1 Cor. 15.6). Paul states that at the time of writing his statement the greater number of the five hundred were still alive.

g. To James. This is mentioned by Paul only (1 Cor. 15.7).

h. The last appearance on the mount of Olives at the time of the ascension (Acts 1.4-11; 1 Cor. 15.7).

i. The appearance to Paul (1 Cor. 15.8). After mentioning some of these appearances Paul says, "And last of all he was seen by me also, as of one born out of due time."

During the forty days, from the resurrection to the ascension, there may have been other appearances, but these are the only ones recorded.

"TOUCH ME NOT"

When Jesus appeared to Mary at the sepulchre He said to her "Touch me not; for I am not yet ascended to my Father" (John 20.17).

He allowed others to touch Him. He invited the disciples to handle Him and see that He was not a spirit. He told Thomas to place his hands in the print of the nails, and in His side. He allowed these to touch Him, why not Mary?

In the case of the disciples and Thomas He was silencing their fears, misgivings, doubts; but Mary was not thus troubled. She knew her Lord the moment she saw Him and heard Him say "Mary."

One explanation of the passage is, that Mary was about to lay hold of Jesus to make sure that He would not leave them. Jesus said, do not fear; I have not yet ascended, I will be with you for forty days during which time there will be abundant opportunity to see and hear me, and be in my presence.

The statement, however, has a very different significance and a deeper meaning. Their former relations of love and tender companionship have changed. They are to be of a higher and more spiritual nature. He will in spirit be nearer to them than ever before, but not of that form of intercourse to which they had heretofore been accustomed.

Luther has given the following explanation of the passage: "I am not risen from the dead that I may again in body walk the earth, but

in order that I may ascend up to the Father. Therefore, believe that I am going to the Father, where I shall rule and reign with Him forever, and bring you also out of your death, and out of every sorrow. Then will ye have me with you to be truly seen and touched by you; then will ye forever enjoy an everlasting communion with me and my Father."

Thus instead of assuring Mary that she should not be alarmed because He would be with them for forty days before He would ascend and thus afford them the opportunity of enjoying His presence as heretofore, the sense of the passage is quite the reverse. It was to the unfearing, believing Mary that He taught the higher spiritual truth. As Dr. de Pressense says, "'Touch me not' was a prophetic protest against all the miserable forms which mistaken devotion has invented in the course of ages."

"She would have touched him," says Dr. Milligan, "as if he had been the same as before; but he was not the same, and the reason for such touching is over. Another kind of touching must begin; and when his disciples shall apprehend him as he is—when they shall fully realize the spiritual glory of him who has as yet been little more than a loved companion and friend—when they shall 'see' that he has gone to his Father, they shall behold him, hear him, touch him as those who are indeed his brethren."

CONFESSION OF PETER'S LOVE

"Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep" (John 21.15-18).

This is the only instance in which Jesus inquired about the love of a disciple. That was unusual, and the fact that He asked Peter three times regarding His love, makes it still more so, and gives rise to the question, Why three times? It immediately suggests the three denials of Peter, a short time before, and the average reader of the English Bible would consider this a sufficient reason for the repetition of the question.

The reason for this questioning, it would be said, would be to remind Peter of his own act, for which he wept bitterly, and to bring from him a confession—three times—as being charged with being a disciple of his

Lord brought forth three denials. This would signify to Peter that he had given his Master cause to question his love. When Jesus predicted his denials He said to him, "but I have prayed for thee that thy faith fail not." He now says nothing about Peter's faith. Love is the mother grace. The supremely vital thing is the nature and degree of Peter's love.

These questions and answers are invested with a new meaning and a deeper interest because of the Greek verb used by Christ and the different verb used by Peter. The verb used by Christ (*agapao*) is really the nobler word for *love*, the stronger and more dignified word. It carries the idea of reverence and deep devotion.

He asks Peter if he loves Him as expressed by this word. It may be that Peter, in his sense of humility, refrained from using the word, and made use of the weaker verb (*phileo*), from which our word *filial* is derived. Another explanation is, that Christ's word seemed to Peter, in the ardor of his affection, to be the colder word, and Peter substitutes the warmer, more affectionate word. Westcott takes the former position, i. e., that Peter in his humility hesitates to claim that higher love expressed by Christ's word. Others hold the second view, that Peter wants to assure Jesus of his warm, affectionate love.

Lovest thou me more than these—more than these other disciples love me? Peter had boasted, that though all the others should leave Him, he would not do so. This expression, *more than these*, calls to mind the declaration of the impulsive disciple. Peter's answer omits any reference to this and simply says, "thou knowest that I love thee." In the second question Jesus omits *more than these*. It would not need to be pressed with the humble and repentant Peter.

Following the first confession of his love Jesus commissions him to *feed* His lambs. The word for lambs is diminutive and signifies *little lambs* (arnia). Following the second confession the verb and the noun are changed, *tend* my sheep. Take care of, minister to, pasture, the older sheep as well as simply *feed* the lambs.

A very interesting change takes place in asking the third question. In the first two Christ used the stronger word for love, while Peter each time substituted the weaker, but warmer and more affectionate word. In the third instance Christ abandons His word and adopts Peter's (*phileo*) and asks him if he loves Him as he has already declared. Peter was grieved because he was questioned the third time regarding his love and adds to his previous statement by saying "Lord thou knowest all things;" thou knowest that I denied thee three times, but thou also knowest that I love thee with a warm and tender love. Jesus accepts him

on the confession of that love and repeats His commission. Thus was Peter fully reinstated, first in having committed to him the feeding of the lambs, and then the tending, the general guidance and oversight of the whole flock—my sheep—those purchased with His own atoning sacrifice. By these solemn affirmations Peter has, as it were, effaced his three denials of his Lord.

THE VOICE THAT SPOKE TO SAUL

When Saul the inquisitor was near Damascus a brilliant light from heaven enveloped him and a voice spoke to him. In recording the fact Luke says (Acts 9.7) that the men who were with Saul heard the voice, but saw no man.

In the course of his defense at Jerusalem, Paul gave the account of his miraculous conversion, and in speaking of the light and the voice said that those who were with him "heard not the voice of him that spake to me" (Acts 22.9).

What apparently is a contradiction is in no sense such. Luke states that they literally *heard*. Paul's statement is perfectly legitimate because, while the men heard a sound, they did not hear in the sense that they understood what the voice communicated to Paul. The Greek verb conveys the idea of *understanding* and not merely that of *hearing*.

PAUL'S DESCRIPTION OF THE ATHENIANS

"I perceive that in all things ye are too superstitious" (Acts 17.22).

This is Paul's opening statement on Mars' Hill. He had interested the people to whom he had spoken and they brought him to this historic point to hear more of the new doctrines he was expounding. And the first thing he says to them is that they are "too superstitious." Would not such a statement destroy the graceful courtesy of Paul's opening address, and represent him as beginning his speech by offending his audience?"

It certainly would. It would be a most discourteous statement, entirely uncalled for and from every standpoint would be most unfortunate. We could not imagine the great Apostle making such a blunder. And we are glad to know that he did not do anything of the kind.

This is an unfortunate mistranslation of the Greek word, and since it occurs in the Authorized Version, with which most people are familiar, and is still generally used, the question raised would naturally occur to the intelligent Bible reader.

What Paul said was, "I perceive that in all things ye are most religious." The word signifies *reverence*. It presents the idea of *care-*

fulness, studiousness, in matters of religion. And this was true of the Athenians. Pausanias says that they surpassed all other states in the attention which they paid to the worship of the gods. This is noted by Paul who says, "For as I passed by and beheld your devotions," and this he said in explanation of his statement that he perceived they were most careful in matters of religion. Thus the statement, instead of being discourteous, was tactful and complimentary.

ALMOST PERSUADED

"Almost thou persuadest me to be a Christian" (Acts 26.28).

Many sermons have been preached from this text showing that Agrippa was almost persuaded to become a Christian by Paul's earnest appeal based upon the facts he had laid before this Roman official. And as the passage stands in the A. V., this is its most obvious interpretation; no other view of Agrippa's attitude could be taken. This translation, however, is very mistaken, in fact the opposite of Agrippa's statement, and does not warrant the use that has often been made of this text.

The American Revision reads, "And Agrippa said unto Paul, with but little persuasion thou wouldst fain make me a Christian." This is altogether different. Instead of an Agrippa on the verge of becoming a Christian, we have an Agrippa replying to Paul sarcastically.

The word "almost" is not a proper translation of the two Greek words and must be rejected. It is this word that is so effective in conveying the wrong sense. Literally the words signify "in a little" or "with little." As Dr. Vincent observes, "We may supply *pains* or *talk*. 'With little pains, or with a few words.' The words are ironical, and the sense is, '*You are trying to persuade me off hand to be a Christian.*' *Thou persuadest* is, rather, *thou art for persuading; thou attemptest to persuade*; a force which both the present and the imperfect tenses sometimes have." With these renderings of the words the passage reads, "With little pains (or with few words) thou art trying to persuade me off hand to be a Christian." Or, "With little pains (or talk) thou art for persuading me to be a Christian."

The question may be raised, what about the following passage in which Paul says, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am." It is the last expression that gives rise to the question. The trouble with that expression is the same as the trouble with the first "almost." The sense of the Greek is against that translation. Paul's reply was, "I would to God that whether with little or with much, not thou only, but also all that hear me this day might become such as I am." The words, "That

whether with little or with much," express Paul's perception of Agrippa's irony.

SOLD UNDER SIN

"I am carnal, sold under sin" (Rom. 7.14-25).

From these words it might be assumed that Paul is now speaking of the carnal man, and that throughout a portion of this chapter he is allowing the carnal man to speak, as in this passage—"I am carnal, sold under sin."

In all sincerity the unregenerate man could make that statement and in doing so would be stating the case of the sinner living the life, and under the power of sin. In other words, this would be the confession of the unregenerate man.

So strongly does Paul describe carnal conditions that some interpreters have taken the ground that the entire statement is a description of the unconverted man. This is the way it impressed Augustine, and in his earlier writing he expressed the conviction that this was the sense of the chapter. It was not until he had given it more careful study that he altered his view and declared that Paul was writing of himself, his own experience, not as an unregenerate, but a regenerate man, committed by faith to Christ and His salvation.

If this chapter were designed to be a statement of the experience of the unconverted man, it would be strange to find it in this section of the Epistle. It would be a digression that would break the unity and continuity of the apostle's thought. The Epistle falls into two main divisions, first, setting forth the fact of the race ruined by sin. In the first three chapters he shows that both Jew and Gentile, all, are under sin. In the second division, having set forth our condition under sin, he now explains how we are recovered by grace. This he does by stating the nature and ground of justification, our adoption into the family of God by the perfect work of Jesus Christ, our deadness to sin and state of aliveness to Christ.

This carries us through the sixth chapter. If, then, this seventh chapter is designed to describe the sinful state of the unregenerate man of the first three chapters, it is a digression and a return to his first position that would be difficult to explain, as Paul immediately unfolds the thought contained in the marvelous eighth chapter. Following that, for the next three chapters, he shows the position of the Jew as constituting the natural branches of the olive tree and how the Gentiles are made partakers of the Gospel and the final recovery of the Jew. The

closing chapters deal with the practical Christian life in the application of the foregoing principles.

Thus the seventh chapter is designed to set before us experiences in the life that is recovered by grace, and is not a reverting to the sinful state of the unregenerate and unrecovered life. Paul is showing how one may be justified, adopted, be a partaker of Christ's saving grace, be regenerated and enjoy the sanctifying power of the Holy Spirit, and still be under a certain domination of the sinful nature—be carnally minded, sold under sin.

He is describing an experience of the Christian life—the dual nature. That this is clearly the case is seen from the statement, "What I would, that I do not" (Verse 15). That is, he does not do what he wants to do. This is not the experience of the unregenerate man. He sins because he wants to sin. His conscience may condemn him, but his interest lies in following a sinful course.

On this verse—what I would, that I do not—Calvin remarks: "Do not understand that it was *always* the case with him that he could not do good; but what he complains of is only this: that he could not perform what he wished, so that he did not pursue that which was good with the alacrity which was meet, because he was held in a manner bound through the weakness of the flesh." Paul explains this spiritual struggle by the words, "that is, in my flesh." The unrenewed man would not use such an expression or make the distinction that is here implied.

That it is the regenerate class of whom Paul is speaking is fully assured by verses 19-22 in which he declares that he wills to do good, and not only so, but that he has a spiritual delight in the law of God after the inward man and desires to conform to it. These are not the experiences and this is not the language of the man out of Christ.

This describes the struggle that goes on in the believer's life in this dual situation. He finds that sin dwells within, and that there is "another law," a ruling principle, that is at war with the law of his mind, which brings him into captivity to carnal tendencies. He feels keenly the struggle between these contestants, the flesh and the spirit, and the power of the former and cries out "who shall deliver me from the body of this death?" The unrenewed sinner has no such concern and no such struggle, nor does he finally say, "I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin."

The chapter is not a description of first, the sinner, sold under sin, carnally minded, and second, of the passing from his unregenerate to the

regenerate state, but is throughout a statement of the spiritual struggle of the regenerated but partially sanctified man.

PAUL'S INTENSE LOVE FOR HIS BRETHREN

"For I could wish that I myself were anathema from Christ for my brethren" (Rom. 9.3).

In our remarks on the seventh chapter of this Epistle we gave a very brief outline of the two general divisions and noted the relation of this section to the second division.

The language of this passage is so strong that it has given rise to a very different rendering—"For I *did* wish that I myself were anathema from Christ for my brethren." Anathema signifies ecclesiastical curse, excommunication, and in this passage Paul says accursed from Christ, separated from Christ, to lose all part in Christ and His grace, in brief, to bear the curse of his brethren who reject Christ.

So unusual, so startling is this language, that the rendering above has been suggested as expressing the true sense. It means that it was Paul's desire and purpose, when he was opposed to Christ and persecuted the Church, to be separated from Christ for the sake of his brethren.

A brief analysis of such a rendering will reveal its essential weakness. How could Paul in his former attitude wish to be separated, cut off from one with whom he had no connection? Let us suppose that the language signifies that for the sake of his countrymen he desired to remain apart from Christ, to be alienated from Him. How could his wish to maintain his enmity to Christ be of any service to his people, and in doing so while in that state of antagonism would in no sense exhibit self-renunciation. Such a rendering of the passage is devoid of meaning.

It is an expression of deep devotion. It plainly means that Paul's love for his people was so strong, so intense, so self-sacrificing, that if being separated from Christ would secure their salvation he would be willing to bear their curse and suffer the loss of his eternal hope in Christ.

We should study this statement in connection with a similar one made by Moses (Ex. 32.32). As Bengel remarks, "It is not easy to estimate the measure of love in a Moses and a Paul."

FULNESS OF THE GENTILES

"That blindness (a hardening) in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. 11.25).

Paul has shown how the natural branches (the Jews) have been broken off, and on what grounds the Gentiles are grafted in, and also God's use of Jewish unbelief to call the Gentiles into His Church, and by the admission of the Gentiles to rouse the Jews to accept His message.

Paul now states that this partial blindness, or hardening, which is the better rendering, shall continue until the fulness of the Gentiles be come in, i. e., the full number of the Gentiles have accepted the Gospel.

To many people this passage presents a difficulty because of the word *fulness*. How much does it include? Are we to understand that it means all the Gentiles who will eventually be saved including the full in-bringing of Gentiles during that glorious age when "they shall all know" the Lord, when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," so gloriously set forth by the prophets?

Guided by other Scriptures the word evidently is not to be understood in that sense, is not designed to include the whole body of Gentiles to be saved. We are to understand by it a certain "full number" as illustrated by Christ in His parable of the dragnet. The net was full, but the fulness of the net was not the fulness of the sea.

When the disciples asked Jesus for a sign of His coming and the end of the age, among other things He gave them this sign: "And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come" (Matt. 24.14). This states a world-wide proclamation of the Gospel and not world-wide evangelization. We have no right to read into the text what it does not specify. The thought is more particularly expressed by James at the Council of Jerusalem: "Simeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name" (Acts 15.14). *To take out of them* conveys the idea of a certain number, what Paul calls the fulness of the Gentiles, a certain full-number.

If, then, the fulness of the Gentiles signifies a certain number brought to Christ by the world-wide proclamation of the Gospel, a number taken out from among the Gentiles as a people for His name, those gathered in the net, it follows that when this number has been secured that the time has come for the ingathering of the Jews, according to Paul's statement, and that hardening in part shall continue *until* the fulness of the Gentiles be come in.

That the in-bringing of God's chosen people will be one of the great agencies in the greater evangelization of the Gentile world, is clearly set forth in the Scriptures. "Now if their fall is the riches of the world,

and their loss the riches of the Gentiles, how much more their fulness?" (Rom. 11.12). If the world is to gain so greatly by their loss, how much more is in store for the world when the opposite conditions exist—when Israel receives the Gospel. And, of course, if the gathering of the Jews is to result in such blessings to the Gentiles, the whole number of Gentiles had not, prior to that time, been received. "For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead" (for the world) Rom. 11.15.

The subject is too large a one to discuss adequately within our limited space, but what has been said will indicate how much in the point of number is meant by the expression "the fulness of the Gentiles."

TRIED BY FIRE

"Yet he himself shall be saved; yet so as by fire" (1 Cor. 3.15). The A. R. rendering is "through fire."

The Christian will be saved, while his work, or some part of it, may be lost, *burned up*. This, in a word, is the meaning of the passage.

Romanists use this passage in support of their unscriptural theory of purgatory. The word *fire* as symbolically used in this text has nothing to do with *purification* and can never be an argument for purgatory, even if the Bible contained such a doctrine.

Paul is setting forth the *testing* time. In verse 13 he says, "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." This clearly indicates that the word *fire* is used in the sense of *trying, testing, proving*, and in the passage under notice it has the same sense.

The full statement of the passage is, "If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved; yet so as by fire." Whatever is untrue, faulty, will not stand the test, will be destroyed. His faith in Christ is sincere and it has secured him salvation, but his work is not equally good, not according to the standards of Christ and the Word of God, and when put under inspection, judgment, when the acid test is applied, its unsoundness will be revealed and it will bring him no reward. He himself may escape as *through* fire, but the *wood*, the *hay*, the *stubble*, as Paul says, will be burned.

THE SAINTS AS JUDGES

"Know ye not that the saints shall judge the world?" (1 Cor. 6.2-4).

Paul is reproving the Corinthian Church for settling their disputes in heathen courts and not before Christian tribunals. The latter are just as competent to judge in such matters, and it would be better to have those act in that capacity who were least esteemed, who held the humblest places in the Church than to resort to heathen courts.

To emphasize the fact that the saints are abundantly qualified to act in such matters he tells them that the saints are to judge the world, and to judge the angels.

In many passages the Bible declares that Christ will be judge. At the time of His coming He will judge the living nations; that the judgment of the world will be committed to Him; He will judge the quick and the dead. But this passage states that the saints are to be placed in this judicial position.

Jesus said, "When the Son of man shall come in his glory, ye also shall sit upon thrones judging the twelve tribes of Israel." (Matt. 19.28). That in that day the saints will rule with authority was predicted by Isaiah and Daniel (Isa. 49.23; Dan. 7.18). That the saints will in some sense share with Christ His throne, be associated with Him in the work of judging, and reign with Him, is clearly taught (2 Tim. 2.12; Rev. 2.26, 27; 3.21; 5.10; 20.4, 6).

In some respects the saints will be more glorious than angels, will be superior to them. It will be readily seen the use Paul is making of these facts regarding the future distinction of the saints, by comparing their exalted position and office with the smaller affairs of this life. If with Christ they will judge the world, surely they have the right to judge in these earthly affairs.

BAPTIZED UNTO MOSES

"For I would not brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and all baptized unto Moses in the cloud and in the sea" (1 Cor. 10.1, 2).

The word *baptized* is used in this passage in its most essential sense. It has nothing to do with a *mode* of baptism, and no argument can be drawn from it in support of any mode. In no ordinary sense were they in or by the cloud or the sea. The cloud referred to was not a rain-cloud, but a "pillar" in the daytime having the appearance of a cloud of smoke, and in the night it looked like a flame of fire. The position it took was such that it could not with any propriety be said to *baptize* them. The same is true of the sea. They passed through on dry ground. The word is used in a much more essential sense.

This letter to the Corinthians was designed to correct several errors that were a menace to the spiritual life of that church. They must be made to realize that in accepting Christ they must follow Him, leave the world, renounce it and not be satisfied with the fact that they were in the Church and were God's people.

In emphasizing this, Paul refers to this Old Testament instance and says the Israelites were baptized *unto* Moses. They left Egypt behind and in following Moses through the sea professed their allegiance to God and to him. "The die was cast, and thenceforward there was no return for them. One solemn step had severed them forever from Egypt; and the cloud-guidance which then began kept the memory of this act before them by a constant witness in all their journeys. So far, then, this is equivalent to baptism, which is discipleship."

In other words, they were introduced into a spiritual union with Moses, and constituted his disciples. Thus the word baptized is used figuratively, but when the whole transaction is viewed in the light in which it has been stated, it is analogous to making a profession of Christianity by baptism. Thus they were baptized unto Moses and renounced Egypt and their former interests.

THE SPIRITUAL ROCK

"They drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. 10.4).

The passage states three things: it was a spiritual Rock; it was Christ; it followed them.

The rock that miraculously supplied the Israelites with water was in Horeb. It is called *spiritual*, as also the water which flowed from it, because they were designed to represent spiritual things. Like the manna in verse 3, called spiritual food, it was an emblem of spiritual blessings.

The passage states that the Rock followed them. Since Christ was typified by the rock, some interpreters take the ground that Paul's words are to be understood as saying that Christ followed them. If that be true would he not have used the expression accompanied or led them, rather than *followed* them?

The rock did not follow them any more than they "drank of the rock," but of the water that flowed from it. That which followed them was the water. From the high ground of Horeb their course until they reached the sea-shore would be a descending one. From Deut. 9.21 we may infer that the stream of water followed them for many days, and thus they were supplied until they entered a region that provided them with water.

There was a tradition of the Rabbins that a well was formed out of the springs in Horeb, which gathered itself up into a rock and followed the people for forty years. Sometimes it rolled along and sometimes was carried by Miriam, and when they encamped it was addressed by the elders with the words "Spring up, O well!" There is no reason to suppose that Paul was in the least degree influenced by such a tradition, or that his words mean anything else than that the water of the rock followed them.

The apostle says that the Rock was Christ. "As Christ said of the bread," says Dr. Robertson, "'This is my body,' so Paul declares, 'This Rock was Christ;' not that the bread was literally transformed into his body, or that the rock was changed into Christ; nor again, merely that bread represented the body of Christ, or that the rock represented Christ, but this—that which is wondrous in the bread and rock, the life-giving power in both, is Christ. The symbol as a material is nothing; the spirit in it—Christ—is everything."

BAPTIZED FOR THE DEAD

"Else what shall they do who are baptized for the dead?" (1 Cor. 15.29).

There are various interpretations of this obscure passage and not one of them is entirely satisfactory. What is proposed as an interpretation must have due regard for the words of the passage. If it requires a change of language or a rendering of words not according to their usage, the interpretation necessarily breaks down.

In this chapter Paul is setting forth the doctrine of the resurrection, and in the course of his argument says, "Else what shall they do who are baptized for the dead?" If the dead rise not at all, why are they then baptized for them?

The following is the commentary of Ambrose: "Paul, in order to show that the doctrine of the resurrection was perfectly established, quoted the example of those persons who were so secure of a future resurrection that they were even baptized for the dead if one died before receiving that rite, fearing either that the deceased would not rise at all or only to condemnation. Thus a living man was baptized in the name of the dead. When Paul subjoins, 'Why are they baptized for them?' by this example he did not approve their custom, but by it he wished to show how firm was the faith in a resurrection."

One important thing in favor of this interpretation is that every word of the passage is taken in its natural sense. There are some things decidedly against it. We have no proof that such a custom was in vogue

in Corinth. Calvin's statement is worthy of notice. He says: "It is difficult to suppose that Paul, who so strongly rebuked other abuses which had sprung up there, would have failed to rebuke this superstitious abuse of the ordinance of baptism if it had existed there, or would have based any argument for the resurrection upon the existence of such a custom."

Another interpretation is, that "the apostle refers to those who had been led, by witnessing the heroic constancy of the martyrs, to believe in Christ and to confess Him by being baptized, thus, like new recruits, *taking the place* of those who had fallen, and exposing themselves to the same persecutions, even unto death." This interpretation has also the advantage of maintaining the signification of the important words of the passage. Of the various interpretations this is perhaps open to fewer objections than any other.

Calvin's interpretation may be stated as "Baptized because of approaching death." That is having the rite of baptism performed when death is evidently near, in which case the only advantage in being baptized would be after the one baptized was dead. This view lays upon the preposition a sense that is not according to its ordinary use and disregards the force of the article in the expression *the dead*.

Another interpretation is "Baptized in the hope of the resurrection of the dead." This would apply to all believers, while the passage refers to a particular class for whom the baptism is performed.

There are other views of the passage that are wholly unsatisfactory, even more so than some we have given, and there are objections to be raised to each of the interpretations noted. It is a very difficult passage, and thus far no interpretation has been fully acceptable.

CHRIST'S EQUALITY WITH GOD

"Being in the form of God thought it not robbery to be equal with God" (Phil. 2.6).

That is, *being*, which is from the beginning, or the pre-incarnate being of Christ. The word *form* in this passage does not signify shape, but is used to denote that expression of being "which carries in itself the distinctive nature and character of the being to whom it pertains." That Christ was in the *form of God* means that He existed as one with God.

It is the following statement, "thought it not robbery to be equal with God," that is called in question. The Revised Version renders it "counted it not a prize to be on an equality with God," while the American Revision renders the entire passage, "Who, existing in the form of

God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant."

The words "prize" and "grasped" are somewhat confusing to many who have been accustomed to the translation of the Authorized Version. A careful reading of the rendering of the latter will bring out its defectiveness. To say that Christ being in the form of God thought it not robbery to be equal, but emptied himself, etc., does not convey the apostle's meaning, and leaves the statement in a very awkward form. The fact that He was in the form of God would be sufficient reason why He should not consider it robbery to be equal with God—given the one the other necessarily follows. What then is the antithesis? That He emptied Himself taking the form of a servant? That is the antithesis according to the A. V. rendering, which cannot be in the nature of the case. That rendering would require as the antithesis, that Christ claimed and asserted equality—that being in the form of God, Christ did not think it robbery to be equal with God, but on the contrary asserted His equality. This would furnish a true antithesis.

The Greek word translated *robbery* may mean a *highly prized* possession, and giving it that rendering the passage reads, that Christ prior to His incarnation being in the form of God, did not count, or regard, the being on an equality with God as a prize to be grasped and retained at any cost, but, on the contrary, He laid aside this equality, emptied Himself of it, and took upon Himself the nature of a man. Thus what is designed by the passage is secured, i. e., the placing of the emphasis upon the *humiliation* of Christ.

This more accurate rendering of the A. R., makes clear that "Christ's great object was to identify Himself with humanity; not to appear to men as divine but as human. Had He come into the world emphasizing His equality with God, the world would have been amazed, but not saved. He did not *grasp* at this. The rather He counted *humanity* His prize, and so laid aside the conditions of His pre-existent state, and became man."

RESURRECTION FROM AMONG THE DEAD

"If by any means I might attain unto the resurrection of the dead" (Phil. 3.11).

This is the rendering of the A. V. I had occasion to treat this passage in another connection. In the preceding passage Paul earnestly desires that he may know Christ and the power of His resurrection, that is, to participate spiritually in the blessings of that resurrection, and also literally realize in his own resurrection what is guaranteed by the

resurrection of Christ. He follows this statement by the passage under notice.

As rendered by the A. V., there is nothing special about the resurrection, but signifies a general resurrection in the sense that all will be resurrected, a doctrine that Paul believed and taught. Then why the expression "If by any means I might attain," etc? Why should there be any attempt at *attaining* "unto the resurrection" that Paul knows will occur, and why the note of apparent anxiety that inheres in the first expression?

This difficulty disappears when the passage is properly translated as it is not by the A. V. Paul is not referring to the general resurrection, the resurrection of all persons, but to a particular resurrection. Hence the proper rendering is, "If by any means I may attain unto the resurrection from among the dead," or more literally and emphatically as indicated by the Greek prepositions, "out from among the dead."

This teaches the doctrine of a resurrection of a certain class leaving another class of the dead unresurrected at that time, therefore a particular resurrection as distinct from the resurrection of a different class and occurring at a different time. This is the only sense that can attach to the expression "out from among the dead," and it explains the peculiar nature of Paul's interest.

The compound noun for *resurrection*, which combines the preposition is found only in this passage and of itself is significant and is made more so by being further emphasized by the repetition of the preposition *ek*, literally *out of* as distinct from *apo* which more usually signifies *from*. The resurrection *ek* from the dead occurs only twice in the New Testament, Acts 4.2, which speaks of the resurrection of Jesus from (out from) the dead, and 1 Pet. 1.3 in which Peter speaks of the resurrection of Jesus in the same terms.

In regard to the class who are raised by this resurrection *from among the dead* Paul speaks definitely in 1 Thes. 4.13-17, in which he specifies but one class of people as being raised at the first stage of Christ's second coming. This is set forth still more fully and particularly by John in Rev. 20.4, 5, while the same distinction is made by our Lord in speaking of the resurrection of the just (Luke 14.14). Again, in that remarkable chapter on the resurrection (1 Cor. 15) Paul says, "each in his own order: Christ the first-fruits; then they that are Christ's at his coming"—thus the class and the time are specified.

The expression resurrection *of* the dead is something altogether different from resurrection *from* the dead in which the preposition *ek* is used. "*Resurrection of the dead* is a generic phrase, denoting the

general resurrection of the dead, bad and good. *Resurrection from the dead*, in the only two passages where it occurs, signifies resurrection unto life." And this is the resurrection in which Paul expresses such deep interest and emphasizes the particular character of that resurrection by using the compound noun and the duplication of the preposition, this being the only instance in which it occurs.

OUR COMMONWEALTH IN HEAVEN

"For our conversation is in heaven" (Phil. 3.20).

The word *conversation* occurs in several passages and signifies *manner of life*. In Phil. 1.27, "Only let your conversation be," should be rendered "Only let your manner of life." Again, "For ye have heard of my conversation"—For ye have heard of my manner of life (Gal. 1.13). See also Eph. 2.3; 1 Tim. 4.12; Heb. 13.5, 7; Jas. 3.13.

The word in the passage before us translated *conversation* is not the word used in these other passages rendered in the same way. This word is *politeuma*. Since the word *conversation* is used in this passage as in the others, there would be no warrant for the rendering *manner of life*. The A. R. renders *politeuma* "citizenship"—For our citizenship is in heaven—but citizenship is more especially the translation of *politeia*, and that these two Greek words are used interchangeably would be saying too much.

What we believe is a better translation is *commonwealth*. This gives a consistent sense. "For our commonwealth is in heaven;" that is, the *state* of which we are citizens is in heaven.

ANGEL WORSHIP

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. 2.18).

The Syriac Version of this passage has been rendered, "that ye subject yourselves to the worship of angels," but does this mean worship offered to angels, or worship like that which the angels offer to God?

It will be well to read what we have said in our analysis of this Epistle regarding the errors that had crept into the Colossian Church. With their Judaistic views they associated a rigid asceticism, a mortification of the body. "This in all probability sprang from a pagan view, which made matter and body in themselves evil, and redemption a gradual destruction of the bodily nature. The conception of the body as the work of the devil we find in all the Gnostic and Manichean sects."

Under the mask of humility the Colossian errorists worshiped angels, instead of holding supremely and wholly to Christ, the Creator of angels and the Head of the Church. Paul deals especially with the necessity of communing with God through Christ, the revelation of God, and not by the means of angels. Christ, the center of the spiritual world, stands above all things created. He is the mediator and in Him is the fulness of the Godhead bodily, or the bodily fulfillment of the Godhead, and as the Head of the Church He is the source of all wisdom and knowledge.

In this manner Paul deals with these errors in giving this church true views of Christ and our relations to Him and through Him to God. In warning them of their danger he says, "Let no man beguile (defraud) you of your reward (prize) persuading you to self-humiliation and worship of angels."

The words *rob* and *defraud* are used in place of *beguile* in rendering the Greek verb which signifies *to act as a judge or umpire*, and thus to decide against one or declare him unworthy of the prize. "The attitude of the false teachers would involve their sitting in judgment as to the future reward of those who refused their doctrine of angelic mediation. Paul speaks from the standpoint of their *claim*."

"In a voluntary humility," which means *delighting in humility*, and exhibited in their worship of angels. This worship "involved a show of humility, an affectation of superior reverence for God, as shown in the reluctance to attempt to approach God otherwise than indirectly; in its assumption that humanity, debased by the contact with matter, must reach after God through successive grades of intermediate beings." These statements explain the conceited and affected humility of these persons who would sit as judges in determining the worthiness of others to receive the reward or prize, and the form or direction of this humility in worshiping angels, rather than attempting to approach God directly. Thus we see the point of Paul's rebuke in their failure to recognize the supreme Headship of Christ, and the only mediator between God and man.

"Intruding into those things which he hath *not* seen." The Revised Version reads, "dwelling in the things which he hath seen," omitting the word *not*. This word should be omitted, and the sense is, the things which *he claims* he hath seen, or imagines or professes that he has seen in a vision. The expression is ironical. "If, as we may easily imagine," says Findlay, "these pretenders were accustomed to say with an imposing and mysterious air, 'I have seen, ah! I have seen,'—in relating alleged visions of heavenly things, the Colossians would understand the

reference well enough." And, as Paul remarks, in this claim he would be "vainly puffed up."

THOSE WHO HAVE FALLEN AWAY

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift. . . . If they shall fall away, to renew them again unto repentance" (Heb. 6.1-6).

This passage has played an important part in discussions on "Falling from Grace." Those who do not believe in that doctrine have supported their theory by other Scriptures, while the advocates of this doctrine claim that this passage describes those who were truly converted and declares the possibility of falling from that state of grace. Others take the ground that if they do fall away it is impossible for them again to repent—that they are forever lost. The one says, if they cannot fall away they are not free agents. The other says, if they do fall away their free agency will not make it possible for them to return.

The opening statement of the fourth verse, "For it is impossible" is a long way from the statement of the sixth verse, "to renew them again unto repentance." The rendering of the Revised Version is better: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance."

To understand the passage it is necessary to know what the writer says in the first three verses. He exhorts the Hebrew Christians to make progress in their Christian life and understanding and to advance beyond those first principles of repentance, faith, baptism, laying on of hands, the resurrection and the judgment. "Wherefore let us cease to speak of the first principles of Christ and let us press on unto perfection."

That is, let us not remain by the things that we learned at the beginning of our Christian life, when we were babes in Christ (5.11-14); let us leave these first things, these first principles, and proceed to the things that minister to the full-grown, matured Christian.

He now states why he will not attempt to teach, to re-instruct them in these rudiments of Christianity; that it is useless to repeat such instructions in trying to restore to repentance those who have renounced their faith in Christ.

It should be carefully observed that the inspired writer does not say it is impossible for those who were once enlightened, etc., if they renounce Christianity to repent, to return to the fold of Christ. It is

at this point the passage is frequently misread. He is speaking of human agency in the attempt to restore these apostates by reiterating these principles in which they have been thoroughly instructed. He says, it is impossible (not for the apostates) for us to renew them again by such measures. He is willing to do it again, however, if it be the Divine will—"And this we will do if God permit." He does not say it is impossible for them to be restored, but, speaking in a popular manner, that there is no reason to believe that these deserters, these apostates, will be restored (renewed to repentance) by a constant reiteration of the rudiments of the Gospel. All human means have been exhausted, and as Doddridge says in his comment on this passage: "We will therefore, without any further efforts for the recovery of such, leave them to the awful sentence which he hath pronounced against them."

MELCHIZEDEK

"For this Melchizedek, king of Salem, priest of the most high God . . . without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. 7.1-3).

To many people this passage is very confusing. If we take it as it stands, he had no human parentage, was uncreated and not subject to death. He was therefore equal to the Son of God Himself. He was greater than the angels for they were created. Thus the expression that he was like unto the Son of God does not fully state the case since it would not be a matter of *likeness*, but of equality; he would himself be the Son of God as was believed by some of the fathers of the early Church.

Melchizedek was a type of Christ. When the inspired writer says that he was without father and mother, etc., he means that no mention was made of his parentage, his descent, that there was no genealogy of him as was true of the priests to show their descent from Aaron, that there was no record of his birth or death, and as the priest of the Most High God he had neither a predecessor nor a successor, and thus was "a priest continually." The writer is therefore speaking of genealogical and priestly records and says we know nothing of his father and mother, nothing of his birth and death.

This Melchizedek was superior to Abraham because he received from the great patriarch tithes, and he bestowed upon Abraham his blessing—Abraham who was the head of the Messianic nation, the father of them all.

It is also clearly stated (Ps. 110) that Melchizedek was a type of the coming High Priest of the new covenant. This would indicate to the Jews that He was superior to the Aaronic priesthood, as Melchizedek was superior to Abraham; that as Melchizedek had no predecessor or successor, the same was true of Christ, and thus He was "a priest forever after the order of Melchizedek." Those respects in which Christ differed from and was superior to the Aaronic priesthood are fully set forth in the chapter.

JUSTIFICATION BY WORKS

"Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?" (James 2.21).

Paul's Epistles to the Romans and to the Galatians emphasize the doctrine of justification by faith as opposed to justification by works; that Abraham believed God and his faith was reckoned unto him for righteousness—righteousness imputed by virtue of his faith.

This doctrine of justification as theologically stated by Paul is well defined by the Westminster Catechism: "Justification is an act of God's free grace wherein he pardoneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone."

In the Pauline statement what is specifically emphasized is the fact that by the works of the law no one can be justified; that if by what we do we received the blessing of justification, it would then be reckoned of works and not of grace, which would render unnecessary the atoning work of Jesus Christ.

The question raised by the passage under notice is whether the doctrine of James is in conflict with the Pauline doctrine, and if so, which is correct? James also uses Abraham as an example of justification by works, as Paul had used him as an example of justification by faith.

Paul and James are dealing with two entirely different things. The justification by works set forth and insisted upon by James has to do, not with the evangelical grounds of faith, but the essential expression of it. In the teaching of Paul faith is grounded in grace; in the teaching of James works are grounded in faith, but do not constitute the ground of faith. Thus we have two very different things, and they agree in every respect.

James insists that faith must be a living and not a dead faith. If it is a living faith it will express itself in what it does, and if it does not do that it is dead and worthless. In this sense faith is justified, exemplified by its activities. We have no evidence that it is a real, living faith

until we see it in action, but that is the result of such faith and not the ground of it. We must have the faith before we can have its expression in works. In this practical sense faith is rightly said to be *justified* by its works, but in the evangelical sense such a doctrine would be absolutely false, unscriptural. Justification that comes by faith is one thing, but works as the justification, the evidence, of faith is an entirely different thing.

Paul announces the doctrine of James when he says, "Not the hearers of the law are just before God, but the *doers* of the law shall be justified" (Rom. 2.13). In saying this did Paul contradict his own doctrine of justification by faith? Not at all. Throughout his epistles he sets forth the practical manifestations of faith. Thus Paul and James are in full agreement.

PREACHING TO THE SPIRITS IN PRISON

"Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing" (1 Pet. 3.18-20).

In regard to this difficult passage the following questions are raised:

1. Who are the people specified?
2. Where were they?
3. When did this preaching take place?
4. Who was the preacher—Noah or Christ?
5. What did the preaching proclaim?

These points are so interrelated that they cannot be sharply separated. There is no question that the people referred to were those of Noah's time during the period when the ark was being prepared for the flood that God announced to Noah and his time. This much seems very clear.

When the question is raised, Where were they and when did the preaching occur? we have radically different views as answers to the question. Some interpreters declare that they were the people of Noah's time while they were alive, while Noah was preparing the ark. The preaching was done at that time by Noah, but it was Christ by means of the Holy Spirit who preached through Noah.

There are objections of the most serious nature to this interpretation of the passage. It is quite evident that this view is influenced in part by

the mistaken translation of the Authorized Version—that He went “by the Spirit” signifying the Holy Spirit. The text contains no such statement. It is not *by* in the sense of *agency*, but *in* signifying *mode* or *manner*.

The expression *in the spirit* is antithetical to the preceding expression, *in the flesh*, and hence means that Christ who was put to death in the flesh, the same Christ in the spirit, His own spirit, went and preached, etc. It refers to His spiritual incorporeal life as distinct from the *flesh* in which He was put to death. He no more went *by* the spirit than He was put to death *by* the flesh. The sense of the original should preclude all misunderstanding as to the antithetical nature of “in the spirit” when the words are intelligently considered.

If this is correct, then there is absolutely no support for the theory that the preaching was done by Christ by means of the Holy Spirit through Noah in the days prior to the flood. The earliest Christian writers understood Peter as saying that our Lord, during the time of His death, in His own spirit visited the lower world. In support of this also is the rendering of the Syriac Version—“the spirits shut up in Sheol.” It is rightly noted that the passage does not say “that Christ *once preached* to those who were disobedient, but that He preached to the spirits in prison who *once were disobedient*.”

When Grotius explains the passage by referring the preaching to that of the apostles and other preachers of the gospel animated by the spirit of Christ, and declares that we are to understand by the spirits in prison men held in bondage by Satan, and that the antediluvians are here mentioned merely as specimens of such unbelievers, it is very obvious that the precise statements of Peter are absolutely ignored. That Christ went in the spirit (His own spiritual incorporeal life) when He was put to death in the flesh, and preached to the spirits in prison, is the only rendering of which the passage is capable. Whatever theories we may advance regarding the fact, they must rest upon and not ignore or distort what is here clearly stated.

In regard to the nature or substance of the preaching there are various views. All that we are told is that He preached to those who were disobedient in the time of Noah. Unless the passage in some way indicates that of which the preaching consisted, there is no way in which we can dogmatize regarding it.

Some of the early fathers considered that Christ announced deliverance to the righteous dead. The passage furnishes no ground for this inference. Peter speaks exclusively of *those who were disobedient in the days of Noah*. How from this statement it can be assumed that Christ

preached to a specifically opposite class of people is more than we can understand.

It is also assumed that His preaching was a heralding of His triumph over His enemies. If the position be taken that Christ preached the Gospel to those who perished by the flood in their disobedience, and extended to them the offer of salvation, the question naturally arises why to them and not to the rest of the dead?

We are told that the fact that He preached should be understood "in its ordinary New Testament sense of proclaiming the Gospel." The word used by Peter signifies to herald, to proclaim. When Peter says (2.25) "And this is the word of good tidings which was preached unto you," he uses an altogether different word, the word that signifies to bring good tidings, to proclaim the Gospel, to evangelize, and from which the word *evangelize* is derived. Lu. 1.19; 4.18; 9.6; Acts 14.7; Rom. 1.15; 1 Pet. 2.25. If this word were used to define the preaching of Christ to the antediluvians we would be more likely to infer that He proclaimed to them the Gospel of good tidings.

Thus it will be seen there are questions in connection with this obscure passage that necessarily remain unanswered. Would He herald or proclaim something that would not be an offer of salvation, and what would that be? We do not know. Would He offer salvation to sinners of the antediluvian age and not make the same offer to all others who were dead who belonged to that class? We do not know. We know that He heralded, proclaimed something, but we do not know the substance of the proclamation.

SAVED THROUGH WATER

"While the ark was a preparing, wherein few, that is, eight souls, were saved through (A. V. *by*) water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Pet. 3.20, 21).

Noah and his family *by* water is understood by some to mean that they were saved by the ark which was carried by the waters of the flood. The word *through* is the translation of the Revised Version, and a better rendering. They were "saved through water," i. e., were brought in safety through the waters of the flood. See Acts 23.24; 27.44. This representation of Noah as passing *through the flood* from the old world to the new renders easy the transition to the thought of baptism, which makes the passing of the believer from his old life of sin to his new life

in Christ. Peter says the one is the likeness of the other, and the *saving* is the interrogation of a good conscience toward God.

The reading of the Authorized Version is, "but the *answer* of a good conscience." In classical Greek the word means a *question* and nothing else. The rendering *answer* has no warrant, and the only sense in which it applies is that the questions raised are satisfactorily answered.

It is thought that the word *interrogation* refers to the *interrogatories* which preceded baptism. Tertullian and other early writers understand this term to signify the *response* to those interrogatories. The same view is taken by Calvin who says: "The interrogatory here is taken for the response or testimony."

According to Alford, the meaning of this is "the seeking after God of a good and pure conscience, which is the aim and end of the Christian baptismal life." Lange comes nearer the thought of the word *interrogation*: "The thing asked may be conceived as follows: 'How shall I rid myself of an evil conscience? Wilt thou, most holy God, again accept me, a sinner? Wilt thou, Lord Jesus, grant me the communion of thy death and life? Wilt thou, O Holy Spirit, assure me of grace and adoption, and dwell in my heart?' To these questions the triune Jehovah answers in baptism, 'Yea!' Now is laid the solid foundation for a good conscience. The conscience is not only purified from its guilt, but it receives new vital power by means of the resurrection of Jesus Christ."

It will be clear that the essential thing is the spiritual significance of baptism and not its outward form—leaving the old life and entering into the new life in Christ.

THE PROPHECY MADE MORE SURE

"We have also a more sure word of prophecy" (2 Pet. 1.19). The American Revision reads: "And we have the word of prophecy made more sure."

Peter has just referred to that remarkable scene in the life of our Lord, the transfiguration, that was his great privilege to witness. He states the difference between this and "cunningly devised fables," and repeats the heavenly announcement at that time.

He now says, "We have the word of prophecy made more sure," and the question is raised, "In what sense *more sure*, or more sure than what?" What is the nature of the comparison expressed by these words? Are the Scriptures more sure than the fables referred to, or are they rendered more sure by such things as the transfiguration? If the latter, would they require such confirmation, and without such things would they be less sure, less established? Or, once more, are the Scrip-

tures, the Old Testament, of greater significance than such things as Peter witnessed, great and glorious as they were? If the latter, then it would mean that the word of prophecy is a surer confirmation of God's truth than what they themselves saw, that is, the Old Testament testimony is more convincing than even the voice heard at the transfiguration.

On this point Lumby remarks: "To appreciate this we must put ourselves somewhat in the place of those for whom St. Peter wrote. The New Testament, as we have it, was to them non-existent. Therefore we can readily understand how the long line of prophetic Scriptures, fulfilled in so many ways in the life of Jesus, would be a mightier form of evidence than the narration of one single event in Peter's life."

Similarly, "Peter knew," says Samuel Cox, "a sounder basis for faith than that of signs and wonders. He had seen our Lord Jesus Christ receive honor and glory from God the Father in the holy mount; he had been dazzled and carried out of himself by visions and voices from heaven; but, nevertheless, even when his memory and heart are throbbing with recollections of that sublime scene, he says, 'we have something surer still in the prophetic word.' It was not the miracles of Christ by which he came to know Jesus, but the word of Christ as interpreted by the spirit of Christ."

Thus the word of prophecy is made more sure, and thus the nature of the comparison.

THOSE BORN OF GOD CANNOT SIN

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God" (1 John 3.9). For the word *born* in each instance the A. R., uses *begotten*, otherwise the rendering is the same.

This passage has, no doubt, troubled many true Christians. The statement is so strong and positive. If it is true that those who have experienced the new birth cannot sin, then it would seem to follow necessarily that those who sin are not begotten of God, and have been deceived in thinking that they are born again.

What adds to the confusion is that John previously declared (1.8), "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We can understand that passage because it speaks to our own experience, while the other does not. We are deceived if we say we do not sin, and if we sin we are deceived in thinking we have been born of God, regenerated. Then we remember how Paul declared that as a

Christian man he yielded to sinful impulses (Rom. 7), so that Paul was likewise deceived in thinking he was born again, but was truthful in declaring that he did the things that indicated that sin dwelt in him.

Again, John admits that the believer might commit sin, and that in the event of doing so is in need of the Advocate, Jesus Christ (2.1). Here then are three passages that would seem to be contradictory. The first two (1.8; 2.1) we can understand and there is no discrepancy. We are willing to admit that we do commit sins, and we know we have an Advocate (Paraclete) with the Father. Hence the difficulty lies with the third passage which emphatically states that those begotten of God *cannot sin*.

The difficulty disappears when we understand the different uses of the Greek verb. In the first passage John uses the aorist tense which makes the statement read, "If we say we do not commit momentary acts of sin we deceive ourselves." In the second passage he uses the same tense and the passage reads, "If we commit acts of sin, we have an Advocate." In the third passage he uses the present infinitive of the verb which carries the thought of repeated, continued action, and he says whosoever is born of God cannot sin habitually which also implies sinning without any compunction of conscience.

If John had used the aorist instead of the present infinitive in the third passage there would have been absolute contradiction as that would have signified that one born again cannot commit a single sin, but what he said is vastly different from that, and there is no contradiction, and this passage is in entire harmony with the other two.

On this passage Sir Richard Hill makes the following comment: "It is the distinguishing character of a believer that he has fellowship with the Father and the Son, through the indwelling of the Spirit. Whatsoever has not this fellowship with God, hath fellowship with sin, and fellowship with God and fellowship with sin are incompatible. Yet a believer may have many sad falls into sin without having fellowship with it. Grace and nature are inmates in the heart of a renewed man; yet they are just like two persons who dwell under the same roof and are always at variance; they have no *fellowship* at all the one with the other. The regenerate part 'cannot sin, because it is born of God,' the divine seed remaineth in the believer uncorrupt and immaculate. 'It is no more I,' says the apostle, 'but sin which dwelleth in me.' " In other words, there is an "I" that is apart from the sinning self.

CAME BY WATER AND BLOOD

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness" (1 John 5.6).

It is John alone (John 19.34) who records the fact that when the spear pierced the side of Jesus there came forth blood and water as if to symbolize the fact that in Christ we have both purification and atonement. On this point Alford remarks: "To deny all such allusion seems against probability. The apostle could hardly, both here and in that place (John 19.34) lay such evident stress on the water and the blood together, without having in his mind some link connecting this place and that." The readers of the Epistle must have been familiar with the incident from oral or from written teaching.

The statement by Dusterdieck is worthy of notice: He says, (1) *Water* and *blood* must point both to some purely historical fact in the life of our Lord on earth, and to some still present witnesses for Christ. (2) They must not be interpreted symbolically, but understood of something so real and powerful, as that by them God's testimony is given to believers, and eternal life assured to them. Thus the sacramental reference, though secondary, need not be excluded.

That John here alludes to that event of the crucifixion I have no doubt, and it seems to be equally certain that the symbolical meaning of the water and the blood is intended.

The Revised Versions and other translations such as the Weymouth, the latter being especially recommended, clarify and enrich many passages by correcting the wrong renderings of the Authorized Version. The following are a few such instances. The A. V. translation is given first.

In the end of the world. The end of the *age*. Matt. 13.40.

For I perceive that virtue is gone out of me. For I perceived that *power* had gone forth from me. Luke 8.46.

The children of this world. The *sons* of this age. Luke 16.8.

He came unto his own, and his own received him not. He came unto his own *things*, and they that were his own received him not. John 1.11.

Gave he power to become the sons of God. Gave he the *right* to become the *children* of God. John 1.12.

Except a man be born again. Except one be born *anew*, or *from above*. John 3.3.

And thou hearest the sound thereof. Thou hearest the *voice* thereof. John 3.8.

Because there was much water there. Because there were *many waters* there (springs). John 3.23.

Yea, Lord, I believe. Yea, Lord, *I have believed*. John 11.27.

For we are saved by hope. For *in* hope *were* we saved. Rom. 8.24.

Which is your reasonable service. Which is your *spiritual* service. Rom. 12.1.

And be not conformed to this world. Be not *fashioned according to this age*. Rom. 12.2.

For ye have heard of my conversation. For ye have heard of my *manner of life*. Gal. 1.13.

Let your moderation be known unto all men. Let your *forbearance* be known unto all men. Phil. 4.5.

ANCIENT RELIGIONS

Religious sentiment is inborn in all men which accounts for the fact that man has not been able to abandon everything of a religious nature, and cease to feel his dependence upon a Supreme Power. It is something he has not and cannot outlive. He has always realized his need of pardon because of sin—the need of propitiation. And there is the other world with the persistent conviction that he will continue to live, and that there will be an accounting for the present life.

Contemplating the character of a Supreme Being had the effect of keeping him from coming into direct relationship with One so high and holy. It seemed easier to approach Him through His works such as the sun or the moon and these became objects of worship. He could call on beings inferior to God, but greater than himself and have these mediate for him. And again, by making images to represent the attributes of this high and holy Being he could worship Him through these.

These gods necessarily multiplied, each god becoming a separate object of worship. The idea was eventually formed that the world was under the supervision of gods, and that for each country there were certain gods. For every river and stream the Greeks had a god. So greatly did they multiply that it was a common saying that Athens had as many gods as she had men.

When men began to form their gods after their own likeness, investing them with their passions and vices, the whole system of worship was degraded and debased beyond conception.

In our study of the Old Testament we had many occasions to take note of the idolatry of the various nations, and Israel's defections in falling into idolatrous practices. We did not give special attention to the characteristics of the specific forms of idolatry, the gods and goddesses of the different nations. Particular knowledge of these will enable us to understand more clearly the religious state to which Israel was reduced when she forgot Jehovah and committed herself to these degrading forms of worship.

Religion of Egypt.

According to the Greek historian, Herodotus, the Egyptians carried their religious interests to excess, "far beyond any race of men." Theoretically the doctrine of one supreme God was held by the priests, but in their religious practices this was ignored. Attributes of God, such

as power and wisdom, were deified. Creatures of God, whether plants or animals, that seemed to express these qualities were invested with a superior character. They were essentially polytheistic.

The outstanding religious doctrine of the Egyptians was that of the future life, or what is commonly called immortality. They distinguished the soul from the body and held that the former survives the death of the latter. No other people of antiquity was so influenced by the thought of life after death, and this being firmly rooted in the Egyptian mind was the motive of many things they did.

While the soul survived the death of the body, the one was essentially related to the other. The soul needed the body and upon its preservation the existence of the soul depended. This accounts for the embalming practice of the Egyptians. If the body wasted away, the soul also would perish, hence the attempt to preserve the body by embalming it. Their remarkable success in this respect is seen in the discoveries that have been made. "It is estimated that from the time of Menes to the opening of the Christian era 200,000,000 mummies were laid in the earth in Upper Egypt alone." By means of this art we have been privileged to look upon the actual faces of many Pharaohs found in a secret rock chamber near Thebes.

1. The city gods.

Each city had one god, or deity, that held the chief place in its worship. This god was the guardian of the city. Each city had also its particular *triad*, a group of three gods.

2. Osiris, Isis, Horus.

This group was distinctive in that its members were worshiped throughout Egypt. Isis was the wife of Osiris and Horus was their son. It was the popular belief that Osiris was originally a king of Egypt. He was worshiped as the great benefactor of Egypt. He was symbolized by the Nile, and the Nile was the life of Egypt. He was murdered by his brother Typhon who threw the mutilated body into the Nile. Typhon is the Greek name for Set. He was the Satan of the Egyptian mythology and was emblemized by the terrors of the desert.

Isis conducted a long search for the body of her husband which she finally recovered. She and her son Horus vanquished Typhon and regained their lost sovereignty. Osiris was the judge of the dead. Horus was regarded as the "redeemer" of the Egyptians, and these three represented the Sun-god in different forms.

3. Ptah, Amon, Ra.

In the time of the Old Empire, Ptah, the Creator, was the god of Memphis and was at the head of the Pantheon. His place was after-

wards taken by Amon (Amun), the god of Thebes. He was also identified with Ra, the Sun-god of Heliopolis.

4. Apis, the Sacred Bull.

Certain animals were regarded as the emblems of the gods and were worshiped. The number of them was greatly multiplied as by them divine qualities were exhibited. Some of them were thought to be real gods. The scarab or beetle was an emblem of life and was held in high adoration. The cat, the crocodile and the ibis were worshiped. Nothing was so impious as to kill a sacred animal, and in some instances when such an animal was accidentally harmed the people became so furious as to murder the person who had unintentionally committed the deed.

The animal held in highest honor was Apis, or the sacred bull of Memphis. It was known by certain spots or markings. Herodotus has described it as having black hair, a white triangular spot on the forehead, on its back an eagle, the hair of the tail was double. A beautiful temple was its home, it was attended by priests and worshiped. When it died it was embalmed, carried in great state by a large body of priests, and amid expensive ceremonies was placed in a marble coffin and deposited in a tomb in a rock. This chamber, two thousand feet in length, cut in the limestone cliffs, opposite the site of the ancient Memphis, containing a large number of granite coffins and several mummified bulls, was discovered in 1851.

It was believed that the soul of Osiris inhabited the body of this bull and departed when the bull died and entered a calf that at that moment was born. The next thing was to find that calf, for which a great search was conducted. The time element and necessary markings were rigidly regarded in choosing the successor.

5. The golden calf.

When Moses went into the mount the Israelites demanded something of a material nature by which to worship the God who had brought them from Egypt. Their symbol of deity—the calf—was one with which they had been familiar. The golden calf was made the embodiment of Apis. From what has been said regarding the sacred bull we see the significance of the calf in this instance of Israel's idolatry.

Religion of Babylon and Assyria.

There is nothing in the records to indicate that the early Babylonians believed in a Supreme God as is found in the religious thought of the Egyptians. There were, in this system, great gods and a multitude of gods that were greatly inferior. Belief in spirits held a prominent

place in their religion, especially evil spirits, and to protect themselves against the latter, magic and incantations were employed.

The Babylonians devoted large attention to astrology, i. e., the foretelling of events by means of the stars. This was an important element in their religion. "This side of the religious system was most elaborately and ingeniously developed until the fame of the Chaldean astrologers were spread throughout the ancient world."

In the penitential psalms we find purer and nobler elements, sentiments of a more elevating nature which resemble the penitential psalms of the Old Testament.

While the Egyptians gave unusual attention to the future life, the interest of the Babylonians in the state after death was very limited. They looked upon that existence as a saddening affair and they described it as the "dark land," the "land of no return." There was no brightness about that future abode; there was nothing about it to long or hope for, but quite the contrary. There were no distinctions, no judgment of the dead to assign higher or lower places, for a common lot awaited all who entered that life.

1. Bel and Nebo.

The patron god of Babylon was Bel-Merodach, often called simply "Bel." He was the lord of the visible world, and after Babylon was made the capital of Babylonia Bel became the supreme god of the country. Nebo "the prophet" was his minister and interpreter, and to him was ascribed the origin of writing, the god who presided over learning.

Nebo (Isa. 46.1; Jer. 48.1; 50.2; 51.44) in his general character, corresponds to the Egyptian Thoth, the Greek Hermes and the Latin Mercury. Astronomically he is identified with the planet nearest the sun. "In Babylon," says Dr. Smith, "Nebo held a prominent place from an early time. The ancient town of Borsippa was especially under his protection, and the great temple there was dedicated to him from a very remote age. He was the tutelar god of the most important Babylonian kings, in whose names the word *Nabu* or *Nebo*, appears as an element." Thus we have Nabopolassar, Nebuchadnezzar, and in regard to Bel we have Belshazzar.

2. Anu, Ea.

In the Pantheon Ana or Anu held the first place as God of Heaven, as Bel held the second place. His companions are Bel and Ea, the latter being the God of the Waters beneath the earth. At Eridu he was worshiped as Lord of Wisdom. "He speaks to mankind in dreams; he knows the secret exorcisms against evil spirits; as Lord of the Waters he

bestows fertility; as Lord of Wisdom he is the patron of artists and workmen."

Thus it is that these three gods, Anu, Bel and Ea are the rulers of the universe—heaven, earth and the waters.

3. Sin, Shamash, Ishtar.

The rank of these is a little lower. Sin the Lord of the Moon. The patron deity of Ur was the moon-god whose great temple rose in its midst, and the patron deity of Haran was the same moon-god whose temple there had been founded and adorned by Babylonian rulers. A native of Ur would have found himself entirely at home in Haran.

The Babylonians believed that the moonlight had a beneficent influence on the life of vegetation, hence this god was regarded as the Lord of Fertility.

Shamash, Lord of the Sun, was the local god of Larsa and Sippar. "In the morning the doors of heaven are opened, and from beneath two mountains he drives in his chariot, guided by Bunene, the charioteer. He is the great judge, the counselor of the gods, and as Lord of the Sunlight he is a friendly power that frightens the wicked."

Ishtar, the Lady of Heaven, is identified with Venus who was worshiped under various names among different nations, a worship of pollution and degradation that cannot be described. The position of Ishtar among the gods represents the position of women when the mother was the head of her family. Her cult was a great sensuality. She was unmarried. She was the chief Babylonian goddess, at first the goddess of the evening and morning stars. The worship of Ishtar passed to Canaan where she was known as Ashtoreth.

4. Ramman, Maruduk, Ashur.

Ramman or Rimmon was the Lord of Wind, Thunder, Lightning, Rain and Storm. This god was brought from Syrian countries, was worshiped by the Syrians (2 Ki. 5.18) but nothing positive can be said concerning the power he symbolized. "He was sometimes dreaded as the destroyer of crops and the scatterer of the harvest, and at other times was adored as the lord of fecundity. He was identical with Hadad, the supreme god of the Syrians. The two names are combined in Hadad-Rimmon."

Maruduk was the local god of Babylon. He was the son of Ea, the great sorcerer. He knows all the secrets of his father's wisdom. He is the creator, the god of light, the conqueror of Tiamat, the dragon of darkness. By him, in the chamber of destiny, the fate of mankind is determined. His name is *Pel beli*, Lord of Lords. He was the national god of Babylonia.

Ashur was the national god of Assyria, and the only god that is peculiarly Assyrian. We have no definite information as to his origin. He is the father of the gods of Assyria, Lord of Lords. At the head of the troops is his banner since the wars undertaken are his wars. "It is the glory of his name that frightens the enemy, and to him a part of the booty is dedicated." With the exception of this god, the gods of Assyria are the same as those of Babylonia. There is a large number of gods whose rank is lower than that of the gods noted.

The Babylonians and Assyrians believed the earth to be a mountain surrounded by water. The heaven as a dome was upheld by the walls of the horizon. There were doors for the sun in the east and west walls. Before there was a heaven or earth the dragon Tiamat lived in the ocean. The gods then came into existence who waged war with Tiamat, and Maruduk, who created the world, was the great conqueror. This warrior, "armed with seven winds, thunder and lightning, went to meet Tiamat, and as a terrible wind blew her up, so that she was unable to shut the mouth, Maruduk then threw his net over her and cut her in two parts. One part was extended by him as heaven, the other part became the earth. Then the poles were fixed, the bodies of heaven placed, and mankind was created."

According to this mythological system all individuals are protected by a god and goddess against the host of demons that bring to men sickness and disease. These demons lived in the wall of the horizon. Man defends himself by seeking the help of the gods and by the images of them. These images are placed about his home as sentinels. If any disrespect is offered the gods the demons are allowed to afflict him, or the gods may send evil spirits to punish him.

A god may be insulted when offerings are not made to it, when vows are not kept, or by sins against morality, stealing, quarreling, murder, wrong teaching, bribery and other acts. When one is afflicted with illness or adversity the evil spirits must be expelled and the gods must be placated. Sins were confessed in penitential psalms.

To build a temple, to repair a house or undertake any enterprise the gods must be consulted which was done by means of offerings.

When one died he was buried and in the tomb were placed wine, oil, fruits, etc. He was supposed to rest there for a time and was then taken into Hades which was surrounded by seven walls and a river. These shades continued to live in Hades in a state of misery and darkness, and thus the Babylonians believed in a future life, but the thought of it, instead of bringing hope and consolation created the feeling of dread and dismay.

Religion of Phoenicia.

This country lay to the northwest of the tribe of Asher. This territory was included in the promise of the land. With these people the Israelites lived in constant friendship. They were a great commercial and colonizing people. The chief cities were Tyre and Sidon.

It was this country, through Hiram, king of Tyre, that supplied Solomon with materials for the Temple, and also skilled laborers. Without this assistance the Temple could not have been built. They were a Semitic race and migrated westward from their early home in the region of the Persian Gulf.

They were a maritime people and were the first navigators of the Mediterranean, and probably the first to direct their course at night by the Polar Star. It was this race that introduced the art of alphabetic writing. The Greeks received it from them and they passed it on to the Romans who in turn gave it to the German peoples. Hence the influence of Phoenicia upon civilization. Again, in the commercial development of that day she rendered a great service by her system of weights and measures.

The special object of worship of the Phoenician religion was the vital power in nature which is either producing or destroying. In general, "the procreative principle was worshiped as Baal, lord, and as the sun. The rays of the sun are, however, not only procreative but destructive, and this destructive power is especially represented in the Ammonitish fire-god Moloch. Thus Baal represented both the generative and the destructive principles of nature. He was the tutelary god of Tyre.

1. Ashtoreth.

This was the principal female divinity of the Phoenicians. It was called Ishtar by the Assyrians, and Astarte by the Greeks and Romans. The moon was worshiped by them under the name of Astarte or Baaltis, the passive power of nature, as Baal was the active, and was known to the Hebrews as Ashtoreth, the tutelary goddess of the Zidonians (Sidonians). 1 Ki. 11.5, 33. Also the goddess of the Philistines, 1 Sam. 31.10. This worship was introduced among the Israelites during the time of the judges (Jud. 2.13; 1 Sam. 7.4), and was indulged by Solomon himself (1 Ki. 11.5).

There is ground for the view that this goddess is referred to in Jer. 7.18; 44.17, as the "queen of heaven," whose worship is said to be solemnized by burning incense, pouring libations and offering cakes. The cakes mentioned by Jeremiah were known to the Greeks and were made by them in the shape of a sickle, in reference to the new moon.

The animals sacred to this goddess were the crab, the dove and later the lion, and among fruits, the pomegranate.

In the Old Testament are several references to the places devoted to her worship. At least it is quite probable that the passages refer to the places of her idolatrous rites. 1 Ki. 14.23; Isa. 1.29; 57.5; 65.3; 66.17; Jer. 2.20; 3.13; Hos. 4.13, 14.

2. Baal.

The Babylonian Bel, or Belus, is another form of Baal, the supreme male divinity of the Phoenician and Canaanitish nations as Ashtoreth was their supreme female divinity.

The plural of Baal is Baalim and it is often found alone. In the Hebrew the word Baal is a common noun and signifies *lord*, not in the sense of ruler, but that of master, owner.

The worship of Baal prevailed among the Moabites and Midianites in the time of Moses (Num. 22.41). Among the Canaanites each locality had its special Baal, and these Baals were classed under the plural Baalim, "lords." Each Baal had a wife who was a mere reflection of himself.

The principal seat of the worship of Baal was at Tyre. Throughout all the Phoenician colonies we find traces of the worship of this god. As Ashtoreth was the tutelary goddess of the Zidonians, so Baal, the sun-god, from whom their king was named, was also worshiped by them (1 Ki. 16.31).

Idolatry of the Hebrews.

We consider this subject at this point because of its direct connection with the forms of idolatrous worship now before us, the worship of Baal and Ashtoreth. The friendly relations the Hebrews sustained with the Phoenicians exposed them to the influence of their idolatry. In its popular form the Phoenician religion was a worship of the sun, moon and planets. "These planets were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent, animated powers influencing the human will and controlling human destinies." As opposed to monotheism this was a pantheistic personification of the forces of nature.

This worship was a constant temptation to the Jews to commit themselves to idolatry. As a great commercial people, the Phoenicians were intelligent in a way in which the Hebrews were not. The latter would be influenced by that fact, and there would be the tendency to regard their devotion to one God as narrow which placed them out of touch with other peoples.

This religion sanctioned the burning of children to a Phoenician god, and we know how this horrible rite was practised by Manasseh. But more especially, this religion appealed to the lowest instincts bearing on the relations of the sexes, and sanctioned impurities of the most abominable nature. This was peculiarly true of the worship of Astarte.

At the close of their wandering and just prior to entering the Promised Land, the Israelites were induced to worship Baal under the form of Baal-Peor (Num. 25.3-18; Deut. 4.3). This appears to have been properly the idol of the Moabites, as also the Midianites (Num. 31.15, 16; Josh. 22.17; Ps. 106.28; Hos. 9.10). It is commonly understood that this god was worshiped by obscene rites.

During the period of Joshua the people were true to Jehovah, but after his death, during the period of the Judges their history for over three centuries is filled with the records of their idolatrous defections. The instance of Micah (Jud. 17—18) is representative of the practices of individuals who linked with the worship of Jehovah the symbols of idolatry. Under Samuel's judgeship there was a public renunciation of this vile worship.

During the first two periods of the monarchy there is no record of idolatry among the people, but in the reign of Solomon foreign wives were brought into his court who brought the gods of their nations, and the gods of Moab, Ammon and Sidon were openly worshiped.

Then came the division of the kingdom. Rehoboam, the son of Solomon, whose mother was an Ammonite, followed his father's example (1 Ki. 14.22-24). Jeroboam had fled to Egypt to escape death at the hands of Solomon, and there saw the worship of Apis, the sacred bull. When he established the northern kingdom the first thing he did was to imitate Egypt by setting up the golden calves at Bethel and Dan.

The kings of Israel followed Jeroboam and in Ahab idolatry increased at a frightful pace. He married Jezebel, a Zidonian princess, who had him build a temple and altar to Baal (1 Ki. 16.25, 26), and established all the abominations of the Amorites. Henceforth Baal-worship became completely identified with the northern kingdom.

Thus Baal-worship, together with that of Asherah, became the religion of the court and of the people (1 Ki. 16.31-33; 18.19, 22). In the kingdom of Judah it was occasionally suppressed, but it appears that it was never actually abolished. Temples were erected to this god (1 Ki. 16.32; 2 Ki. 9.18). His images were set up, altars were numerous (Jer. 11.13) erected in conspicuous places. Great numbers of priests were among the worshippers (1 Ki. 18.19; 2 Ki. 10.19). Arrayed in special robes this worship was indulged with great pomp and display. There

was the burning of incense, the offering of sacrifices and sometimes that of human beings (Jer. 19.5).

When Hezekiah came to the throne his first work was the restoration and purification of the Temple. During the latter part of his father's reign it had been closed. This was the second revival, and it appeared as if idolatry was abolished; but the reform was superficial as to abiding results (Isa. 29.13).

The same was attempted by Josiah, but after his death Judah sank again into the mire of idolatry. "The lamp of David, which had long shed a struggling ray, flickered for a while and then went out in the darkness of Babylonian captivity."

Thus we see the awful ravages of idolatry among the people divinely chosen to bring to the world the knowledge of the true God. Baalism landed them in the depths of degradation, and to refine them of this dross they were placed in the crucible of a long and sore affliction.

Religion of Persia.

Canon Rawlinson, in his *Historical Illustrations of the Old Testament*, has noticed how traditions of the Fall have been preserved in Eastern countries. "With some," he says "the Fall is more gradual than with others. The Greeks pass, by gentle degrees, from the age of primeval man to the iron one, which was the actual condition of human kind when the first writers lived. The Hindus similarly bring man through a second and a third age into that fourth one which they recognize as existing in their day. But with some races the Fall is sudden.

"In the later Persian writings, which are of uncertain date, a narrative appears which is most strikingly in accordance with that of Genesis. The first man and the first woman live originally in purity and innocence. Perpetual happiness is promised to them by Ormuzd if they persevere in their virtue. They dwell in a garden wherein there is a tree on whose fruit they feed, which gives them life and immortality. But Ahriman, the Evil Principle, envying their felicity, causes another tree to spring up in the garden, and sends a wicked spirit, who, assuming the form of a serpent, persuades them to eat of its fruit, and this fruit corrupts them. Evil feelings stir in their hearts; Ahriman becomes the object of their worship, instead of Ormuzd; they fall under the power of demons, and become a prey to sin and misery."

It is very evident that this account was derived by the Persians from the account of the Fall in Genesis, and this is generally conceded.

The sacred book, the Bible of the Persians, is called the *Zend-Avesta*. The religious system it teaches is known as Zoroastrianism, the supposed

founder of the system being Zoroaster. The oldest portion of the Avesta, the Gathas, are attributed to Zoroaster himself. That he was an actual historical character is generally believed by scholars. The form of his name in the Avesta is always Zarathustra.

There has been great difference of opinion as to the time when the prophet flourished. According to Persian tradition it was the latter half of the seventh and the beginning of the sixth century B. C. (660-580). This, no doubt, is nearly correct.

The teachings of the Avesta are remarkable for the manner in which they discriminate right and wrong, for their conceptions of moral purity, for their doctrines of the resurrection, immortality and the coming of a Saviour.

In the early pre-Zoroastrian form of this religion nature worship dominated—the worship of the sun-god *Mithra*, the moon-god *Mah* and the star-god *Tishtrya*. In the Zoroastrian stage these former elements were laid aside for more spiritual conceptions, for the idea of Dualism.

According to their doctrine of Dualism there have always existed two principles, good and evil. The good principle or *Ormuzd* or *Auramazda*, who stands at the head of all the host of heaven. The evil principle is *Ahriman*. Between these two principles is continual warfare. Ormuzd (Ormazd) dwells in eternal light, the evil principle in eternal darkness. "But although the teaching of Zoroaster is dualistic in this respect, it is monotheistic insofar as it postulates the ultimate triumph of the good and the disappearance of evil from the regenerated world. It also foretells the advent of the 'Wished-for-Kingdom,' and exhorts man, as a free agent, to contribute to its coming by deliberately choosing the good in preference to the evil."

Ormuzd promotes beneficent growth and progress, and is invested with attributes that are most glorious and righteous. He is the watchful guardian, is infallible and omniscient. He is the creator of all that is good, he creates light, the earth and plants. "In many respects Ahura Mazda offers striking parallels to the God of Judaism and Christianity. In one point, however, there is a great difference: Jehovah is omnipotent, but Ormuzd is opposed and limited in his activity by Ahriman."

Ahriman is a specifically Zoroastrian conception in that his name does not appear in the old Persian inscriptions. He is represented as hostile, always opposing the work of Ormuzd, is "full of death." He dwells in infinite night. He does not possess the omniscience of Ormuzd, and when the "Good Kingdom" appears he will be banished from the earth.

We learn from Herodotus that the Persians had no images of the deity, and this is in harmony with the spiritual character of this religion.

Religion of Greece.

1. Grecian conception of the Universe.

They thought of the earth as a plane and circular in form. Around it flowed the ocean and beyond this lay darkness and terror. They believed the heavens to be a solid dome, the edges of which crowded down upon the earth. Hades lay beneath, reached by hidden passages. This is a vast region and here live departed souls.

The sun is a god, that, like an archer, is carried in a chariot of fire up and down the pathway of the sky. The sunrise, the east, is the blessed land. Here Zeus loved to go and because of that he was often away from Olympus when his services were sought. In the west, the sunset, was Elysium, the Isles of the Blest and here live the shades of heroes and poets. These were the conceptions of the early period of Greek mythology which were greatly altered as their knowledge was extended.

2. The Olympian Council.

In the study of other religions we have noted the influence of their religious conceptions upon life, character and conduct. That was true of the Egyptian religion and especially so in the attention they gave to the doctrine of life after death. They believed in essential distinctions in the other world. In the case of the Babylonians, their views of the future life had an entirely different effect. There were no distinctions and future destiny meant the same thing for all, which was dismal and foreboding. The Persian religion was vastly different and in its teachings approaches, as did no other religion, the truths of Christianity. It contains a note of optimism in looking forward to the time when the Good Principle would dominate, and the "Kingdom of the Good" would be realized. As we study the religion of the Greeks, who developed such a brilliant civilization, we shall take note of the effect of their religious conceptions upon Grecian life and character.

The Olympian Council consisted of six gods and six goddesses. These held the first place in the Greek Pantheon. The six male deities were:

Zeus, the supreme god, the father of gods and of men.

Apollo, the god of light, music and prophecy.

Poseidon, god and ruler of the sea.

Hephaestus, god of fire, maker of thunderbolts for Zeus.

Hermes, god of invention and of commerce.

Ares, god of war.

"The chief gods, in striking contrast with the monstrous divinities of the Oriental mythologies, had been moulded by the fine Hellenic imagination into human forms of surpassing beauty and grace."

The six goddesses were:

- a. Hera, the jealous queen of Zeus.
- b. Athena (Pallas) came full-grown from the head of Zeus, was the goddess of wisdom and the patroness of the domestic arts.
- c. Aphrodite, goddess of love and beauty, generated by the sea foam. Praxiteles, the eminent sculptor, of whom it was said that he "rendered into stone the moods of the soul," brought forth as one of his greatest works the statue of Aphrodite which stood in the temple of Aphrodite at Cnidus. This was regarded by the ancients as the most perfect embodiment of the goddess of beauty. From remote countries pilgrimages were made to Cnidus to see this matchless statue.
- d. Artemis, goddess of the chase.
- e. Demeter, the earth mother, goddess of the harvest.
- f. Hestia, goddess of the hearth.

In addition to these chief gods and goddesses "there was an almost infinite number of other deities, celestial personages, and monsters neither human nor divine. Hades ruled over the lower realms; Dionysus was the god of wine; Eros of love; Iris was the goddess of the rainbow, and the special messenger of Zeus; Hebe (goddess) was the cupbearer of the celestials; the goddess Nemesis was the punisher of crime, and particularly the queller of the proud and arrogant. The Nymphs were beautiful maidens, who peopled the woods, the fields, the rivers, the lakes and the ocean, and a thousand others."

The twelve great deities just enumerated were simply human beings in a magnified form. That is, they act like and have the qualities of human beings. When Aphrodite weeps, all are moved to tears. In power they are greater than human beings; they can be seen or not seen at will; they live on food for the gods, and can act with incredible speed. They are like mortals in that they may be subject to pain, but unlike them in that they are immune from death. They live on Mount Olympus, and above the earth.

In this development of her religious conceptions, and the grace and beauty with which she invested her deities, Greece was more degenerate in her polytheism of her more civilized period than was her religion of an earlier time. Athens was the most cultured city of Greece and produced a remarkable civilization in learning and in arts, and yet no other city of Greece was more committed to idolatry and the absurdities of polytheism. It was called the altar of Greece, and Pausanias the histor-

ian declared that it had more images than all the rest of Greece. "Poets, painters, sculptors, whom we still regard as masters, lent their aid, and philosophers their sanction, to the prevailing superstitions, joining with the common people in the impious and obscene rites of worship which they practised."

3. The Delphian Oracle.

This was the oracle of Apollo at Delphi. The Greeks believed that while the gods expressed themselves through signs and in other ways, that they were willing to reveal themselves in a special manner by what were called oracles. These revelations, they believed, were made through Apollo, the god of light, music, and prophecy, but sometimes through Zeus.

The place where these communications were made was important. They could not be made in places indiscriminately. There were places specially chosen where the gods could express the divine will. Both the places and the things revealed were called *oracles*.

The oracle at Delphi was the most celebrated. "Here from a deep fissure in the rocks, arose stupefying vapors, which were thought to be the inspiring breath of Apollo. Over this spot was erected a temple in honor of the Revealer. The communication was generally received by the Pythia, or priestess, seated upon a tripod over the orifice. As she became overpowered by the vapors, she uttered the messages of the god. These mutterings of the Pythia were taken down by the attendant priests, interpreted, and written in hexameter verse. Sometimes the divine will was communicated to the pious seeker by dreams and visions granted him while sleeping in the temple of the oracle."

The fame of the Delphian oracle became world-wide. It was not consulted by Greeks alone; kings of Asia and the Roman people at critical times made use of it. Any enterprise, any matter of special interest in which the Greeks were to engage, was not attempted until the oracle was consulted to secure first this divine permission. It was believed that Apollo took unusual delight in the founding of new cities and hence the Greeks firmly believed that evil would befall a colony that was not founded under direction of Apollo.

The Delphian oracle contributed greatly to the unity of the Greeks. "Delphi was, in some respects, such a religious center of Hellas as papal Rome was of medieval Europe. It was the common altar of the Greek race. By thus providing a worship open to all, Delphi drew together by bonds of religious sentiment and fraternity the numberless communities of Greece and created, if not a political, at least a religious union that embraced the entire Hellenic world."

The Greeks explained the changes that take place in life, the passing from fortune to misfortune, from prosperity to want, to the jealousy of the gods; that they frowned upon anything that might raise mortals to a higher plane and near to themselves. For example, Croesus had reached great heights by a remarkably prosperous life and thereby won the envy of the gods who brought about his fall and the loss of wealth and position.

4. Attitude to the Future Life.

The Greeks had no such interest in the future life as did the Egyptians. His religion did not place the future in such dark and dismal shadows as did the Babylonian religion, nor did it make the destiny of all mortals the same. The reason why he was such an earthly man and had little interest in "other-worldliness," was because the present life and the present world were so full of brightness and joy. With this view of life death was a calamity. While he made distinctions regarding the future, a comparatively small number was destined to find their abode in the land of sunset, and the vast majority would at death be consigned to Hades where the life and experiences of the soul were of a rather bleak and colorless nature.

The Greek gave an immense impulse to philosophy, art and literature, and they introduced into religion a new element, but it failed to minister to the deep religious needs of man. "Borrowing from the East," says Blaikie, "they gave a new aspect to the religion which they accepted, by the much more vivid and sprightly spirit which they breathed into the old mythology; but in the Greek religion we do not find anything that is in reality better adapted to meet the wants of man. It was in the poetry of religion that the Greeks excelled. Everything was made bright, lively and beautiful; but there was really no effectual provision for removing the guilt of man, for bringing him into living fellowship with God, and for elevating him to a life worthy of his high capacities. When men like Socrates and Plato began to grapple with these questions, they found little help in the popular religion, and they were able to contribute but little from their own resources. In Greece we do not find much moral earnestness, or much sense of sin. The very gods were represented as amusing themselves with the infirmities of humanity, so that instead of serving to raise men up, they rather helped to sink men deeper in the gulf of sin."

Religion of Rome.

The manner in which the Roman family was constituted was an important factor in the religious life of that people. The father had

absolute authority over every member of the family. They were his property which included the power to put to death. He could sell his wife as he would sell goods.

The father was the high priest of the family which had a common worship which was the cult of its ancestors. The spirits of the latter the Romans believed hovered about the earthly home and ministered to the needs of the family and contributed to the prosperity of the members. This, however, was conditioned upon offerings of meat and drink being made to them, and failing to do so the spirits became unhappy and might bring trouble to their kinsmen.

This was ancestor worship maintained rigidly within the bounds of each family. These spirits could be served only by their own people, and not by others. Apart from this ancestor worship of the family, religion was a matter of the state. Social and political life were bound up with their religious institutions. The Roman was very careful to discharge his religious duties and meet his obligations to his gods. In turn, he expected them to reward his fidelity, and he confidently believed that his harvests and successes in his enterprises were the gifts and compensations of the gods. In the event that the worshiper was negligent, indifferent, disloyal to his obligations he might expect retribution in the form of all kinds of trouble, and be deprived of the blessings he otherwise would receive.

1. Roman Deities.

Jupiter was the chief divinity. He held the first place in the Roman pantheon. He was identical in all important respects with the Zeus of the Greeks.

Mars was the god of war, and especially loved by the Roman people.

Janus was the deity of two faces. All gates and doors were sacred to him.

In the temple of the goddess Vesta was a national hearth upon which the sacred fires were kept burning by six virgins.

These were the chief deities. Jupiter was the great guardian of the people. On the Capitoline hill a splendid temple was consecrated to him in conjunction with Juno and Minerva. Mars, the favorite deity, had celebrated in his honor games for the first month of the Roman year, the month of March that bears his name. To Janus the month of January was sacred. In time of war the gates of his temple remained open and were closed in time of peace.

2. Communications of the Gods.

The Romans believed in oracles as did the Greeks, that by the means of these the gods revealed themselves, as also by means of things

of an unusual nature. When the circumstances were very peculiar, or of a critical nature, the Romans used the Delphian oracle to ascertain the will of the gods, and to this same end they noted the appearance of the entrails of the animals offered as sacrifices.

3. Importance of the Pontiffs in Religious Matters.

The college of pontiffs held a very vital place in the Roman religious life. All religious interests were under their direction. The head of this order was called *Pontifex Maximus* "which title was assumed by the Roman emperors, and after them by the Christian bishops of Rome; and thus the name has come down to our times."

In addition to these institutions were the sacred games which originated in the idea that exhibitions of strength, skill and the power of endurance were pleasing to the gods, and when thus pleased they would give their support in times of great emergencies.

We are told by Plutarch that Numa, who succeeded Romulus, would not permit the Romans to represent God by images formed after the likeness of man or beast. This was in the period of the kings. It was when Rome came to her real greatness that she adopted the gods of almost every nation she conquered, and opened her temples to the vilest superstitions of the most barbarous people.

"It is painful to think," says Burton in his *History of the Christian Church*, "that the first emperor who sanctioned the persecution of Christians by law was Trajan, and that the first magistrate who put the law in force was Pliny; both of these persons, according to heathen notions of morality, being considered amiable and lovers of peace."

Christianity the Final Religion.

While Egypt was worshiping all sorts of animals and especially Apis, the sacred bull, and the Babylonians were worshiping their deities, God said to Israel through Moses, "I am the Lord thy God which have brought thee out of the land of Egypt; thou shalt have no other gods before me; thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them nor serve them."

How different is this from the prevailing idolatry all about them. How these prohibitions must have impressed these Israelites who were accustomed to seeing pagan images and worship. A new voice is speaking declaring a new thing—that He is the true God and established that fact by mighty wonders in Egypt in bringing about their deliverance, that He is their God, in evidence of which they are at Sinai and not beside the Red Sea shaken with fears, that He prohibits them from making any representation of Him or worshiping such things.

At the beginning of their new career they are given a true understanding of God that is infinitely different from the polytheistic conceptions of all the nations. For decades they had been living in an idolatrous land and this announcement, so unusual, so different, must have made upon them a strange impression. There are to be no images, no gods in their religion and their worship. At the heart of it is the one, the only, the supreme, the eternal God who cannot be represented, who will reveal Himself.

I. The God of the Bible Came by Revelation.

To realize that polytheism prevailed and that to think religiously was to think polytheistically, the question must arise—if we give the matter any intelligent attention—how account for this new truth, this monotheism, this rational, this true, spiritual conception of God? It could not come from anything they saw in Egypt. It could not come from anything they knew about the religions of other countries, for everywhere idolatry prevailed.

On natural grounds, i. e., the religious conditions of the time, it is impossible to explain this new great truth. No sooner had Moses gone into the mount than the Israelites headed by Aaron turned to the idolatry of Egypt and imitated the worship of Apis by constructing a golden calf.

When it is said by some, who have attempted to explain the origin and development of religion, that the monotheism of the Bible is to be explained on the ground of the Jewish people having a genius for religion, and in their consciousness was developed the more rational and spiritual conception of God, it is very evident that those vital things have been overlooked or ignored that render such a contention utterly impossible and absurd. The Egyptians were intensely religious and they developed a remarkable civilization; why did they not come to this purer conception? As we have seen in this study of ancient religions, that growth in intelligence, intellectual advancement, did not bring a corresponding advance in religious ideals. In support of this we have the vicious polytheism of Phoenicia, Greece and Rome.

To attempt to explain the Bible and its doctrine of God on the basis of the evolution of religious thought is to ignore all the facts in the case. Indeed, it can be easily shown that we cannot explain polytheism itself by such a procedure. The facts clearly prove that the farther back we go the nearer we come to monotheism, and as we advance the more degrading polytheism became.

The careful and critical study of the Bible leads to but one conclusion, that it is a revelation of God Himself and could never have

come by unaided human intelligence during the time it was compiled, or any other time. What a strange inconsistency it is to talk about the Jewish people having a genius for monotheism and watch the spectacle of their idolatrous history from the time of the Judges to the time of the Babylonian Exile, and all the time their Jehovah is speaking judgments upon them for their sinful practices in following after other gods.

The God of the Bible commends itself to and satisfies every rational requirement. It must do that before we can have any other favorable thought of Him. What a difference between this representation of God and what is set before us by paganism!

This God is the embodiment of Love. While the pagan in his darkness is seeking after God and is trying to placate, to propitiate Him, the God of Christianity seeks His erring child, entreats him to return to Him, tells him His infinite love for him and Himself makes the necessary propitiation to meet every demand of His moral government and thus make it possible for the sinner to return to God and live a new life in Him.

II. The Christ of Christianity.

When the question is raised, "Is Christianity the final religion?" it gives rise to another question: "Is Jesus Christ final?" If He is we do not need, nor could there be another such religion, for there could not be another such Christ. If there is that in our spiritual constitution, our spiritual needs, which Christianity in Christ cannot satisfy, then He is not a perfect spiritual correlative. If there is not a spiritual want or demand of our being that Christ does not fully meet and thereby satisfy every true longing of the soul, then He is final in the spiritual world. Another such being would be but a duplication. He could not be greater and be a correlative, because there would be nothing in human needs to respond to such, or be ministered to by means of that that would be utterly foreign to ourselves.

Under these conditions the finality of Christ is like the finality of water provided for thirst, or the finality of food for bodily sustenance. If water were not an exact correlative, thirst, as we experience it, could never by it be satisfied. If it is such, it is not necessary to seek something else as a more perfect correlative, nor could it be found.

Is the soul fully satisfied in Christ when it partakes of Him under the conditions of His Gospel? Is the one suffering from thirst abundantly satisfied when given water? Give him anything else and it will be less than the exact correlative for that need.

What does the soul need that Christ cannot supply? For one thing, it needs forgiveness. It cannot remove the sense, the consciousness of

sin. His own moral nature condemns him, and before that tribunal he stays condemned. He cannot and does not plead *not guilty*. He himself would not accept the plea.

As long as the consciousness of sin remains, so long does the consciousness of condemnation continue. There is nothing he can do that is virtuous and right to atone for sin, for there is no surplus goodness or virtue to make up for a sinful act, let alone a sinful life. However, much he may be willing to atone he knows in his moral nature the moral impossibility of doing so. To suffer in full the consequences of sin is not an atonement.

How can he be forgiven? That is the cry of the sinning soul. The state cannot forgive him. It punishes him for the violation of its laws, notwithstanding the fact that every member of the state is a sinner like himself, even though he does not break the laws of the state. Society will not forgive him, and if it would it cannot as far as the moral character of the act is concerned. And still more keenly does he realize that he cannot forgive himself. It would make no difference what other human beings might do in extending their forgiveness, his own moral nature cannot forgive him and leave him justified before that bar of judgment.

God alone can forgive sin and he knows it. In Jesus Christ, by virtue of His atoning grace, God has forgiven him, *if he will accept it*. This is what Jesus can do for the soul torn with a sense of sin and self-condemned. Christ is the only correlative of this deep spiritual need, because Christ alone could and did meet the moral necessities in the case. When he accepts this forgiveness by accepting Christ he now has a new consciousness—that he is actually forgiven. It is the water of life that quenched that thirst and is just as truly a spiritual reality in that soul, as is the experience of quenched thirst in the physical life.

Let us suppose that a man experienced thirst for the first time. He knows he needs something to meet that need and end the suffering. There is no question about the thirst and the fact that there is nothing within his own being to satisfy it. It must come from without. You bring him water, and he asks, what is that? You tell him it is what nature has provided for this physical condition. He says, but how do I know it will actually do that, that when I drink it the thirst will be gone and I shall be relieved? You would say to him, the only way you can *know* is by drinking it.

The sinner knows he cannot satisfy these spiritual needs; it must come from without. He has never known Christ, but he knows he is a sinner and is self-condemned. Can he be as sure of forgiveness as he is

now conscious of condemnation? Can that man be as sure of physical relief as he is sure he is suffering from thirst? Drink it and you will have the assurance. When the sinner accepts the forgiveness that is *provided*, as the other man accepts the water that is offered, he "has the witness in himself," for the grace of Christ does a perfect work.

If the work of Jesus Christ in our behalf can do this for us, then there is no other spiritual need He cannot meet. He declared, I am the bread of life as truly as that He is the water of life. The soul away from God is in darkness; Christ is the light of the world. It is dying of thirst and is starved, and the only one who can quench that thirst and feed that soul is the only one who ever said I am the water of life, I am the bread of life.

Again, in the last analysis, the soul must rest in faith, not in unbelief. If it doubted everything, it cannot doubt that it doubts; it believes in its doubts. To doubt that it doubts would be to doubt the intelligence that doubts. We do not live in or act by our doubts, but in and by the things we believe. In Jesus Christ our faith comes to rest. When we believe in Him we believe in every great thing for the fullest enrichment of life. That faith will never lead astray, and once experienced will never yield to doubt. The witness is in itself.

The deepest thing in our nature is love. It requires an object. The object loved will determine the character of the loving. Love refuses to be satisfied or exhausted by those things that are beneath the highest ideals of our spiritual nature. It has in it what God put into it. When He made us He left upon us the impress of Himself. That is why we grope after God. Love is not satisfied until it rests in God who is LOVE.

Does Christ satisfy this deepest emotion of our being that fails to be satisfied by things of a material or merely human nature? "Let the redeemed of the Lord say so" (Ps. 107.2). They have been testifying to the fact all down the ages. Love, in the fullest sense, never found its own until it found God in Christ. If love is not exhausted in Him then it is at once evident that He was not the Creator of that constituent of our nature.

Jesus Christ is the greatest incentive to the greatest service the soul can render. He alone can give us the highest view of the supreme need of the world, and He alone can fire the soul with a holy zeal and give it a passion for service for the life that now is and that which is to come.

We stand at the open grave. So did the Babylonian. It frightened him. He contemplated it with a shuddering dismay, with fear and abhorrence. That was what his religion taught him, was all it could do for him. The Greek stood there, too. It was dark, repellent, cold, color-

less, drab, a Hades that offered him no hope. That was what his religion taught him, it was all it could do for him.

The Christian stands at the grave, but it is the grave of Jesus Christ. It is empty. Ah! Out of that tomb comes the word, "I am the resurrection and the life." We recognize the voice. It is the voice of Him who said, I am the water and the bread of life, who said, I am the light of the word. He satisfied our souls and now has emptied all our tombs. While He is away He is preparing the mansions. His Word has given us visions of glory, of joy unspeakable, that eye hath not seen nor ear heard the things God is preparing for them that love Him. But the word that comforts our hearts, that calms our fears, that satisfies us completely is Christ's own word, "That where I am there ye shall be also." That is enough. Where He is God is; where He is, there will be joy abounding, eternal light and life.

"If a man die shall he live again?" You have asked philosophy that question and were answered with speculations. You asked science that question, and it said, I do not know. You asked history that question and it said, history has no records by which to answer in the affirmative. You ask Jesus that question on that first Easter morning and He says, "I was dead and am alive for evermore." "He that believeth in me, though he were dead, yet shall he live." Alive in Him there is no death. We pass through the grave into the joy and glory of the redeemed life.

Jesus Christ is the only founder of a religion whose person was indispensable to the maintenance of that religion. Confucianism, Buddhism, Mohammedanism, Taoism, would be what they are regardless of their founders. But take Jesus Christ out of Christianity and it will immediately collapse. Take the cross out of Christianity and it means nothing and the hope of salvation dies. Take out of it the truth of His resurrection and nothing can save it (1 Cor. 15). He is the only being whose life and death accomplished all for which they were designed.

Is the resurrection of Jesus Christ a well established fact? It is one of the best attested facts of history, and the divine character of Christianity is forever a settled fact. It will not do to say, "Even if He did not rise from the dead His teachings are so lofty, so true and uplifting, that they will live and endure regardless of the truth of the resurrection." The one above all others who would repudiate such a position would be our Lord Himself, nor would He permit us to take such a position. An intelligent understanding of the essential relation of Christ to Christianity could never accept such an utterly inconsistent position. Paul states the case logically, and after a period of nearly two thousand years it is the position of the Christian Church today. Let it be admitted

that Jesus never rose from the dead and the Church would cease to exist.

The saving, atoning significance of the Cross rests upon the verity of the resurrection. Every claim that He is the Saviour of mankind rests upon that historical fact. Paul states the case precisely, that if Christ be not risen, our faith is dead, buried with Him in His tomb, we are still lost in sin without any hope of eternal life by the way of the Cross. That it was Jesus the Saviour, the mediator between God and man who died, rests forever, necessarily, upon the fact that He rose from the dead. There is no middle ground.

There is no better attested fact in human history than that of the resurrection of Jesus Christ. That he was dead when taken from the cross is freely admitted. It was not necessary to break his limbs because He was already dead, which fulfilled the requirements that not a bone of His body should be broken. Water came from His side when pierced by the spear, which is an evidence of death. The Roman soldiers knew He was dead. The Jews never denied that He died.

Furthermore, how account for the body of Jesus? The tomb was sealed. The Jews remembered that He had declared He would rise on the third day, and special precautions were taken in sealing the tomb and in placing over it Roman guards. When the tomb contained no body those soldiers as well as the Jews were in a state of consternation. How account for the fact?

The only falsehood they could trump up that would seem plausible was to say that while they slept the disciples came and stole the body. Even those who forged the lie must have realized how utterly transparent it was. That the disciples, with Roman guards at the tomb, even admitting that they fell asleep, had rolled back the heavy rolling stone that had been specially fastened, and could have carried out the body of Jesus, without arousing the guards, would not be convincing to anyone.

Why should they do such a thing? What would be their motive? They knew He was dead. What would be accomplished by stealing the body? Why take it from that tomb only to place it in another? It may be said, to perpetrate a fraud, to make it appear that He had risen from the dead. But these disciples themselves had no idea that He would rise from the dead. His death seemed to be the death of all things for them. His own brethren did not accept His claim of Messiahship, did not believe on Him, until after the resurrection. It was a tremendous surprise, not to say shock, when He did appear to His disciples. Thomas would not even accept the fact though verified by ten brother apostles, and would not believe unless he personally saw. And if they perpetrated a fraud by stealing the body so as to claim that He had risen, it would be necessary to produce Him alive.

Can anyone be so credulous as to believe that these men would be willing to suffer martyrdom for a fraud which they themselves had perpetrated? To try to save Jesus from being discredited by making it appear that He had risen, would not sustain them very long when subjected to the bitter persecution as followers of this Christ, *and knowing all the time that the one vital thing—the resurrection—was a disreputable fraud of their own forging.*

Paul, however, was not one of that company. He was one of the bitterest persecutors of the followers of this Christ. How did he become a follower? By his own remarkable experience he came to know the truth. In speaking of the different times that Jesus was seen after the resurrection he says, "And last of all he was seen of me also" (1 Cor. 15.8).

When Peter preached the first Christian sermon on the day of Pentecost he made it so convincing that Christ had risen from the dead, and his testimony was so sufficient on that point, that three thousand people accepted the fact. They, no doubt, were well aware of the false reports of the Jews in trying to account for the empty tomb, but they changed their whole religious attitude and became followers of the Christ who, they knew, had risen from the dead. That is why they did become His disciples. If there was any doubt about it they would never have abandoned their Judaism. The historical argument for the resurrection of Jesus is flawless. He was seen, not only by the apostles, but by five hundred brethren at once, the majority of whom Paul says were living when he wrote that statement to the Corinthians.

The only thing that was necessary for the Sanhedrin and Roman authorities to do was to produce the body of Jesus. By the most despicable falsifying they condemned Him. They manipulated things so as to accomplish His crucifixion. They condemned, slew and buried Him. They placed soldiers of Rome to guard that tomb. They took upon themselves the responsibility of His death, and the responsibility of His remaining dead and buried; it is now for them to produce His body. Lying about it will not help them. He is the only founder of a religion whose person is indispensable to the truth of His system.

Is Christianity the final religion? Is Jesus Christ final? Is He sufficient for your forgiveness? Can He ground your faith, exhaust your love, realize your hope? Poor thirsty soul: did you find that that water was nature's own correlative for that thirst? Famished soul: did that food save you from death? Jesus Christ is the correlative of every spiritual need. Without Him we die; in Him we live for evermore.

NAMES AND TITLES OF OUR LORD

Throughout the Bible there are over two hundred names and titles applied to our Lord. The majority of people would give off hand but a small number of these, such as Saviour, Redeemer, Man of Sorrows, Messiah, Lamb of God, and some others. These titles are so descriptive of the character and offices of our Lord that the Bible student can make this a very profitable study.

These names and titles are arranged alphabetically, and it will be interesting to note that, with the exception of four letters, every letter of the alphabet is used several times as the initial letter of the name or title.

Adam. 1 Cor. 15.45. The first Adam was made a living soul; the last Adam was made a quickening spirit.

Advocate. 1 John 2.1. We have an advocate with the Father—Paraclete. Plead for, defend.

Almighty. Rev. 1.8. I am the Almighty.

Alpha and Omega. Rev. 1.8; 22.13. I am Alpha and Omega. First and last letters of the Greek alphabet.

Amen. Rev. 3.14. These things saith the Amen, the faithful and true witness.

Apostle. Heb. 3.1. The Apostle of our profession.

Author of Eternal Salvation. Heb. 5.9. Being made perfect, he became the author of eternal salvation.

Author and Finisher (Perfector) of Faith. Heb. 12.2. Looking unto Jesus the author, etc.

Beginning and the End. Rev. 22.13. The first and the last.

Beginning of Creation of God. Rev. 3.14. The Amen, the faithful and true witness.

Beloved. Matt. 12.18. My beloved in whom my soul is well pleased.

Beloved Son. Matt. 3.17. My beloved Son.

Bishop of your souls. 1 Pet. 2.25. Returned unto the Shepherd and Bishop of your souls.

Branch, the Zech. 3.8; 6.12. I shall bring forth my servant the Branch. The man whose name is the Branch.

Branch, the righteous. Jer. 23.5. Will raise unto David a righteous Branch.

Branch of Righteousness. Jer. 33.15. Will cause the Branch of righteousness to grow up unto David.

Bread. John 6.41. I am the bread.

Bread from Heaven. John 6.51. The living bread which came down from heaven.

Bread of God. John 6.33. For the bread of God.

Bread of Life. John 6.35. I am the bread of life.

Brightness of the Father's Glory. Heb. 1.3. Who being the brightness of his glory.

Captain of Salvation. Heb. 2.10. To make the captain of their salvation perfect through suffering.

Carpenter, the. Mark 6.3. Is not this the carpenter?

Carpenter's son. Matt. 16.55. Is not this the carpenter's son?

Chief Corner Stone. 1 Pet. 2.6. I lay in Zion a chief corner stone.

Chiefest Among Ten Thousand. Song of Solomon 5.10.

Child, a. Isa. 9.6. For unto us a child is born.

Child Jesus. Luke 2.27, 43. When the parents brought in the child Jesus.

Child, young. Matt. 2.8, 13. Search diligently for the young child.

Chosen (Elect) of God. 1 Pet. 2.4. To whom coming, as unto a living stone, chosen of God.

Christ, the. Matt. 16.16; John 6.69. Thou art the Christ.

Christ, a King. Luke 23.2. Saying that he himself is Christ a king.

Christ Jesus. Heb. 3.1. The Apostle and High Priest of our profession, Christ Jesus.

Christ Jesus our Lord. 1 Tim. 1.12. I thank Christ Jesus our Lord.

Christ of God. Luke 9.20; 23.35. Whom say ye that I am? Peter said, the Christ of God.

Christ the Lord. Luke 2.11. A Saviour, which is Christ the Lord.

Christ the Son of God. Acts 9.20. He preached Christ that he is the Son of God.

Christ, Son of the Blessed. Mark. 14.61. Art thou the Christ, the Son of the Blessed?

Commander. Is. 55.4. A leader and commander to the people.

Consolation of Israel. Luke 2.25. Waiting for the consolation of Israel.

Corner Stone. Isa. 28.16; Eph. 2.20; 1 Pet. 2.6. A precious corner stone.

Counsellor. Isa. 9.6. His name shall be called Counsellor.

Covenant. Isa. 42.6. And give thee for a covenant of the people.

David. Ezek. 34.23. Even my servant David.

David their King. Jer. 30.9; Hos. 3.5. They shall serve the Lord and David their King.

Dayspring from on high. Luke 1.78. Whereby the dayspring from on high hath visited us.

Day-Star. 2 Pet. 1.19. And the day star arise in your hearts.

Deliverer. Rom. 11.26. There shall come out of Zion the Deliverer.

Desire of All Nations. Hag. 2.7. And the desire of all nations shall come.

Door. John 10.9. I am the door.

Door of the Sheep. John 10.7. I am the door of the sheep.

Elect. Isa. 42.1. Mine elect, in whom my soul delighteth.

Emmanuel. Matt. 1.23. They shall call his name Emmanuel.

Ensign. Isa. 11.10. A root of Jesse which shall stand for an ensign of the people.

Everlasting Father. Isa. 9.6. His name shall be called the Everlasting Father.

Faithful and True. Rev. 19.11. And was called Faithful and True.

Faithful and True Witness. Rev. 3.14. The faithful and true witness.

Faithful Witness. Rev. 1.5. Jesus Christ who is the faithful witness.

Fellow, my. Zech. 13.7. Against the man that is my fellow.

Finisher of Faith. Heb. 12.2. Looking unto Jesus the author and finisher of our faith.

First and Last. Rev. 1.17; 22.13. Fear not; I am the first and the last.

First Begotten. Heb. 1.6. When he bringeth in the first begotten into the world.

First Begotten of the dead. Rev. 1.5. And the first begotten of the dead.

First-born among brethren. Rom. 8.29. That he might be the first-born among many brethren.

Firstborn of all creation. Col. 1.15. The image of the invisible God, the firstborn of all creation.

First Fruits. 1 Cor. 15.20. And became the first fruits of them that slept.

Forerunner. Heb. 6.20. Whither the forerunner is for us entered.

Foundation. 1 Cor. 3.11. For no other foundation can no man lay, which is Jesus Christ.

Fountain opened. Zech. 3.1. A fountain opened to the house of David.

Friend of Sinners. Matt. 11.19. A friend of publicans and sinners.

Gift of God. John 4.10. If thou knewest the gift of God.

Glory of Israel. Luke 2.32. And the glory of thy people Israel.

God blessed forever. Rom. 9.5. Who is over all, God blessed forever.

God manifest in the flesh. 1 Tim. 3.16. God was manifested in the flesh.

God of Israel, the Saviour. Isa. 45.15. O God of Israel, the Saviour.

God, the only wise. Jude 25. To the only wise God our Saviour.

God of the whole earth. Isa. 54.5. Thy Redeemer, the Holy One of Israel; the God of the whole earth shall be called.

God our Saviour. 1 Tim. 2.3. For this is good and acceptable in the sight of God our Saviour.

God's dear Son. Col. 1.13. Hath translated us into the kingdom of his dear Son.

God with us. Matt. 1.23. Shall call his name Emmanuel, God with us.

Good Master. Matt. 19.16. Good Master, what good thing shall I do?

Governor. Matt. 2.6. For out of thee shall come a Governor.

Great Shepherd of the Sheep. Heb. 13.20. That brought again from the dead, that great shepherd of the sheep.

Head of every man. 1 Cor. 11.3. That the head of every man is Christ.

Head of the Church. Col. 1.18. And he is the head of the body, the Church.

Head of the Corner. Matt. 21.42. The stone which the builders rejected, the same is become the head of the corner.

Heir of all things. Heb. 1.2. Whom he hath appointed heir of all things.

High Priest. Heb. 3.1; 4.14; 5.10. The Apostle and High Priest of our profession.

High Priest of good things to come. Heb. 9.11. But Christ being come an high priest of good things to come.

Holy Child Jesus. Acts 4.30. Signs and wonders may be done by the name of thy holy child Jesus.

Holy One. Ps. 16.10. Neither wilt thou suffer thine Holy One to see corruption.

Holy One of God. Mark 1.24. I know thee who thou art, the Holy One of God.

Holy One of Israel. Isa. 41.14; 54.5. And thy redeemer, the Holy One of Israel.

Holy Thing. Luke 1.35. Also that holy thing which shall be born of thee shall be called the Son of God.

Hope, Our. Tim. 1.1. And Lord Jesus Christ, which is our hope.

Horn of Salvation. Luke 1.69. And hath raised up an horn of salvation for us in the house of David.

I Am. Ex. 3.14; John 8.58. Before Abraham was, I am.

Image, express, of God's person. Heb. 1.3. Who being the brightness of his glory, and the express image of his person.

Image of God. 2 Cor. 4.4. The light of the glorious gospel of Christ, who is the image of God.

Immanuel. Isa. 7.14; Matt. 1.23. And shall call his name Immanuel.

Jesus. Matt. 1.21. Thou shall call his name JESUS; for he shall save his people from their sins.

Jesus Christ. Matt. 1.1. The book of the generation of Jesus Christ.

Jesus Christ our Saviour. Tit. 3.6. Which he shed on us abundantly through Jesus Christ our Saviour.

Jesus of Nazareth. Mark. 1.24. What have we to do with thee, thou Jesus of Nazareth?

Jesus the King of the Jews. Matt. 7.37. This is Jesus the King of the Jews.

Jesus, the Son of God. Heb. 4.14. Seeing that we have a great high priest, Jesus the Son of God.

Jesus, the son of Joseph. John 6.42. Is not this Jesus, the son of Joseph?

Judge of quick and dead. Acts 10.42. Ordained of God to be the Judge of the quick and the dead.

Just. Acts 3.14. But ye denied the Holy One and the Just.

Just Man. Matt. 27.19. Have thou nothing to do with that just man.

Just One. Acts 7.52. Which showed before of the coming of the Just One.

King. Matt. 21.5; Luke 19.38. Blessed be the King that cometh in the name of the Lord.

King of Glory. Ps. 24.7-10. And the King of glory shall come in.

King of Israel. John 1.49. Thou art the King of Israel.

King of the Jews. Matt. 2.2. Where is he that is born King of the Jews?

King of Kings. 1 Tim. 6.15. The King of kings, and Lord of lords.

King over all the earth. Zech. 14.9. And the Lord shall be king over all the earth.

Lamb. Rev. 5.6, 8. Stood a Lamb as it had been slain.

Lamb of God. John 1.29, 36. Behold the Lamb of God.

Lamb that was slain. Rev. 5.12. Worthy is the Lamb that was slain.

Lawgiver. Isa. 33.2. The Lord is our lawgiver.

Leader. Isa. 55.4. A leader and commander to the people.

Life, the. John 14.6. I am the way, the truth, the life.

Life, Our. Col. 3.4. When Christ, who is our life, shall appear.

Light, the. John 12.35. Yet a little while is the light with you.

Light of the world. John 8.12. I am the light of the world.

Light of the Gentiles. Isa. 42.6. For a light to the Gentiles.

Light, True. John 1.19. He was that true light.

Lion of the tribe of Judah. Rev. 5.5. Behold, the Lion of the tribe of Judah.

Lord. Matt. 22.43; Mark 11.3. Say ye that the Lord hath need of him.

Lord and Saviour Jesus Christ. 2 Pet. 1.11; 2.20. Through the knowledge of the Lord and Saviour Jesus Christ.

Lord Christ. Col. 3.24. For ye serve the Lord Christ.

Lord Jesus. Acts 1.21; 7.59. Lord Jesus receive my spirit.

Lord Jesus Christ. Rom. 1.7; Eph. 6.24; 2 Thes. 3.6. Peace from God the Father and the Lord Jesus Christ.

Lord of All. Acts 10.36. He is Lord of all.

Lord of Glory. 1 Cor. 2.8; Jas. 2.1. Would not have crucified the Lord of glory.

Lord of Hosts. Isa. 44.6. And his redeemer the Lord of hosts.

Lord of lords. 1 Tim. 6.15; Rev. 19.16. King of kings and Lord of lords.

Lord of the dead and the living. Rom. 14.9. That he might be Lord both of the dead and the living.

Lord of the Sabbath. Mark 2.28. The Son of man is Lord also of the Sabbath.

Lord our Righteousness. Jer. 23.6. His name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Man. 1 Tim. 2.5. The man Christ Jesus.

Man, the Second. 1 Cor. 15.47. The second man is the Lord from heaven.

Man of Sorrows. Isa. 53.3. A man of sorrows and acquainted with grief.

Master. Matt. 19.16; 23.10. One is your Master, even Christ.

Mediator. 1 Tim. 2.5; Heb. 9.15. One mediator between God and men.

Mediator of the New Covenant. Heb. 12.24. And to Jesus the mediator of the new covenant.

Messiah. Dan. 9.25; John 1.41. Unto the Messiah the Prince.

Mighty God. Isa. 9.6. And his name shall be the mighty God.

Mighty One of Jacob. Isa. 49.26; 60.16. Thy Saviour, and thy Redeemer, the mighty One of Jacob.

Mighty to save. Isa. 63.1. I that speak in righteousness, mighty to save.

Morning Star. Rev. 22.16. I am the bright and morning star.

Most Holy. Dan. 9.24. And to anoint the most Holy.

Nazarene. Matt. 2.23. He shall be called a Nazarene.

Offspring of David. Rev. 22.16. I am the root and the offspring of David.

Only-Begotten of the Father. John 1.14. The only begotten of the Father, full of grace and truth.

Only-Begotten Son. John 1.18. The only begotten Son, which is in the bosom of the Father.

Passover, our. 1 Cor. 5.7. Christ our passover is sacrificed for us.

Potentate, blessed and only. 1 Tim. 6.15. Who is the blessed and only Potentate, the King of kings.

Power of God. 1 Cor. 1.24. Christ the power of God.

Priest forever. Ps. 110.4; Heb. 5.6; 7.17. Thou art a priest forever.

Prince. Acts 5.31. Exalted to be a Prince and a Saviour.

Prince of Life. Acts 3.15. And killed the Prince of life.

Prince of Peace. Isa. 9.6. The Everlasting Father, the Prince of Peace.

Prince of the kings of the earth. Rev. 1.5. The first begotten of the dead, and the prince of the kings of the earth.

Prophet. Deut. 18.15; Luke 24.19; John 6.14. This is of a truth that prophet that should come into the world.

Propitiation. Rom. 3.25; 1 John 2.2; 4.10. And he is the propitiation for our sins.

Rabbi. John 1.38, 49. They say unto him Rabbi.

Rabboni. John 20.16. She saith unto him Rabboni; which is to say, Master.

Redeemer. Isa. 59.20. And the Redeemer shall come to Zion.

Redemption. 1 Cor. 1.30. Who is made unto us redemption.

Resurrection. John 11.25. I am the resurrection and the life.

Righteous, the. 1 John 2.1. Jesus Christ the righteous.

Righteous One. Acts 3.14. But ye denied the Righteous One (R. V.).

Righteousness. 1 Cor. 1.30. Who of God is made unto us righteousness.

Rock, the. 1 Cor. 10.4. And that Rock was Christ.

Rock of Offence. 1 Pet. 2.8. A stone of stumbling and a rock of offence.

Root of David. Rev. 5.5; 22.16. The Root of David hath prevailed to open the book.

Root of Jesse. Isa. 11.10; Rom. 5.12. Esaias saith, There shall be a root of Jesse.

Rose of Sharon. Song of Solomon 2.1. I am the rose of Sharon.

Ruler in Israel. Mic. 5.2. Shall he come forth unto me that is to be the ruler in Israel.

Same, yesterday, and today, and forever. Heb. 13.8. Jesus Christ, the same yesterday, and today and forever.

Sanctification. 1 Cor. 1.30. Who is made unto us sanctification.

- Saviour. Luke 2.11. For unto you is born this day a Saviour.
Saviour of the body. Eph. 5.23. And he is the Saviour of the body.
Saviour of the world. 1 John 4.14. The Father sent the Son to be the
Saviour of the world.
Sceptre. Num. 24.17. And a Sceptre shall rise out of Israel.
Seed of David. 2 Tim. 2.8. Remember that Jesus Christ of the seed of
David.
Seed of the woman. Gen. 3.15. And I will put enmity between thy seed
and her seed.
Servant, my. Isa. 52.13; Matt. 12.18. Behold my servant shall deal
prudently.
Servant, holy. Acts 4.27. For of a truth against thy holy servant
Jesus (R. V.).
Shepherd and Bishop of souls. 1 Pet. 2.25. But are now returned unto
the Shepherd and Bishop of your souls.
Shepherd, Chief. 1 Pet. 5.4. And when the chief Shepherd shall appear.
Shepherd, the Good. John 10.11, 14. I am the good shepherd.
Shepherd of the sheep, the Great. Heb. 13.20. That great shepherd of
the sheep.
Shiloh. Gen. 49.10. Until Shiloh come.
Son, a. Heb. 3.6. But Christ as a son over his own house.
Son, my beloved. Matt. 3.17; Luke 9.35. This is my beloved Son.
Son, only-begotten. John 1.18; 3.16. That he gave his only begotten
Son.
Son of David. Matt. 9.27; 21.9. Thou son of David have mercy on us.
Son of God. Matt. 8.29; Luke 4.41; Rev. 2.18. What have we to do with
thee Jesus, thou Son of God?
Son of Joseph. Luke 3.23. Being, as was supposed, the son of Joseph.
Son of Man. Matt. 16.28; Acts 7.56. And the Son of man standing on
the right hand of God.
Son of Mary. Mark 6.3. Is not this the son of Mary?
Son of the Blessed. Mark 14.61. Art thou the Christ, the Son of the
Blessed?
Son of the Father. 1 John 1.3; 2 John 3. The Son of the Father, in
truth and love.
Son of the Highest. Mark 5.7; Luke 1.32. He shall be called the Son
of the Highest.
Son of the Living God. Matt. 16.16. Thou art the Christ the Son of the
living God.
Son of the Most High God. Mark 5.7; Luke 8.28. Thou son of the most
high God.

- Star, a. Num. 24.17. There shall come a Star out of Jacob.
- Star, the bright and the morning. Rev. 22.16. I am the bright and morning star.
- Stone, the. Matt. 21.42. The stone which the builders rejected.
- Stone, a living. 1 Pet. 2.4. To whom coming, as unto a living stone.
- Stone of stumbling. 1 Pet. 2.8. And a stone of stumbling.
- Stone, tried. Isa. 28.16. I lay in Zion a stone, a tried stone.
- Sun of Righteousness. Mal. 4.2. Shall the Sun of Righteousness arise with healing in his wings.
- Surety of a better covenant. Heb. 7.22. Jesus made a surety of a better covenant.
- Teacher. John 3.2. We know thou art a teacher come from God.
- True. Rev. 19.11. And he was called Faithful and True.
- Truth, the. John 14.6. I am the way, the truth and the life.
- Unspeakable Gift. 2 Cor. 9.15. Thanks be unto God for his unspeakable gift.
- Vine. John 15.1,5. I am the true vine.
- Way. John 14.6. I am the way.
- Wisdom of God. 1 Cor. 1.24,30. Christ the power of God and the wisdom of God.
- Witness. Rev. 3.14. The faithful and true witness.
- Wonderful. Isa. 9.6. And his name shall be called Wonderful.
- Word, the. John 1.1. In the beginning was the Word.
- Word of God. Rev. 19.13. And his name is called The Word of God.
- Word of Life. 1 John 1.1. Which we have looked upon, and our hands have handled, of the Word of life.

NEW TESTAMENT REFERENCES TO OLD TESTAMENT EVENTS

The following events recorded by the Old Testament and referred to by the New Testament are plainly stated and arranged chronologically. It will be noted that these New Testament references are to actual events, and are not quotations from the Old Testament, of which there are many. The subjects and passages are arranged in such a way as to make it easy for the student to make use of them.

GENESIS

Creation.

- Gen. 1. The creational epochs. God the Creator of the universe.
- John 1.1-3. And the Word was God. All things were made by Him.
- Heb. 11.3. The worlds were framed by the word of God.
- Gen. 1.3. Creation of light.
- 2 Cor. 4.6. Commanded the light to shine out of darkness.

Man's Dominion.

- Gen. 1.28. Have dominion over everything.
- Heb. 2.7, 8. Set him over the works of thy hands.

God Rested.

- Gen. 2.2, 3. Rested from all his works.
- Heb. 4.4. God did rest the seventh day.

Adam and Eve.

- Gen. 2.7. Man a living soul.
- 1 Cor. 15.45. Adam was made a living soul.
- Gen. 2.7, 21, 22. Priority of Adam's creation.
- 1 Tim. 2.13. Adam was first formed, then Eve.
- Gen. 2.24. Male and female.
- Matt. 19.4. Made them male and female.

The Fall.

- Gen. 3.1-5. The serpent more subtle than any beast.
- 2 Cor. 11.3. As the serpent beguiled Eve.
- Gen. 3.6-8. She took of the fruit and did eat.
- Rom. 5.12-19. By one man sin entered into the world.
- Gen. 3.12. Priority of Eve's fall.
- 1 Tim. 2.14. And Adam was not deceived.

Abel's Sacrifice.

Gen. 4.4. And the Lord had respect unto Abel and his offering.

Heb. 11.4. As contrasted with Cain's offering.

Death of Abel.

Gen. 4.8. Slain by Cain. The first murder.

Matt. 23.35. The blood of righteous Abel.

1 John 3.12. Cain's motive in slaying Abel.

Jude 11. "The way of Cain."

Enoch.

Gen. 5.18. The birth of Enoch.

Jude 11. The seventh from Adam.

Gen. 5.24. His translation.

Heb. 11.5. By faith Enoch was translated.

Noah—the Ark—the Flood.

Gen. 6.3. The period of 120 years.

1 Pet. 3.20. The longsuffering of God.

Gen. 6.15-18. The ark built, the saving of Noah's family.

Heb. 11.7. Noah's faith and obedience.

Gen. 7.1. Noah's righteousness acknowledged by God.

2 Pet. 2.5. Noah a preacher of righteousness.

Luke 17.26. As it was in the days of Noah.

Abraham in Haran.

Gen. 11.31. From Ur to Haran.

Acts 7.4. Stephen's defense. The dwelling in Charran (Haran).

Call of Abraham.

Gen. 12.1. To settle in the Land of Promise.

Heb. 11.8. Abraham's faith and obedience to the call.

Abraham in Canaan.

Gen. 12.4, 5. From Haran into the land of Canaan.

Acts 7.4. In Canaan, after the death of his father.

Heb. 11.9. Sojourned in the land of promise.

The Promise to Abraham.

Gen. 12.7. The land for the seed of Abraham.

Acts 7.5. Seed promised when Abraham had no child.

Abraham and Melchizedek.

Gen. 14.18-20. Abraham blessed by Melchizedek.

Heb. 7.1-4. This Melchizedek, king of Salem.

Abraham's Faith.

- Gen. 15.6. He believed in the Lord.
Gal. 3.6. Even as Abraham believed God. *3 & Rom.*

Why Abraham was brought from Ur.

- Gen. 15.7. To be given the land of Canaan.
Acts 7.2, 3. To leave his native land for the Promised Land.

Servitude of Abraham's Seed.

- Gen. 15.13. Egyptian bondage revealed to Abraham.
Acts 7.6. The sojourn in Egypt for 400 years.

Birth of Ishmael.

- Gen. 16.15. The son of Abraham and Hagar.
Gal. 4.22-25. Son of the bondwoman; Isaac, son of the freewoman.

Circumcision.

- Gen. 17.10. Institution of the seal of the covenant.
Rom. 4.11, 12. Received the sign of circumcision.

Abraham Visited by Angels.

- Gen. 18.2. Appeared to him as three men.
Heb. 13.2. Entertained angels unawares.

Isaac Promised.

- Gen. 18.11, 12, 14. Skepticism of the aged Sarah.
Heb. 11.11. The promise fulfilled.

Sarah calls Abraham lord.

- Gen. 18.12. Deference paid to Abraham.
1 Pet. 3.6. Sarah's obedience to Abraham.

Lot Visited by Angels.

- Gen. 19.1. At the gate of Sodom.
Heb. 13.2. Angels entertained unawares.

Destruction of Sodom.

- Gen. 19. Escape of Lot and his family from Sodom.
2 Pet. 2.6. Judgment upon the ungodly.
Jude 7. Retribution.
Luke 17.29. Method of the destruction of the city.
Gen. 19.26. Death of Lot's wife.
Luke 17.32. "Remember Lot's wife."

Birth of Isaac.

- Gen. 21.3, 4. The promise fulfilled. Isaac circumcised.
Acts 7.8. The covenant of circumcision.

Ishmael Mocking.

Gen. 21.9. Ishmael mocking Isaac.

Gal. 4.29. He, born after the flesh, persecuted him.

Hagar Sent Away.

Gen. 21.14. Hagar and Ishmael expelled.

Gal. 4.30. Cast out the bondwoman and her son.

Abraham Offers Isaac.

Gen. 22. The faith of Abraham rewarded.

Heb. 11.17. Offering the heir to the promises.

Birth of Jacob.

Gen. 25.26. The son of Isaac and Rebekah.

Acts 7.8. "And Isaac begat Jacob."

Jacob and Esau.

Gen. 25.29-33. Jacob bargains for the birthright.

Heb. 12.16, 17. Esau's profane act. Price of the birthright.

Isaac and Jacob.

Gen. 27. Jacob the favorite of Rebekah.

Heb. 11.9. Isaac and Jacob heirs of the promises.

Isaac Blesses Jacob.

Gen. 27.30-40. Isaac deceived by Rebekah and Jacob.

Heb. 11.20. The blessing and the prediction.

Gen. 27.34. Esau's sorrow.

Heb. 12.17. Though he sought the blessing with tears.

Sons of Jacob.

Gen. 42.13. The father of twelve sons.

Acts 7.8. "And Jacob begat twelve patriarchs."

Joseph Sold by his Brethren.

Gen. 37.4, 28. For twenty pieces of silver. Taken to Egypt.

Acts 7.9. The work of an envious spirit.

Joseph Favored.

Gen. 39.2, 21. Joseph's prosperity. Favored in prison.

Acts 7.9. Favored with the Divine presence.

Joseph's Deliverance.

Gen. 41.37-39. Pharaoh's acknowledgment of his wisdom.

Acts 7.10. "Delivered him out of all his afflictions."

Joseph Prime Minister of Egypt.

Gen. 41.40. Next to the king in rulership.

Acts 7.10. Made governor over Egypt.

The Famine.

Gen. 41.54. The seven years of dearth.

Acts 7.11. The extent of the famine.

Jacob Sends for Corn.

Gen. 42.2. Egypt the storehouse of the famished peoples.

Acts 7.12. Jacob sends his sons to Egypt.

Joseph Revealed to his Brethren.

Gen. 45.1. The compassionate brother.

Acts 7.13. A revelation and an introduction.

Jacob and his People in Egypt.

Gen. 49.9; 46.5, 6. A united family.

Acts 7.14, 15. The number of Jacob's kindred—75 souls.

Jacob Blesses Joseph's Sons.

Gen. 48.13-20. Ephraim and Manasseh.

Heb. 11.21. His dying blessing.

Jacob's Death.

Gen. 49.33. "And was gathered unto his people."

Acts 7.15. He and his sons died in Egypt.

Joseph's Dying Command.

Gen. 50.25. To take his body to Canaan.

Heb. 11.22. Joseph's faith regarding leaving Egypt.

EXODUS

Increase of Israelites.

Ex. 1.7. "And the land was filled with them."

Acts 7.17. Multiplication of the chosen people.

The New Pharaoh. Israel in Bondage.

Ex. 1.8. "Who knew not Joseph."

Acts 7.18. Hostile to Joseph's people.

Pharaoh's Measures.

Ex. 1.10, 22. The murderous king.

Acts 7.19. Slaying of the children.

Preservation of Moses.

Ex. 2.2. Hidden for three months.

Acts 7.20. "And was exceedingly fair."

Adopted by Pharaoh's Daughter.

Ex. 2.5-10. The woman's compassion.

Acts 7.21. Adopted him as her own son.

Moses Joins his Own People.

Ex. 2.11. "Went unto his brethren."

Heb. 11.24, 25. Renounced his Egyptian connections.

Moses Flees From Egypt to Midian.

Ex. 2.12-15. Accused of murder.

Acts 7.24-29. Misunderstood by his brethren.

Heb. 11.27. Why he fled from Egypt.

Birth of Moses' Sons in Midian.

Ex. 18.3, 4. Gershom and Eliezer.

Acts 7.29. A stranger in the land of Midian.

The Burning Bush.

Ex. 3.2-22; 4.1-28. Moses divinely commissioned.

Luke 20.37, 38. An argument for the resurrection.

Acts 7.30-35. The deliverer of Israel.

Moses and Aaron in Egypt.

Ex. 7—12. The plagues of Egypt.

Acts 7.36. The wonders and signs in Egypt.

Ex. 7.11. Failure of the Egyptian magicians.

2 Tim. 3.8. Jannes and Jambres.

The Passover.

Ex. 12.21-29. Death of the firstborn.

Heb. 11.28. The sprinkling of the blood.

The Exodus.

Ex. 12.41. At the expiration of 430 years.

Acts 7.36. Manifestations of God's power.

Acts 13.17. God's deliverance.

Jude 5. Israel taken out of Egypt.

Pillar of a Cloud.

Ex. 13.21. For their direction by day.

1 Cor. 10.1. The fathers under the cloud.

Passage of the Red Sea.

Ex. 14.21. Division of the waters.

Acts 7.36. God's wondrous works.

Heb. 11.29. "By faith they passed through the Red Sea."

The Water Sweetened.

Ex. 15.23, 24. At Marah.

Acts 7.36. Wonders in the wilderness.

Manna.

Ex. 16.3-35. "Behold, I will rain bread from heaven."

1 Cor. 10.3. The food of the wilderness.

Water out of the Rock.

Ex. 17.6. The rock in Horeb.

1 Cor. 10.4. "And that Rock was Christ."

At Sinai.

Ex. 19.12. Touch not the mount.

Heb. 12.20. If a beast touch the mountain.

Ex. 20—24. God's revelations to Moses.

Acts 7.38. The Church in the wilderness. The oracles.

Sprinkling the Blood.

Ex. 24.8. The blood of the covenant.

Heb. 9.20. The declaration of Moses.

The Tabernacle.

Ex. 25.40; 26.30. Made after the pattern God gave Moses.

Acts 7.40. The tabernacle of witness.

Heb. 9.2-4. The tabernacle and its furniture.

The Daily Sacrifice.

Ex. 29.38. The offering for every day.

Heb. 10.11. "Daily ministering and offering."

Day of Atonement.

Ex. 30.10. Offering of the high priest once a year.

Heb. 9.7. The offering in the holy of holies.

Tables of Stone.

Ex. 32.16. Writing of God, graven upon the tables.

Heb. 9.4. The tables of the covenant.

The Golden Calf.

Ex. 32.19. Idolatry at Sinai.

Acts 7.41. "They offered sacrifices unto the idol."

The Vail of Moses.

Ex. 34.33. He put a vail on his face.

2 Cor. 3.13. Not as Moses who put a vail over his face.

LEVITICUS—NUMBERS—DEUTERONOMY**Law of Circumcision.**

Lev. 12.3. To be performed on the eighth day.

John 7.22. The origin of the institution.

Law for Leprosy.

Lev. 13.2. Brought unto the priests.

Luke 17.14. Go shew yourselves unto the priests.

Punishment by Stoning.

Lev. 20.10. Jewish mode of capital punishment.

John 8.5. A Mosaic law.

The Priest's Allowance.

Lev. 24.5, 9. Their portion eaten in the holy place.

Matt. 12.3, 4. David eating the priest's portion.

Death in the Wilderness.

Num. 14.32. Judgment upon cowardice at Kadesh-barnea.

Jude 5. After being taken from Egypt.

The Wandering.

Num. 14.33. For a period of forty years.

Ps. 95.10, 11. Deprived of their inheritance in Canaan.

Acts 7.36. God's manifestations during this period.

Rebellion of Korah.

Num. 16. Against Moses and Aaron.

Jude 11. Punishment of Korah.

The Brazen Serpent.

Num. 21.9. Healing by looking upon the image.

John 3.14. The Cross in the wilderness. The uplifted Christ.

Balaam's Error.

Num. 22. The disobedience of Balaam.

2 Pet. 2.5. "Loved the wages of unrighteousness."

Jude 11. Seeking a reward for unholy service.

Israel's Rebellion.

Num. 25.1-9. Idolatry at Moab.

1 Cor. 10.1-10. Twenty-three thousand fell in one day.

Expulsion of Seven Nations.

Deut. 7.1. The nations of Canaan enumerated.

Acts 13.19. Driven out. Israel in possession.

The Body of Moses.

Deut. 34.5, 6. His burial place unknown.

Jude 9. Michael and the devil disputed about the body of Moses.

JOSHUA

Rahab and the Spies.

Josh. 2.16. Protected the spies.

Heb. 11.31. By faith she received the spies.

Fall of Jericho.

Josh. 6.12-20. The falling down of the walls.

Heb. 11.30. By faith the walls of Jericho fell.

Rahab Spared.

Josh. 6.23. The young men brought out Rahab.

Heb. 11.31. By faith Rahab perished not.

Division of Canaan.

Josh. 14.2. Inheritance divided by lot.

Acts 13.19. He divided their land by lot.

Joseph's Bones.

Josh. 24.32. Were buried in Shechem.

Heb. 11.22. Gave commandment concerning his bones.

JUDGES

The Judgeship.

Jud. 2.16. The Lord raised up judges.

Acts 13.20. Judges for four hundred and fifty years.

Barak.

Jud. 4. Barak's great victory.

Heb. 11.32. "Time would fail to speak of Barak."

Gideon.

Jud. 6—8. Defeat of the Midianites.

Heb. 11.32. "Time would fail to speak of Gideon."

Jephthah.

Jud. 11. Defeat of the Ammonites.

Heb. 11.32. "Time would fail to speak of Jephthah."

Samson.

Jud. 14—16. Conflict with the Philistines.

Heb. 11.32. "Time would fail to speak of Samson."

I SAMUEL**Samuel, Judge and Prophet.**

1 Sam. 3.20. Established in the prophetic office.

Acts 13.20. Gave them judges until Samuel the prophet.

Israel Demands a King.

1 Sam. 8.5. Make us a king to judge us.

Acts 13.21. And afterward they desired a king.

Reign of Saul.

1 Sam. 10.21. Saul the son of Kish was taken.

Acts 13.21, 22. God gave unto them Saul.

David to be King.

1 Sam. 13.14. A man after God's own heart.

Acts 13.22. David, a man after God's own heart.

David at Nob.

1 Sam. 21.1. Ate the shewbread.

Matt. 12.3, 4. Entered the tabernacle and ate holy bread.

II SAMUEL**David and the Temple.**

2 Sam. 7.2, 3. Desired to build the house of God.

Acts 7.46. To find a tabernacle for the God of Jacob.

David's Seed.

2 Sam. 7.12. I will set up thy seed after thee.

Acts 13.23. God's promise fulfilled.

I KINGS**Solomon's Temple.**

1 Ki. 6.1. In the fourth year of his reign he began to build.

Acts 7.47. But Solomon built him an house.

Queen of Sheba.

1 Ki. 10.1. When she heard of the fame of Solomon.

Matt. 12.42. Shall rise up in judgment.

"A greater than Solomon is here."

Jezebel.

- 1 Ki. 16.31-33. Jezebel, the Zidonian wife of Ahab.
Rev. 2.20. Thou sufferest that woman Jezebel.

Elijah and the Drought.

- 1 Ki. 17.1. Dew and rain to be withheld.
Jas. 5.17. It rained not for three years and six months.

Widow of Zarephath.

- 1 Ki. 17.9. Hospitality by Divine appointment.
Luke 4.26. Elias sent to the widow of Zarephath.

Elijah's Intercession.

- 1 Ki. 19.14. The defection of Israel.
Rom. 11.3. They have killed thy prophets.

The Faithful Seven Thousand.

- 1 Ki. 19.18. Who bowed not unto Baal in Israel.
Rom. 11.4. I have reserved to myself seven thousand.

II KINGS

Shunamite's Son.

- 2 Ki. 4.34. Child raised to life by Elisha.
Heb. 11.35. Women received their dead raised to life.

Healing of Naaman.

- 2 Ki. 5.14. Dipped himself seven times in Jordan.
Luke 4.27. Many lepers, none cleansed but Naaman.

Worshiping the Heavens.

- 2 Ki. 17.16. And worshiped all the host of heaven.
Acts 7.42. God left them to their worship of the heavens.

Babylonian Exile.

2. Ki. 24.15. Jehoiachin and others carried to Babylon.
Acts 7.43. The captivity predicted.

CHRONICLES—JOB—JONAH—DANIEL

Murder of Zacharias.

- 2 Chr. 24.20, 21. Guilt reproved. Stoned to death.
Luke 11.51. From the blood of Abel to that of Zacharias.

Patience of Job.

- Job. 1.21. The Lord gave and hath taken away.
Jas. 5.11. Ye have heard of the patience of Job.

Jonah in the Fish.

Jon. 1.17. Three days and three nights.

Matt. 12.44. The period of the death of Jesus.

Jonah's Mission to Nineveh.

Jon. 3.4. Doom of Nineveh announced.

Luke 11.30. As Jonas was a sign unto the Ninevites.

The Fiery Furnace.

Dan. 3.27. Three Hebrews preserved in the furnace.

Heb. 11.34. Quenched the violence of fire.

Daniel in the Lion's Den.

Dan. 6.22. My God hath sent his angel.

Heb. 11.33. Stopped the mouths of lions.

SUBJECTS OF THE BIBLE

There are many ways of studying the Bible and one of them is the topical method by which we ascertain what the Bible teaches regarding certain subjects. A passage, for example, describes the righteousness of God, another His wisdom, and thus by many passages are set forth all of His natural and moral attributes. What we know about God is what is thus revealed, and these revelations appear in every part of the Bible.

There are scores of subjects that may be studied by this topical method. It is an inductive study. We do not start out, for example, with the proposition that faith is the means of justification, but we find the statements to that effect which clearly indicate that this is the uniform teaching of Scripture on this doctrine, and these facts lead us to the principle that faith is the means of justification. The same is true of all subjects considered.

In the treatment of some subjects questions are raised in bringing forward essential points, and in each case the scripture is given which answers the question. This is not simply for the sake of variety, but to encourage the use of the Bible in the study of these themes.

Within our limited space it is impossible to consider more than a comparatively small number of these subjects. The treatment of these will afford the opportunity of studying them by means of the passages given and will guide the student in a personal topical study of the Scriptures.

For the sake of convenience in making use of these subjects they are arranged alphabetically. They may be used in a great variety of ways. We do not know of a more profitable use of this section than in the family circle where each member can participate in looking up the passages under the various divisions of the subject, or each may be given a question with the accompanying passage or passages. The author is entertaining the hope that this section will prove to be one of the valuable Helps of this treatise.

Adoption.

One of the four great doctrines—Regeneration, Justification, Adoption, Sanctification. By adoption is signified that a stranger and alien is received as a son and heir and made a member of the family of God. Thus by adoption we are brought into communion with our Lord in His

Sonship; as justification is union and communion with Christ in His righteousness; and sanctification is union and communion with Christ in His holy character and nature.

1. By what act is adoption into the family of God made possible? Rom. 4.16, 17.

2. How is the eternal and gracious purpose of God exhibited in our adoption? Eph. 1.5, 6, 11.

3. How is the work of Christ effectual in our adoption? Gal. 3.26; 4.4, 5; Heb. 2.10-13.

4. By what means may we know that we are the children of God? Rom. 15.16; Gal. 4.6.

5. As sons of God, what relation do we sustain to God and to Christ? How is the full blessedness of this state expressed? John 1.12; Rom. 8.17; 1 John 3.1.

6. On what ground do we have a clear title to our inheritance? Eph. 2.5.

7. Being in the family of God what have we a right to expect, and what is expected of us? Matt. 7.11.

8. What should be our attitude as children to the Father? Mal. 1.6.

9. How does the spirit of the child's obedience manifest itself? John 14.23; 1 Pet. 1.14.

We may be in the family of God and be living beneath the privileges of our adoption. Are we enjoying our full inheritance purchased by an infinite price? We are raised to the exalted position of being in joint-heirship with Christ, the Father's Son.

Affliction.

It is a common thing to be afflicted, but it is not as common for those afflicted to understand the significance of such trials as set forth in the Scriptures, or to interpret them aright. May the study of this subject minister to us when visited by affliction.

1. Of what is affliction the consequence, and when was made the first announcement of coming sorrows? Gen. 3.16-19.

2. Should we expect that sin will be attended by affliction? Prov. 1.31. When thus visited what is our attitude liable to be? Lam. 3.39.

3. What does the Bible say about afflictions being under Divine appointment? Ps. 80.5; Jer. 46.28; Amos 3.6.

4. Should the righteous expect they will be exempt from affliction? Ps. 34.19.

5. What may accompany our entering the kingdom? Acts 14.22.

6. What important fact should enable us to bear afflictions cheerfully? Phil. 1.29; 3.10; Col. 1.24.

7. How should the believer not be affected by affliction? 1 Thes. 3.3; Rev. 2.10.

8. What is one of the first things affliction is designed to do? 1 Ki. 8.47; Eccl. 7.14.

9. What is the constructive effectiveness of affliction in heart training and searching? Deut. 8.2, 3, 16; 2 Chr. 7.13, 14; Job 23.16; Ps. 94.12; 1 Thes. 1.6.

10. What did Job declare would be one result of his afflictions? Job 23.10. Note how this design is stated by Ps. 66.10; Prov. 17.3; Isa. 1.25; 27.9; 48.10; Jer. 9.7.

11. How does chastisement act as a safeguard against sin? Job 34.31, 32; 2 Cor. 12.7.

12. What Christian graces are matured by trials? Rom. 5.3-5; Jas. 1.3.

13. Can we reach the place where we can look upon affliction with gratitude and even joy? Job 5.17; 2 Cor. 12.9, 10.

14. To what excesses are afflictions liable to carry us? Jer. 31.15; Lam. 3.39; Ps. 119.84.

15. How may we use unlawful or unworthy means for relief? 1 Sam. 27.1.

16. How is one liable to think of God in time of trial? Ps. 31.22; 77.7, 8.

17. How did Joseph interpret the adversities he suffered through the conduct of his wicked brothers? Gen. 45.7, 8.

18. In what way are afflictions calculated to make us sympathetic? 2 Cor. 1.6; 1 Thes. 3.7, 8; 1 Pet. 5.9.

19. Is it possible for us to forget the pious resolutions we made when afflictions are removed? Ps. 66.13-15.

20. Whose example should we follow when afflicted? Heb. 12.1-3; 1 Pet. 2.21-23.

Angels.

By this word is meant "messengers" of God. As set forth in the Scriptures the angels are a race of created spiritual beings. In their nature they are exalted above the nature of man, but infinitely below the nature of God. They are an order of finite beings whose office is to serve God and to minister to the people of the earth.

There are passages which speak of the "angel of God" and "the angel of Jehovah" by which we are to understand manifestations of

God Himself. In one instance He who is called the "angel of Jehovah," is in another passage called "God," and accepts the worship that is due to God alone. (Gen. 22.11, 12; Ex. 2, 6, 14).

These finite beings would seem to be capable of being tempted since we are told of "fallen angels" one of whom was Satan. He is, therefore, just as personal as any of the hosts of angels, and to deny the personality of Satan would require that we deny the existence of angels. The Scriptures speak too definitely and positively on this point, and to accept the fact of angels requires that we accept the fact of fallen angels, the chief of whom is Satan. (See *Satan*.)

We have no definite knowledge of the nature of their temptation and the circumstances of their fall. They left their first estate and are now associated with Satan and partake of his characteristics.

As to their office in heaven we have some vague prophetic glimpses. Their worshipful adoration of God is set forth. What is of peculiar interest is the manner in which they are divinely employed in the interests of man. They are spoken of as "ministering spirits" and that they minister to the heirs of salvation. They are represented as being agents in the scheme of the spiritual redemption and sanctification of man. It should be comforting to know that these beings of an exalted nature are the constantly active instruments of God in our behalf.

I. Created Beings.

They are called "spirits" by which it does not follow that they are incorporeal. That they are corporeal is distinctly implied by the statement of our Lord that declares that after the resurrection we shall be "like the angels" (Luke 20.36), and we know from Phil. 3.21 that our bodies will be fashioned like the glorious body of Jesus Christ.

1. They are of different orders. Isa. 6.2; 1 Thes. 4.16; 1 Pet. 3.22; Jude 9.
2. Devoted to the worship of God. Neh. 9.6; Ps. 103.20; 148.2; Phil. 2.9-11; Heb. 1.6; Rev. 5.9-11.
3. Worship of angels prohibited. Col. 2.18; Rev. 19.10; 22.8, 9.
4. They are immortal. Luke 20.36.

II. What They are Called.

1. Angel of the Lord. Matt. 1.20, 24; 2.13, 19; 28.2; Luke 1.11; Acts 5.19; 8.26; 12.7, 23.
2. Called hosts. Gen. 32.1, 2; Josh. 5.14, 15; 1 Chr. 12.22; 2 Chr. 18.18; Luke 2.13.
3. Sons of God. Job 1.6; 2.21.
4. Principalities, powers. Eph. 3.10; Col. 1.16.

III. Old Testament Instances of Their Appearance.

1. To Abraham. Gen. 18.2; 22.11-18.
2. To Hagar. Gen. 16.7.
3. To Lot. Gen. 19.1-17.
4. To Jacob. Gen. 28.12.
5. To Moses and the Israelites. Ex. 3.2; 14.19.
6. To Balaam. Num. 22.31.
7. To Joshua. Josh. 5.15.
8. To Gideon. Jud. 6.11-22.
9. To Manoah. Jud. 13.6, 15-20.
10. To David. 2 Sam. 24.16, 17; 1 Chr. 21.15, 16.
11. To Elijah. 1 Ki. 19.5-11.
12. To the three Hebrews. Dan. 3.25, 28.
13. To Daniel. 6.22; 8.16; 9.21; 10.5-10, 16, 18; 12.5-7.
14. To Zechariah. Zech. 2.3; 3.1, 2; 4.1.

IV. New Testament Instances.

1. To Zacharias. Luke 1.11-20, 26-28.
2. To Mary. Luke 1.26-38.
3. To the shepherds. Luke 2.9-14.
4. To Joseph. Matt. 1.20; 2.13, 19.
5. To Jesus.
 After His temptation. Matt. 4.11.
 At the transfiguration. Matt. 17.3; Luke 9.30, 31.
 In Gethsemane. Luke 22.43.
6. At the tomb of Jesus. Matt. 28.2-5; Mark 16.5-7; John 20.12.
7. At the ascension. Acts 1.10, 11.
8. To Peter and John. Acts 5.19.
9. To Philip. Acts 8.26.
10. To Cornelius. Acts 10.3, 30-32.
11. To Peter. Acts 12.7-11.
12. To Paul. Acts 27.23.
13. To John. Rev. 1.1; 5.2; 7.11; 10.9; 11.1; 17.17; 19.10; 22.8.

V. The Office of Angels.

1. The messengers of God. Num. 22.22, 35; Jud. 6.11, 12, 21, 22; Dan. 9.21-23; Zech. 1.12-14; 3.5-7; 6.5; John 1.51.
2. In connection with the work of the prophets. 2 Ki. 1.15; Dan. 4.13-17; 8.15-26; 9.21-27; 10.5-21; Zech. 1.9-11; Acts 8.26; Gal. 3.19; Heb. 2.2; Rev. 1.1; 22.6, 16.
3. Their interest in the affairs of earth. 1 Tim. 5.21; 1 Pet. 1.12.
4. Their service to God's people.
 To protect. Ps. 91.11, 12; Matt. 4.6.

To deliver. Num. 20.16; 1 Ki. 19.5-8; 2 Chr. 32.21; Ps. 34.7; Dan. 6.22; Matt. 26.53; Acts 5.19, 20; 12.7-10.

To guide, instruct and comfort. Gen. 16.17-11; 24.7-40; Acts 10.3-6; 27.23.

5. Other functions.

To bring affliction. Ps. 35.5, 6; 78.49; Rev. 7.1, 2; 15.1.

To destroy. Gen. 19-1, 13; 2 Sam. 24.16, 17; 2 Ki. 19.35; 1 Chr. 21.15, 16; 2 Chr. 32.21; Isa. 37.36; Acts 12.23; Rev. 9.15.

To judge the wicked. Matt. 13.41, 42, 49, 50; Jude 14, 15.

VI. Our Examples.

1. In their adoration and worship of God. Neh. 9.6; Ps. 148.2; Phil. 2.9-11; Heb. 1.6; Rev. 5.11, 12.

2. Their holiness. Matt. 25.31; Mark 8.38.

3. Their humility. Isa. 6.2; 2 Pet. 2.11; Jude 9.

4. Their service. Ps. 104.4; Matt. 13.41, 42; Acts 5.20; 8.26; 10.3; Heb. 1.14.

5. Their obedience. Ps. 103.20; Matt. 6.10; 1 Pet. 3.22.

6. Their subjection to Christ. Luke 15.7-10; Eph. 1.20; Col. 1.16; 1 Pet. 3.22.

Assurance.

Assurance of the believer's interests is a result. He may be as sure of his well being in Christ as he is conscious of physical health. All things of his organism contribute to that well-being. He enjoys health, and in the enjoyment of it he is assured of it and never thinks of questioning it, until a radically different condition comes to exist. In like manner, when our spiritual nature functions properly we are conscious of spiritual health. We know we are well without asking anxious questions regarding it.

It is a mistake to suppose that it is presumption on the part of the believer to be perfectly assured as to his salvation and his inheritance in Christ. Not to be assured is not an indication of humility. What is essential is that the assurance be sound and soundly grounded. The cheek may be flushed, but it may not be the flush of health. He must not confound assurance with faith. We may be assured of our faith, but many people have faith who, in some measure, lack assurance. The happiest state of affection is where the mutual relation is such that a formal inquiry whether it exists never occurs to the mind. So it should be with our relations to God.

1. Back in the antediluvian world, what was the nature of Enoch's assurance? Heb. 11.5.

2. In the midst of his perplexing problems, what was Job's assurance? Job. 19.25, 26.

3. What is the positive attitude of the believer whose assurance is firmly rooted and grounded? Rom. 8.38, 39.

4. Why may the Christian be assured that the work of grace will be perfected in him? Phil. 1.6.

5. What was one of John's objects in writing his First Epistle? 1 John 5.13.

6. Should the believer be concerned about this assurance? 2 Pet. 1.10; Heb. 6.11.

7. To know we have passed from death to life what must be abandoned? 1 John 5.18.

8. In order that we know that we know Him what must be the order of our life? 1 John 2.3.

9. What kind of love grounds assurance? 1 John 3.14.

10. What great truth should steady the believer in the uncertainties of the present life? 2 Cor. 5.1.

11. What is it that contributes so greatly to the believer's assurance? 1 Pet. 3.15.

12. What great thing did Paul's faith have in prospect? 2 Tim. 4.8.

13. What supported Paul in his last moment when facing a martyr's death? 2 Tim. 1.12.

Backsliding.

This is usually a gradual process. The backslider does not fall away from his spiritual interests by a single step. It comes by degrees, by remissness in sacred duties. He becomes constantly less sensitive to these higher claims until he ceases to feel any interest in them and is committed entirely to a worldly life.

It may not reach that point of indifference to spiritual things; it may be a state of coldness in which prayer is a formal thing and is no longer a real communion with God. He does not have the same delight in the means of grace, and he does not experience that warmth of attitude to the great things of the Gospel. His interest in soul-winning is no longer deep and active. It is only a matter of time, however, when the slender threads that now hold him will be snapped, and he will reach that stage in which he will be dead and indifferent to the things that were once his chief joy.

I. Description of Backsliders.

1. The Bible represents him as blind. 2 Pet. 1.9; Rev. 3.17.

His vision of God and of holy things is obscured. He has become so immersed in business or other activities, or has fallen into and has given way to some evil pursuit, that he has become blind to spiritual realities.

2. He is lukewarm. Rev. 3.15, 16.

He is "neither cold nor hot," but it is quite certain that to continue in this state he will decline until he will become positively cold.

3. Turned aside to evil. Ps. 125.5; 1 Tim. 5.15.

It is the tendency of our fallen human nature. It takes all of divine grace to keep even the true believer from it, and in the growing coldness of life sin will take every advantage of any form of apostasy.

4. He is described as forsaking God. Prov. 2.17; Ps. 78.10, 11.

That was the trouble with Israel in the days of her backsliding. Other gods secured her devotion, and the same is true of the backslider; he will worship at some other shrine. He is called an idolater by Paul. 1 Cor. 10.7.

5. He is godless and unfit for the kingdom. 2 John 9; Luke 9.62. He is without God, has separated himself from God, and no longer has any place or part in the kingdom of God.

II. Instances of Backsliding.

The Bible has given us many cases, and also the facts by which we can see what led to such apostasy either partial or complete.

1. Some Old Testament instances.

There was Saul. 1 Sam. 15.11, 26-28. He exhibited humility at the first, but pride got the better of him. He forgot God and dishonored His institutions. He dared to assume the functions of the priest, lost his reverence for holy things, became presumptuous, was self-willed, deceitful and was actuated by murderous designs. He was rejected.

In the case of Solomon we have an instance of the spiritual declension of a great man. 1 Ki. 11.1, 4-40. Centuries afterwards Nehemiah held him up to the people who, after the return from Babylon, had married strange wives, as an object lesson: "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless even him did outlandish women cause to sin." Neh. 13.26.

As we follow the history of Judah this apostasy meets us at nearly every step: Rehoboam, 2 Chr. 12.1, 2; Joash, 2 Chr. 24.24; Uzziah, 2 Chr. 25.27.

2. Some New Testament instances.

Many disciples of Jesus forsook Him when they discovered that they could not make use of Him to carry out their own notions of His Messiahship. He refused to be a political king, and announced that He was the "bread from heaven." John 6.66.

Peter himself denied his Lord with a curse when he was accused of being a follower. Matt. 26.69-75. How hard it is for some Christians to stand up under the taunt that they are followers of Christ, and what a strong temptation it is, under such conditions, to do or say the thing that will give the opposite impression.

The Corinthian Church got into a serious state. They mixed with the pagan world, they refused to consider their obligations to the weaker brother in their affiliation with pagan customs. They were influenced by teachings opposed to the principles of Christ. They became indifferent to the significance of holy institutions such as the Lord's Supper, and in various ways the world got a strong hold on that church. 1 Cor. 5.1-8. The same was true of the Galatian Christians who became "bewitched" by false teachers and false doctrines. Gal. 1.6; 3.1; 4.9-11; 5.6, 7.

Read Paul's statement to Timothy concerning Alexander, Phygellus, Demas. 1 Tim. 1.19, 20; 2 Tim. 1.15; 4.10. Also the description of the churches of Asia. Rev. 2.4; 3.2, 3, 15-18.

III. Sources of Temptations to Backsliding.

1. False teachers. Isa. 9.16; Gal. 1.6, 7; 3.1.
2. Interest in evil things. Ps. 106.13, 14; 1 Cor. 10.1-6.
Defending what was once forsaken.
3. Love of money. Mark 4.18, 19; 1 Tim. 6.10.
4. Prosperity. Deut. 8.11-14; 32.15.
5. Tribulation. Matt. 13.20, 21; Mark 4.16, 17; Luke 8.13.

IV. God's Forbearance and Solitude.

His longsuffering and interest in the backslider is expressed in many passages. Deut. 32.28, 29; Ps. 81.13, 14; Isa. 1.4-9, 21, 22; 65.2, 3; Jer. 2.5, 11-13, 17, 31, 32; Hos. 6.4-11; Matt. 23.37.

He calls the backslider to repentance. Isa. 30.9, 15; Jer. 3.4-7; Hos. 4.1; Mal. 3.7; Rev. 2.4, 5, 20-22.

It is because of God's solitude that He speaks serious warnings of the consequences of remaining in this state. Deut. 28.58, 59; 1 Ki. 9.6-9; Jer. 7.13-34; Mark 9.50.

V. The Design of Corrective Measures.

How clearly Moses stated what would befall the people when they entered the land if they forsook Jehovah, and the measures God would adopt to restore them to Himself. We know what those measures were in the time of the judges, and during the time the kingdom was divided. Deut. 32.16-28; 1 Ki. 8.33; 2 Chr. 7.19-22; Neh. 9.26-30; Isa. 50.1; Ezek. 22.18-22.

VI. God's Assurances to the Penitent.

1. That the Lord can be found. Deut. 4.29-31; 2 Chr. 15.2-4. He has forsaken the Lord but the Lord has not forsaken him.

2. That he will be enlightened. Isa. 29.24; Jer. 3.14-19.

3. That he will be restored to the divine favor. Isa. 57.18, 19; Hos. 14.14; Zech. 10.6, and other blessings will be added. Deut. 30.1-5, 7-10.

VII. Judgments Upon Continued Apostasy.

Backsliding brings its own punishment in the loss of spiritual enjoyment and peace, and in blotting out the sunlight of God's presence. There is the loss of power, the inability to act in the field of true service being cut off from divine power and grace.

In addition to these losses there are judgments that fall upon the impenitent.

It often takes the form of temporal loss. Ez. 8.22; Jer. 13.24, 25; Amos 2.4-6.

Others are used as instruments of punishment. Num. 14.43; Jud. 2.12-15; 2 Chr. 29.6-8; Ps. 78.40-43.

By being made to suffer the consequences of their sin. Prov. 14.14; Ezek. 11.21; 16.43.

Blindness, Spiritual.

One may be spiritually blind and not be intellectually ignorant. He may even be well informed regarding the truths of the Scriptures. Saul of Tarsus knew the Old Testament and possessed unusual mental acumen, but he did not see the truth of Christ as fulfilling those Scriptures, and in his blindness thought he "ought to do many things contrary to the name of Jesus," as he told Agrippa (Acts 26.9).

This blindness exists in the absence of faith, that inner sense of the spiritual, the illuminating faculty wrought upon efficaciously by the Holy Spirit. It is the state of the natural man who "receiveth not the things of the Spirit of God, for they are foolishness unto him: neither indeed can he know them, because they are spiritually discerned" (1

Cor. 2.14). Paul could not have made that statement before he came to the light in Christ.

There are many passages setting forth the fact of this spiritual blindness. Note a few of them: Deut. 29.4; Isa. 29.10-12; 59.10; Jer. 5.21; Ezek. 12.2; Rom. 11.8, 10.

I. It is Exhibited in a State of Ignorance.

1. Ignorance of God. This is set forth in every part of the Bible. Pharaoh said, "I know not the Lord, neither will I let Israel go," Ex. 5.2. Sinful Israel did not know, Isa. 1.3. Sinful Judah did not know, Jer. 4.22. The ignorance of Israel is declared by Hosea in setting forth God's controversy with the people, Hos. 4.1-6.

When we come to New Testament times the same is true, and what is said is representative of the natural man of today. John 7.28; 16.2, 3; 17.25; Acts 17.23; 1 Cor. 1.18, 20, 21; 2.8, 14, 15; Gal. 4.8; 1 Thes. 4.5; 1 John 4.8.

2. Ignorance of Christ.

Jesus prayed for the forgiveness of His slayers because they did not know what they were doing. They were blind to the truth. Luke 23.34; John 4.10, 22; 8.15, 19, 27, 33, 42, 43, 52, 54; 9.29-39; Acts 3.17; Rom. 11.7, 8, 25; 1 Pet. 1.4.

3. Ignorance of the Holy Spirit.

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him," John 14.17.

One cannot be intelligently enlightened by the Holy Spirit, knowing nothing of the Third Person of the Trinity. Such was the case of those disciples of John whom Paul met at Ephesus. When he asked them if they had received the Holy Spirit, they declared they did not know there was a Holy Spirit. Acts 19.2.

4. Ignorance of the Scriptures.

One may know much about the Scriptures and be in a state of spiritual blindness, but one will not be greatly spiritually enlightened having little or no knowledge of the Bible. The Word of God is the sword of the Spirit.

There is a vast difference in results in preaching to the unregenerate who have been trained in the Scriptures, and in preaching to those who are entirely ignorant of the truths of the Bible. Matt. 22.29; Mark 12.24; Acts 13.27; 2 Cor. 3.14, 15; Heb. 5. 11, 12; 2 Pet. 3.16.

5. Ignorance of the way of salvation.

One may know many things about the Bible, much of its history, the historical facts relative to Christ, and know practically nothing of

the scheme of redemption, may have no clear knowledge of the great central facts without which there would be no Bible. Such people are in a state of blindness being in a state of ignorance. Luke 19.42; John 3.4; 6.52, 60; 2 Pet. 1.9; 1 John 1.6, 8; 2.4, 9, 11; Rev. 3.17.

II. Blindness Exhibited in Unbelief.

Unbelief may be the rejection of a fact or truth for various reasons. It may seem to be contrary to reason, or untrue to fact. But when it is said that one is an unbeliever it does not necessarily mean that he is a skeptic. He may not be that in any sense. It often and usually means that he is in the opposite position of the believer as to his acceptance of Christ by faith. It is a moral, a spiritual, and not an intellectual attitude.

In this state of unbelief, whether it be that of skepticism, or the moral situation in which he fails to act in line with his convictions, he is in a state of blindness. His spiritual eyes are closed to the truth of God, Christ, the Holy Spirit, salvation, and he is blind. Ps. 14.1, 4; Isa. 53.1; Mark 16.14; John 12.35, 38; Acts 28.25, 27; 2 Cor. 4.3, 4, 6; 2 Thes. 2.11, 12.

III. Blindness Exhibited in Insensibility.

The man out of Christ, who does not live in spiritual light, is in a state of spiritual darkness. This cannot be better expressed than by the following passages: Deut. 29.4; Prov. 7.7-23; 17.16; Isa. 6.9, 10; 42.18-20; 44.18-20; 48.8; Jer. 16.10; Matt. 6.23; 13.13-15; Mark 4.11, 12; Luke 8.10; John 12.40; Acts 28.25-27.

IV. Blindness Manifested in Presumption and Perversity.

This attitude is expressed by the man described by the Psalmist: "He hath said in his heart, I shall not be moved: for I shall never be in adversity," Ps. 10.5, 6.

It is the position of the man who tries to make himself believe the reverse of what he knows to be true: "Yet they say, The Lord shall not see, neither shall the God of Jacob regard it," Ps. 94.7, 8.

Another form of blind presumption is set forth by Isaiah: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves," Isa. 28.15. See also Isa. 40.21, 27, 28; Jer. 8.8, 9; Amos 9.10.

The blindness of perversity is expressed by Prov. 1.7: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

The man who will insist upon calling "evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," Isa. 5.20, exhibits the perversity brought out in many passages. Job 21.14, 15; Prov. 13.18; 19.2, 3; Isa. 26.10, 11; Jer. 9.3, 6; Hos. 5.4; Matt. 21.32; Mark 3.5; Luke 11.52; John 3.19; Rom. 1.19-23, 28-31.

V. The Remedy for This Blindness.

There is but one remedy for there is but one "light" by which the darkness of this blindness can be dispelled. He who by His miraculous power opened the eyes of the blind is the only one capable of healing, removing, this spiritual blindness. Those who pleaded for His healing touch were willing to meet the conditions, and when that was done divine power was released and the blind had sight restored.

The light is all about us; all we need is the ability to see and live in it. For that we have been provided with eyes. There is no lack of light, but it is midnight darkness unless one can *see*. The divine function of our Lord and the Holy Spirit is to remove this blindness by giving us the power of sight.

Note the great change: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9.2; 25.7; 35.5; 42.6, 7; Luke 4.18; John 8.12; Acts 26.18; 2 Cor. 4.6; Eph. 5.8; Col. 1.13; 1 Pet. 2.9.

Christ.

The Bible is Christo-centric. Christ is the very heart, life and substance of the Scriptures. In both Testaments everything gathers about this central fact. Christianity has its root in Judaism, and Judaism has its fruit in Christianity. When we think of Christ we think of the entire Bible. As the fulfillment of the Law and the Prophets He invests these with their essential significance. The Old Testament is forever telling of His coming and what He shall do, and the New Testament is the record of His coming and what He did do, and what it sets forth as the historical facts agree exactly with all that was foreshadowed by the Law and the Prophets. There is not one thing that was represented or foretold He did not fulfill that had to do with His person and work to the time of His ascension. What He has yet to do when He comes the second time will be done as completely, fulfilling all that has been promised, as His first coming fulfilled all that was declared regarding it.

It will be readily seen that within this limited space there cannot be an adequate treatment of such a subject, and that the most we can do is to give an outline of the great facts with the Scriptural references. The Bible opens with the first promise of His coming (Gen. 3.15), and

it closes with a prayer for His second coming. Between these two points we find Him in all the unfoldings of Law, History, Poetry and Prophecy, and the theme of the entire Word of God.

I. Eternity of Christ.

His pre-existence. Was in the beginning. John 1.1-3; 1 John 2.13, 14; Rev. 3.14.

Was before creation, and was the Creator of all things. John 17.5, 24; 2 Tim. 1.9; 1 John 1.1, 2; 1 Pet. 1.20; 1 Cor. 8.6; Col. 1.15-17; Heb. 1.1, 2, 8-12; Rev. 4.11.

Was before Abraham. John 8.56-58.

II. Divine Sonship of Christ.

This is clearly established by His pre-existence, His eternity, the fact that He was with the Father and came from the Father.

1. God's declaration of His Divine Sonship.

At His baptism. Matt. 3.17; Mark 1.11; Luke 3.22.

At the transfiguration. Matt. 17.5; Mark 9.7; 2 Pet. 1.17.

2. The statement by Christ Himself. Matt. 11.27; 26.63, 64; 27.43; Mark 14.61, 62; Luke 22.70; John 3.16-18, 34-36; 6.27, 40, 46, 57; 9.35-37; 19.7.

3. The testimony of others.

John the Baptist. John 1.34.

John the Apostle. John 1.14, 18; 1 John 1.7; 2.22-24; 3.8, 23; 4.9, 10, 14; 5.5, 9, 10, 13, 20; Rev. 2.18.

By other disciples. Matt. 14.33; 16.15-17; Mark 1.1; John 11.27.

By Paul. Rom. 1.3, 4, 9; 8.3, 29, 32; 1 Cor. 1.9; 15.24, 27, 28; 2 Cor. 1.3, 19; Gal. 1.16; 4.4; Eph. 1.3; Col. 1.13.

By the author of the Epistle to the Hebrews. Heb. 1.1-3, 5; 4.14; 5.5, 8; 6.6; 7.3; 10.29.

4. The many instances in which Jesus declared God to be His Father. Matt. 15.13; 18.10, 19; 20.23; 26.53; Luke 10.22; 22.29; John 5.19-21, 23, 26, 27, 30, and many other passages.

III. Humanity of Jesus.

He was very man as well as very God. It is by His humanity He revealed God to our understanding and mediated the idea of God.

1. Foretold that He would be the seed of the woman, and is called the son of man. Gen. 3.15; Gal. 4.4; Dan. 7.13; Matt. 16.27, 28; 17.22; 20.18, 28; Mark 2.28; Luke 5.24; John 5.27; Acts 7.56; Rev. 1.13.

2. The son of David. Matt. 20.30, 31; 21.9; 22.42; Mark 12.35; Luke 18.38.

3. Partook of the nature of man. Phil. 2.7, 8; Heb. 2.9, 10, 14-18.

4. The incarnation.

Foretold. Gen. 3.15; Deut. 18.15-18; Ps. 2.7; Isa. 7.14-16; 9.6;

11.1.

Conceived by the power of the Holy Ghost. Matt. 1.1, 16-18, 23; Luke 1.26-56.

Made flesh, and a little lower than the angels. Luke 24.39; John 1.14; 20.27; Rom. 8.3; 1 Cor. 15.47; 2 Cor. 5.16; Gal. 4.4; Phil. 2.7, 8; Heb. 1.3, 6; 2.9, 14, 17, 18; 1 John 1.1-3; 4.2.

In the lineage of Judah and David. Heb. 7.14; Matt. 22.45; 13.55; Luke 2.1-21; Rom. 1.3; 9.5; Rev. 22.16.

5. His humility and meekness. Phil. 2.7, 8.

Became a servant. Luke 22.27; John 13.5, 14.

Meekness prophesied. Ps. 45.4; Isa. 42.1-3; 50.5, 6; 52.1, 14; 53.7.

In His treatment of false charges and of His enemies. Mark 2.6-11; Matt. 26.47-63; 27.12-14; John 8.48-50; Heb. 12.2, 3; 1 Pet. 2.23.

In Praying for His enemies. Luke 23.34.

6. His holiness.

Foretold. Ps. 45.7; Isa. 11.4, 5; Jer. 23.5; Zech. 9.9.

His own declaration. John 5.30; 7.18; 8.46; 14.30.

Exhibited in the manner in which He resisted temptation and vanquished Satan. Matt. 4.1-11.

7. His vicarious sacrifice.

The manner in which His vicarious death was typified. Lev. 1.5, 11, 15; 3.2, 8, 13; 4.4, 15, 24, 29; 6.25; 7.2; 8.15, 19; 9.8, 15, 18, 19, 23, 24; 14.13.

Vicarious sufferings set forth. Isa. 53.4-12; Matt. 20.28; John 6.51; 11.49, 51; Gal. 3.13; Eph. 5.2; 1 Thes. 5.9, 10; Heb. 2.9; 1 Pet. 2.24.

Design of His death.

Reconciliation. Rom. 5.6-11; Eph. 2.13-16.

Redemption. Isa. 53.4-6, 8, 10-12; Matt. 20.28; Mark 10.45; John 6.51; Acts 20.28; Rom. 3.24, 25; 8.3, 32; Gal. 1.4; Eph. 1.6, 7; Col. 2.14, 15; 1 Tim. 2.6; Heb. 2.9, 10, 14, 15, 18; 1 Pet. 1.18, 19; Rev. 1.5, 6; 5.9. And many other passages thus showing, with what has been said regarding the types, that the great central doctrine of Jesus and His work is that of the Atonement.

V. The Exaltation of Christ.

1. In His resurrection.

Foretold by prophets. Ps. 2.7 (Acts 13.33); Ps. 16.9, 10; Isa. 55.3 (Acts 13.34).

Predicted by Himself. Matt. 12.40; 17.23; Luke 18.33; John 2.19, 21, 22.

Declared by angels. Matt. 28.6, 7; Mark 16.6, 7; Luke 24.5-7.

Announced by disciples. Matt. 28.1-8; Luke 24.10; John 20.18; Acts 2.24, 31, 32; 5.30-32; 10.40, 41; 1 Pet. 1.3, 21; 3.18, 21.

Paul's statement. Acts 13.30-34; Rom. 4.24, 25; 5.10; 6.4, 5, 9, 10; 1 Cor. 6.14; 15.3, 4, 20-23; Gal. 1.1; Eph. 1.20; Col. 1.18; 2 Tim. 2.8, and many other statements.

2. His Intercession—Mediation.

Having made reconciliation by the cross, and having risen again for our justification, He ascended to the Father to make intercession for us. John 14.6, 14; 16.23-26; 20.31; Rom. 1.8; 5.1, 2; 1 Cor. 6.11; Eph. 3.12; Col. 3.17; 1 Tim. 2.1, 3, 5; Heb. 9.11-28; 1 Pet. 2.5; 1 John 2.1, 2, 12. He is thus our Great High Priest. Ps. 110.4; Zech. 6.13; Heb. 2.17; 3.1, 2; 4.14, 15; 5.5, 6, 10; 6.19, 20; 7.1, 3, 19, 21, 24-28.

3. Head of the Church.

He is the head of His body, the Church. His supreme headship of the Church, purchased by His own blood, is set forth by many passages. Ps. 118.22, 23; Isa. 28.16; Matt. 21.42, 43; John 15.1-8; 1 Cor. 3.11; Eph. 1.22, 23; 2.2-22; 4.15; Col. 1.18; 2.10, 19; 3.11; 1 Pet. 2.6, 7; Rev. 2.2-28; 22.16.

4. Our Example.

In meekness and humility. Matt. 11.29; Luke 22.26, 27; John 13.13-15, 34; 2 Cor. 10.1; Phil. 2.5-8; Heb. 12.2-4; 1 Pet. 2.21-24.

In service. Matt. 20.28; Mark 10.43-45; 2 Cor. 8.9; Gal. 6.2.

In character and suffering. Rom. 8.29; 15.2, 3, 5, 7; 1 Pet. 1.15, 16; 1 John 3.1-3, 16; 4.17; 1 Pet. 3.17, 18.

5. His Kingship—Lordship.

In his dying words, Jacob set forth prophetically the distinction of the tribes, and at that time announced the selection of Judah as the tribe of the Messiah (Gen. 49.10). It is called the Shiloh Prophecy. This passage is the foundation of all other prophecies concerning the kingship of our Lord. 1 Sam. 2.10; 2 Sam. 7.12 (Acts 2.30); Ps. 2.6; 18.43, 44; 45.3-7; 72.5-8, 11; 89.3, 4, 19-21, 23, 27, 29, 30, 37; 110.1, 2 (Matt. 22.42-45); Isa. 9.6, 7; 22.22; 32.1; 52.7, 13; Jer. 23.5; 30.9; Ezek. 37.24, 25; Dan. 2.35, 44; 7.13, 14; Hos. 3.5; Mic. 5.2, 4; Zech. 6.12, 13; 9.9, 10; Matt. 2.2, 6; 21.5; Acts 2.30, 36; 5.31; Eph. 1.20-22; Heb. 2.7, 8.

His universal reign. Acts 10.36; 1 Cor. 15.23-28; Eph. 1.20-22; Phil. 2.9-11; Rev. 1.5-7, 18; 11.15.

His kingship declared by Himself and by others. Matt. 21.5; 27.11; Luke 23.2; John 18.36, 37. By others. Luke 19.38; John 1.49; 12.13, 15; Acts 17.7; John 19.12, 19.

While the Old Testament writers describe the sovereignty of the Messiah by the word King, the New Testament writers use the word Lord. Jesus used that word in saying that the son of man is Lord of the Sabbath. Matt. 12.8. The following passages are but a few of the great number that set forth the Lordship of Christ. Acts 2.36; Rom. 1.7; 6.23; 8.39; 1 Cor. 1.2, 3, 7-10; 5.4; 2 Cor. 1.2, 3, 14; 4.5; Gal. 1.3; 6.14, 18; Eph. 1.2, 3; Phil. 1.2, 11; Col. 1.3; 2.6; 1 Thes. 1.1, 3, 11, 13; 2 Thes. 1.1, 2, 7, 12; 1 Tim. 1.2, 12; Jas. 1.1; 2.1; 1 Pet. 1.3; 2 Pet. 1.2, 8, 14, 16; 3.18.

6. Christ's Second Coming.

There are over three hundred passages that deal with this subject indicating the important place it holds in the Bible. Matt. 26.64; John 14.28, 29; 21.22; Acts 1.11; 3.20, 21; 1 Cor. 11.26; Phil. 3.20, 21; 1 Thes. 1.10; 2.19; 3.13; 4.15-17; 2 Thes. 2.1-5, 8; 1 Tim. 6.14, 15; Tit. 2.13; 2 Pet. 3.3, 4.

Uncertainty of the time; unexpected. Matt. 24.3, 27, 30, 31, 37-39, 42-44; 25.6, 10, 13, 19; Mark 13.32, 35, 36; Luke 12.37-40; 1 Thes. 5.2, 3, 23; 2 Pet. 3.8-14; Rev. 16.15.

Will come in great glory. Matt. 16.27; 25.13; Mark 13.26, 27; 14.62; Luke 9.26.

To receive His saints. John 14.3, 18; 1 Cor. 15.23; Col. 3, 4; 1 Thes. 4.15-17; 2 Thes. 1.10; 2 Tim. 4.8; Heb. 9.28; 1 Pet. 5.4; 1 John 3.2.

To judge the world. Matt. 16.27; 25.31-46; Luke 19.12, 13, 15; 1 Cor. 1.7, 8; 4.5; 2 Thes. 1.7-10; 2 Tim. 4.1; Rev. 22.12.

The spiritual effect of this doctrine. Jas. 5.7-9; 1 Pet. 1.7, 13; 4.13; 1 John 2.28; Rev. 3.11.

Church.

We should be careful to make the distinction between the Church of Christ and particular churches. Many things may be true of the latter that are wholly contrary to the Church of which Christ is the Founder and Head. Christian denominations may differ as to certain theological views or in matters of government, but they are essentially the Church as professing those things relative to the redemptive work of Christ, the office-work of the Holy Spirit and in obeying the Master's Great Commission.

The Church is unlike any other society in the world. It is gathered out of every people on earth and means the same thing to all. It is adapted to every race. It has but one story to tell—the story of the Cross; it has but one thing to do—to bring a fallen race to God through the institutions of the Gospel.

There is no more serious danger, no greater mistake, than to put the Church between the sinner and the Saviour. The mission of the Church is to point the sinner to Christ, not to the Church. His refuge is in Christ and not in the Church and its institutions. The Church is a Divine institution, but it is not Christ, nor can it be a substitute for Him.

We should emphasize more and more the fundamental essentials in which the various Christian denominations are grounded, and minimize the non-essentials. There has been too much insistence upon this or that form of Church government as required by the Scriptures. It has been well said that "The government of the Church is monarchical in regard to Christ the Head, aristocratical, in regard to officers; and in some respects, democratical, in respect to the consent of the Church in all Church acts."

The vital thing is the life in Christ represented by the Church, the "life hid with Christ in God," the life that is kept by the power of Christ from sinful alliance with the world. Christ calls us to follow Him, but in doing so He will lead us into His Church to be ministered unto and to minister in our spiritual life and activities.

I. The Congregation of the Old Testament.

The word Church is used to express the idea of an organized body of believers. "No modern term in common use describes the ancient politico-ecclesiastical institution founded by Moses and existing at the time of our Saviour. To call the Jewish community a church, combining in itself as it did, social, political and ecclesiastical functions, may seem, from some points of view, unwarranted, but to all intents and purposes it was a church, and is so classed. Its priests are classed as ministers, and the places of worship are classed as churches."

In the Old Testament the Church is called the Congregation. Ex. 12.3, 6, 19, 47; 16.1, 2, 9, 10, 22; Lev. 4.13, 15; 10.17; 24.14.

It is called Zion. 2 Ki. 19.21, 31; Ps. 9.11; 74.2; 132.13; 137.1; Isa. 35.10; 40.9; 51.16; 60.14; Jer. 31.6; 50.5; Rom. 9.33; 11.26; 1 Pet. 2.6. Daughter of Zion. Isa. 62.11; Zech. 9.9; Matt. 21.5; John 12.15.

II. Descriptions of the Church.

1. Old Testament Descriptions.

Assembly of the saints, and of the upright. Ps. 89.7; 111.1.

Branch of God's planting. Isa. 60.21.

Congregation of saints. Ps. 149.1.

Holy Hill. Ps. 15.1.

Joy of the whole earth. Ps. 2.11-13; 48.1.

Mountain of the Lord's house. Isa. 2.2.

Perfection of beauty. Ps. 50.2.

River of gladness. Ps. 46.4, 5.

2. New Testament Descriptions.

Body of Christ. Rom. 12.5; 1 Cor. 12.12, 27; Eph. 1.22, 23; 4.12.

Bride of Christ. Rev. 2.9, 17; Lamb's wife. Rev. 19.7-9; 21.9.

Church of God. Acts 20.28; 1 Tim. 3.15.

City of the living God. Heb. 12.22.

Church of the firstborn. Heb. 12.23.

General assembly of the firstborn. Heb. 12.23.

Flock of God. 1 Pet. 5.2. Fold. John 10.16.

House. Heb. 3.6. House of God. 1 Tim. 3.15; Heb. 10.21.

Household of God. Eph. 2.19.

Israel of God. Gal. 6.16.

Mount Zion. Heb. 12.22.

Heavenly Jerusalem. Heb. 12.22.

New Jerusalem. Rev. 21.2.

Pillar and ground of the truth. 1 Tim. 3.15.

Spiritual House. 1 Pet. 2.5.

Temple of God. 1 Cor. 3.16, 17.

Temple of the living God. 2 Cor. 6.16.

III. Prophecies Concerning the Church.

1. Its universality. The prophets, and especially Isaiah, had a prophetic vision of the future Church gathering into itself the Gentile nations. The God of Israel is to become the God of all peoples. That for which Israel was selected is to extend to all the world. The river of the water of life follows for a time a narrow national channel only to widen out into the ocean of God's world-wide purpose that will touch every shore. Gen. 12.3; Isa. 2.2; 40.5; 45.23; 52.10,15; 54.1-5; 60.1, 3-9; 66.12, 19, 23; Jer. 4.2; 16.19; 31.7-9, 34; Dan. 2.35, 45; 7.13, 14, 18, 22, 27; Zech. 9.1, 10; 14.6-9, 16; Mal. 1.11; Matt. 8.11; John 10.16; Rev. 11.15; 15.4.

2. Prosperity of the Church. The Church and Christ are vitally related so that what is descriptive of Christ is a description also of His kingdom, such as that given in Ps. 72.7, 8. "In his day shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 86.9; 102.15, 16, 18; 132.15-18; Isa. 4.2-6; 25.6-8; 33.20, 21; 49.6-18; 52.1, 2, 7, 8, 10, 15; Jer. 31.34; Ezek. 17.22-24; 34.26, 29-31; Joel 2.26-32; Amos 9.11, 12; Mic. 4.3, 4; Hag. 2.7-9; Zech. 2.10, 11; 8.20-23.

3. Perpetuity of the Church. Isa. 9.7; 33.20; Dan. 7.14, 27; Matt. 16.18.

IV. The Christian Church.

What the prophets have given us is a picture of the Church as established and nourished by Christ, that is called the Christian Church. It is the Church of the dispensation of Christ and of the Holy Spirit.

1. Divine institution of the Church. Matt. 16.15-18; Eph. 2.20-22; 1 Thes. 1.1; 2 Thes. 1.1; 1 Tim. 3.15.

2. Christ the Head of the Church. This will call to mind what was set forth in our study of the Epistles of Paul, regarding the special emphasis Paul laid upon this great truth, and how greatly some of the churches were in need of it. Isa. 28.16; Matt. 21.42, 43; Mark 12.10; Luke 20.17, 18; John 15.1-8; 1 Cor. 3.11; Eph. 1.22, 23; 2.20-22; 5.23-32; Col. 1.18; 2.10, 19; 3.11; 1 Pet. 2.7; Rev. 2.2-28.

3. Rapid growth of the early Church. Acts 2.41, 47; 4.4; 5.14; 6.7; 9.35; 11.21, 24; 14.1; 19.17-20.

4. Characteristics of the Church.

It should be characterized by holiness. 2 Cor. 11.2; Eph. 5.27; 2 Pet. 3.14; Rev. 19.8.

Characterized by unity. In His great intercessory prayer our Lord prayed that the Church be one, one in God and in Him, and thus that unity manifest itself in the character and activities of the Church. One of the evils in the Corinthian Church that Paul endeavored to correct and was one of the reasons for writing them his First Epistle, was the party spirit that had sprung up in their midst and brought about serious divisions among them. John 10.16; 17.11, 21-23; Rom. 12.4, 5; 1 Cor. 10.17; 12.5, 12, 13, 26, 27; Gal. 2.26-28; Eph. 1.10; 2.14-20; 3.6, 15; 4.4-6, 12, 13, 16, 25; Col. 3.11, 15; Rev. 19.7.

5. Membership in the Church.

To whom is this grace to be extended? On what conditions may it be enjoyed? Luke 18.16; Acts 2.41, 47; 4.4; 5.14; 9.35, 42; 11.21; Rom. 12.4, 5; 1 Cor. 12.12-28; Eph. 5.30; Phil. 4.3.

6. Discipline in the Church.

The Church rests upon certain great principles. It must protect and safeguard that which is so sacredly committed to her. In doing this she must consider those who may be in need of disciplinary measures. They should be restored to the right way in whatever that may consist. She must consider the claims of the things of the Church to keep it pure,

and also the effect of these things upon the world in the midst of which she stands as a light that must not be obscured.

The design of discipline:

To save the soul. Matt. 18.15; 1 Cor. 5.1-13; 2 Thes. 3.14.

As a warning. 1 Tim. 5.20.

To safeguard true doctrines. Rom. 16.17; 1 Tim. 1.19, 20; Tit. 1.13; Gal. 5.10.

To be exercised in a gracious and forbearing spirit. Rom. 15.1-3; 2 Cor. 2.6-11; Gal. 6.1; Jude 22, 23.

Discipline as reproof. 2 Cor. 7.8; 10.1-11; 1 Thes. 5.14; 2 Thes. 3.15; 1 Tim. 5.1, 2; 2 Tim. 4.2.

Dealing with heresy. 1 Tim. 6.3-5; Tit. 3.10, 11; 2 John 10, 11. With immorality. Matt. 18.17, 18; 1 Cor. 5.1-7, 11, 13; 2 Thes. 3.6. In some of his epistles Paul had to deal with heretical conditions that had crept into some of the churches, especially the Galatian and Colossian. John, too, sought to guard the Christians to whom he wrote his epistles against the heresy that denied that Jesus had come in the flesh, that He was very man as well as very God, and declared he was simply a transient apparition of the divine.

7. Government of the Church.

The apostle Paul was under the necessity of defending his claims to apostleship when these were called in question, thus indicating the regard for that office. There was a certain system of government in the early Church.

Apostolic authority. Matt. 16.19; John 20.23; Acts 1.15, 23-26; 5.1-11; 1 Cor. 7.17; 11.2, 33, 34; Gal. 2.9.

In like manner, questions vitally affecting the interests of the Church could be submitted to a Council of the Church, as in the case of the Council at Jerusalem which convened at the close of Paul's first missionary journey. This was for the purpose of considering the receiving of Gentiles into the Church whether they should be required to submit to the institutions of Mosaism. Paul and Barnabas were commissioned by the Church at Antioch to attend that Council that should determine the course the Church should pursue. Acts 15.1-31; 16.4, 5.

Appointment of deacons. Acts 6.2-6.

Bishops or overseers. 1 Tim. 3.1-7.

Elders. Acts 14.33; 1 Tim. 5.1, 17, 22; Tit. 1.5. Their duties. Acts 20.17, 28; Jas. 5.14, 15; 1 Pet. 5.1-3.

The authority that resided in the congregation. 1 Cor. 16.3, 16; Jude 22, 23.

Confession of Sin. (See Sin.)**Confession of Christ.**

How much is involved in the confession of Christ? When, in this respect, does the Christian discharge his full duty? To many people this means little or nothing, such as uniting with the Church, and perhaps afterwards rarely ever attend.

1. How did the disciples of John the Baptist indicate their desire to confess Christ? Acts 19.4, 5.

2. How does Paul say to "put on" Christ? Gal. 3.27.

3. How is confession a condition of salvation? Rom. 10.9, 10.

4. What is the nature of the state wrought within us that makes us willing to confess Christ? 1 Cor. 12.3.

5. What does John give as a true element of our confession? 1 John 4.2, 3.

6. Into what fellowship does the confession of Christ bring us? 1 John 2.23; 4.15.

7. Why were some people in Christ's day afraid to openly confess Him? John 12.42, 43.

8. What supreme importance attaches to the confession of Christ? Matt. 10.33; Luke 12.9.

9. How did John confess Christ? Matt. 3.11.

10. How did Peter confess Him? Matt. 16.16.

11. What was the great confession that Christ wanted Peter to make? John 21.15-17.

12. Under what critical conditions did the disciples confess Christ? John 6.66-69.

13. What, as to the circumstances, was unusual about Martha's confession of Christ? John 11.27.

14. How did Philip confess Christ, and what was the result? Acts 8.35-37.

15. What did Paul do as soon as he found Christ? Acts 9.20.

16. What was Paul's great confession to the Church at Rome? Rom. 1.16.

17. What is wrong with the confession that Christ will reject? Matt. 7.21-23.

18. When is a confession of fellowship with Christ a lie? 1 John 1.6; 2.4.

Conscience.

The average person knows what is meant by conscience, a guilty conscience, following the dictates of conscience, and like expressions.

It is a very common thing, however, to misunderstand the function of conscience and to require it to act in a way that does not belong to its nature.

Conscience is not a judging faculty. How often we hear it said that conscience indicates or specifies the right thing in opposition to what is the wrong thing in a given case. It does nothing of the kind. That defines the work of the judging faculty and conscience is not that. When Paul said to Agrippa, "I verily thought I ought to do many things contrary to the name of Jesus," he indicated two distinct things. He "thought," an act of the intellect that judged with reference to certain *things* to do. Having thus judged the propriety of these things, a moral consideration entered into the matter as expressed by the word "ought." An obligation was imposed. In another place he says he did it ignorantly.

In other words, the judgment declares that a given thing is right and conscience says, *do it*. It declares that another thing is wrong and conscience says, *do not do it*. Conscience rests upon and follows our judgment of what is right or wrong, but it does not declare what is the *thing* that is right or wrong. It was left to the reason to do that. Conscience does not reveal truth, it is not a rule of faith.

Conscience has been defined in various ways. It is called "the moral sense;" the "monitor of the soul;" "the tablet on which God writes His moral law;" "God's vicegerent in the soul," all of which are in need of being defined. Kant called it "the categorical imperative," which describes the function of conscience.

Conscience cannot act until judgment has acted. The pagan who gives her child to the crocodile believes she is doing what is right and what is required by a higher Power she should obey. Conscience cannot accuse her of doing what is wrong since it would be in direct conflict with her judgment, her understanding of what is right. Conscience approves of her act, and insists that she perform it. It is the *ought* in the case.

Let us assume that this pagan woman becomes a Christian. She comes to a new understanding, but is the function of conscience altered? Not at all. It acted as it was required to act. The trouble was with her understanding. When, by the latter, she comes to a truer, purer conception of things conscience will act as it acted when the babe was sacrificed, it will act imperatively and will require that she act according to her higher and better understanding. If it were the function of conscience to determine what was right or wrong as to *things*, the question would arise, what then is the difference between

conscience and judgment? The conscience would be the judgment. It will be readily seen how these things may be hopelessly confused and the necessity of distinguishing these rational and moral states.

The word *conscience* is often used loosely. It is a moral guide as an imperative in the performance of duty, but what constitutes the content of duty in a given instance is a thing for the understanding to determine and does not lie within the province of conscience.

A "guilty conscience" signifies that we did what we *knew* to be wrong, which our moral nature disapproved, which was contrary to our understanding and sense of right. We knew it was wrong when we contemplated it, when we did it and conscience commanded that we refrain from doing it. But we did it and we are now conscious of guilt and our moral nature emphasizes the enormity of our defection and we feel the condemnation of our sinful conduct. This is what we call a guilty conscience. Within the range of its action conscience did its best to keep us out of sin.

On the other hand, we must be careful to note that our moral nature can be so depraved, evil can so dominate our lives that the voice of conscience is silenced. In this sense we speak of conscience being depraved. We may have the most distorted ideas of what is right and be influenced by the most erroneous principles, and conscience, acting under such conditions will do so to our absolute loss. Our nature was depraved and perverted by the Fall, and we think and act under the conditions of that depravity. When we are renewed by the grace of God our thought, our emotions, our whole moral being acts under new conceptions and new impulses.

Let us note a few cases in their chronological order.

1. Adam and Eve. Gen. 3.1-11.

They were divinely instructed and their rights and liberties were limited and exactly defined. They understood this because Eve repeated the law to the serpent and stated what was prohibited and what would be the consequences of disobedience.

Under these conditions we cannot conceive of conscience not functioning during this temptation. The sense of wrong was manifested in two ways: They hid themselves from God. Sin does not seek, but tries to hide from the presence of God. Under the sense of sin they were ashamed. Thus we see the functioning of conscience when the first sin was committed. We have in this instance the full display of rational and moral powers.

2. Jacob. Gen. 33.1-12.

Jacob defrauded Esau of his birthright, and then deceived Isaac and secured the blessing Isaac thought he was bestowing upon Esau. He fled from the wrathful Esau and came to Laban. Years afterwards on his way back to Canaan, his conscience troubled him regarding his relations with Esau, and when he learned that Esau was on his way to meet him he was afraid. He confessed his unworthiness and sent a large present to win his brother's favor. It is an instance of conscience doing its work, as Jacob realized the sinfulness of his conduct and feared the consequences.

3. Joseph. Gen. 39.7-12.

Here is an instance of the true conception of right and of heeding the injunctions of conscience. Joseph was placed under severe temptation. He had the confidence of his master, Potiphar, whose overseer he was. His moral nature was alive to the temptation forced upon him, and by following the dictates of conscience regarding the thing he *knew* to be wrong, he overcame temptation, fled from the tempter, but through the perfidy of the latter was put in prison.

4. Joseph's brethren. Gen. 42.21.

How different it was with the consciences of his wicked brethren. Here is an instance of what we call "guilty conscience," as in the case of our first parents and Jacob. They came to Egypt for corn. They knew nothing about Joseph since the day they sold him to the Midianites. They did not know him when he required them to bring Benjamin, but they were afraid that all was not well. It caused them to think of their crime of years ago, and they believed that they were now to suffer for that act. It was conscience at work when they said, "We are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." It was not a pleasing picture that came before them and it was conscience that forced them to see the thing they would prefer to forget.

5. Pharaoh. Ex. 9.27.

When Pharaoh realized that the plagues were being sent upon him by the God of Israel for not letting the people go, which was made clear by the fact that no hail had fallen upon the Israelites, he sent for Moses and Aaron. He realized and confessed his sin. He was afraid. Great disasters had come upon him, but the explanation of it all lay in his persistent sinfulness, his defiance of Jehovah. He saw that by the operations of conscience, and while it broke down and he again became rebellious, nevertheless for the time being he was moved to a sense of guilt.

6. David. 1 Sam. 24.5.

This refers to the time when David the outlaw found Saul asleep. He could have slain Saul, which he was advised by his men to do, and which he would not do notwithstanding the fact that Saul was seeking to destroy him. But that Saul might be made to realize how easily David could have slain him he cut off a piece of Saul's garment. It was when he thought about it that "David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed." It was the smiting of conscience.

7. David's great sin. Ps. 51.

This psalm is the cry of a broken and contrite heart. David was a good man, a righteous man, but sin got the better of him and the sin of adultery led to that of murder. He knew it was wrong and no doubt conscience tried to enforce that sense of right, but it failed. For three months David kept silent and it was Nathan the prophet who brought home to him his sin. But during that silence conscience was at work for he tells us (Ps. 32.3) how during that time his "bones waxed old" in the midst of his distress. In this great penitential psalm (51) he is tortured and torn by conscience as he pleads for pardon. One sentence expresses this moral situation, "My sin is ever before me." The functioning of conscience.

8. Herod. Matt. 14.2.

To keep the promise he made to a dancer who pleased him, he had John the Baptist beheaded. Then came to his ears the great fame of Jesus of His mighty works. At once the conscience of Herod smote him. He saw in this mighty worker John the Baptist. He declared it was he, risen from the dead, and because of that fact he was able to do these marvelous things. Conscience held before him his guilty deed, and he jumped to the conclusion that it was John restored to life. He was afraid, but such fear follows an accusing conscience.

9. Peter. Luke 22.62.

Peter denied his Lord three times. As Jesus passed him He looked at him. It must have been a look of great compassion and tenderness for "Peter went out and wept bitterly." There came surging over his soul the sense of his sin. A short time before he declared that though all the rest should forsake Jesus he would remain true to Him, and now conscience holds up to him his miserable, cowardly self. They were the tears of remorse.

10. Judas. Matt. 27.3-5.

We are told that "When he saw that he (Jesus) was condemned, repented himself." It is quite likely that Judas had no idea that Jesus would be taken; that He had escaped the fury of His enemies before, and He who had done such mighty works would secure his own deliverance. It was an easy and safe way to earn thirty pieces of silver, while no harm would come to Jesus.

When he saw that Jesus was condemned and in the power of His enemies, the enormity of his sinfulness rose before him. He was lashed by conscience which made him do three things: to declare his sinfulness, to return the money, to hang himself. In the case of David and Peter remorse of conscience had a constructive effect; in the case of Judas it was destructive. How often it has happened. What was ordained for good, under certain mental and moral conditions leads to despair and death.

11. The accusers of the sinful woman. John 8.9.

This is one of the most interesting of the cases noted because the moral situation is expressly stated. To put Jesus to the test, and hoping He would commit Himself in a way that would bring Him under the condemnation of the Jewish law, they brought to Him an adulteress to pass judgment upon her. Instead of meeting that issue, and without discrediting Himself as to the law, He made it a moral issue involving the accusers. Let them execute the law, but let those do so whose hands were clean, who were without sin. John says, "And they which heard it, being convicted by their own conscience, went out one by one." Conscience robbed them of the right or courage to cast a stone.

There are many more instances. Note the following Scriptures dealing with the subject of conscience.

1. Three states of conscience.

Corrupt. Matt. 6.23; Luke 11.34.

Seared. 1 Tim. 4.2.

Dead. Prov. 16.25; Amos 6.1,3-6; Rom. 1.21-25; Eph. 4.17-19.

2. An approving conscience. Job 27.6; Acts 23.1; 24.16; Rom. 9.1; 1 Cor. 4.4; 2 Cor. 1.12; 1 Tim. 1.5; Heb. 13.18; 1 Pet. 2.19; 3.16; 1 John 3.20, 21.

3. The purged conscience. Heb. 9.14; 10.22.

4. The guilty conscience. Job 15.21,24; Ps. 51.1-14; 73.21; Matt. 4.2; Acts 2.37; Tit. 1.15; Heb. 10.26,27.

5. Regard for the conscience of another. Rom. 14.2-20; 1 Cor. 8.7, 9-13; 10.27-32; 2 Cor. 4.2.

Covetousness.

The Corinthian Church was enjoined by Paul to "covet earnestly the best gifts" (1 Cor. 12.31). Is it then perfectly proper to covet as long as we covet good things? It may consist of material things in themselves good and desirable and can be put to proper use. It may be of the nature of mental acquirements, an interest in which we would commend. Paul advises that the Corinthians covet the best gifts and then shows them in the following chapter what is the greatest thing in the world for them to covet and possess.

The Tenth Commandment forbids the sin of covetousness (Ex. 20.17) and specifies some of the forms it may take. These are the things that belong to others. To covet is to desire unlawfully, to wish for those things that cannot be legitimately secured, to desire inordinately, to be avaricious.

I. Instances of Covetousness.

1. Eve and the forbidden fruit. Gen. 3.6.
2. Jacob in securing the birthright. Gen. 25.31.
In securing Isaac's blessing. Gen. 27.6-29.
3. The wrong done Jacob by Laban. Gen. 31.7, 15, 41, 42.
4. Balaam's covetousness. Num. 22; 2 Pet. 2.15.
5. The sin of Achan. Josh. 7.21.
6. Taking of bribes by Samuel's sons. 1 Sam. 8.3.
7. Saul's appropriation of the booty. 1 Sam. 15.8, 9.
8. David's sin in securing Bath-sheba. 2 Sam. 11.2-5.
9. Naboth's vineyard coveted by Ahab. 1 Ki. 21.2-16.
10. The sin of Gehazi. 2 Ki. 5.20-27.
11. The usurers of Nehemiah's time. Neh. 5.1-11.
12. The rich young ruler. Matt. 19.16-22.
13. The rich fool. Luke 12.15-21.
14. Judas the thief. John 12.6.
Judas the traitor. Matt. 26.15, 16.
15. Felix, looking for a bribe from Paul. Acts 24.26.
16. Demas, lover of the world. 2 Tim. 4.10.

II. The following questions are answered by the accompanying passages.

1. What does Paul call covetousness? Col. 3.5.
2. How is it described by Solomon and Isaiah? Prov. 21.26; Isa. 56.11.
3. How is it most commonly described? 1 Tim. 6.9-11.
4. To what does it tend? Prov. 11.24, 26; 22.16.

5. How may it affect one's position? 1 Tim. 3.3; Tit. 1.7-11.
6. How denounced by Isaiah? Isa. 5.8.
7. From what may it debar us? Matt. 19.23, 24; 1 Cor. 6.10; Eph. 5.3, 5.

III. Warning Against Covetousness.

1. Warnings of the Law. Ex. 20.17; Deut. 5.21; 15.9, 10.
2. Warnings of the New Testament. Matt. 6.19-21, 24, 25, 31-33; 13.22; Mark 4.19; Luke 8.14; John 6.26, 27; 1 Tim. 6.5-8; Heb. 13.5; Jas. 4.2; 1 John 2.15-17.

IV. Punishment of Covetousness.

- Job 31.24, 25, 28; Isa. 57.17; Jer. 8.10; 51.13; Col. 3.5, 6; 2 Pet. 2.3, 14-17.

Death.

The end of our earthly existence is given large attention by the various religions as was noted in our study of *Ancient Religions*. They do not all regard it in the same way. The *Egyptian Book of the Dead* deals extensively with death and immortality. The Bible does likewise, but there is a vast difference between the Bible treatment of the subject and that of other religions. What some people cannot understand is, that while other religions have so much to say about life after death, there is so little of that doctrine to be found in the Old Testament. (See *Immortality*.)

I. Inevitability of Death.

When the first law was announced in Eden it was declared that one consequence of breaking it would be death. With the Fall, death was pronounced on the Adamic race. That death is inevitable is stated by many passages of which the following are a few. 2 Sam. 14.4; Job 7.1, 8-10, 21; 10.21; 22.14; Ps. 49.7-10; 82.7; 89.48; Eccl. 2.14-18; 5.15; Isa. 51.12; Jer. 9.21; Zech. 1.5; John 9.4; Heb. 9.27; 13.14; Jas. 1.10, 11.

II. Description of Death.

1. What is the description of Gen. 25.8; 35.29?
2. What does Job call it? Job. 18.14; 14.14.
3. What is implied by Gen. 15.15; 25.8?
4. What is put off by death? 2 Pet. 1.14.
5. Is there any hope of returning? Job 15.22.
6. What change takes place? Gen. 3.19.
7. Job's expressive figure of speech. Job 14.2.
8. What is said is required at death? Luke 12.20.

III. Death Spoken of as Sleep.

The following passages have led some to believe in the doctrine of "The Sleeping Soul." There is nothing in these statements to justify such a theory. They are descriptive of the body and not of the soul. It would be just as logical to conclude that the body was not actually dead. 1 Ki. 14.31; 15.8, 24; Job 7.21; Ps. 76.5, 6; Jer. 51.39; Dan. 12.2; John 11.11; Acts 7.60; 13.36; 1 Cor. 15.6, 18, 51; 1 Thes. 4.13-15.

IV. Death of the Righteous.

1. What sort of a change is it? Luke 16.22; 23.43.
2. How was it regarded by Balaam? Num. 23.10.
3. How is it characterized? Ps. 37.37.
4. How does God regard it? Ps. 116.15.
5. How should the righteous regard it? Rom. 14.7, 8;
1 Cor. 3.21-23; 2 Cor. 5.1, 4, 8; 1 Thes. 5.9, 10.

V. Death of the Wicked.

Job 18.14, 18; 20.4, 5, 8, 11; Ps. 40.7, 9, 10, 14, 17-20; Prov. 5.22, 23; 11.7, 10; Eccl. 8.10; Isa. 14.11, 15.

VI. Does Death End All?

1. How is this answered by Luke 20.37, 38?
2. Is death followed by conscious existence? Luke 23.42, 43.
3. John's vision of the dead. Rev. 20.12, 13.
4. What great event proved continued existence? Matt. 17.2, 3.
5. What is to happen to death itself? Isa. 25.8; Hos. 13.14;
1 Cor. 15.21, 22, 26, 55-57; Rev. 20.14; 21.4.

VII. Those Escaping Death.

1. Who in the Pre-Mosaic Age was exempt from death?
Gen. 5.24; Heb. 11.5.
2. What prophet did not die? 2 Ki. 2.
3. What class of people will not see death? 1 Cor. 15.51;
1 Thes. 4.15, 17.
4. Will heaven be a deathless state? Luke 20.36; Rev. 21.4.

VIII. Crimes of Which Death was the Penalty.

Under the Mosaic law certain crimes were punishable by death:

1. Murder. Num. 35.16-21, 30-33.
2. Adultery. Lev. 20.10; Deut. 22.24.
3. Incest. Lev. 20.11, 12, 14.

4. Sodomy. Lev. 18.22; 20.13.
5. Perjury. Zech. 5.4.
6. Kidnapping. Ex. 21.16.
7. Offering human sacrifice. Lev. 20.2-5.
8. Striking or cursing father or mother. Ex. 21.15, 17.
9. Blasphemy. Lev. 24.23.
10. Sabbath desecration. Ex. 35.2; Num. 15.32-36.
11. False doctrines. Deut. 13.1-10.
12. Treason. 1 Ki. 2.25.
13. Sedition. Acts 5.36, 37.

Faith.

We may believe a doctrine, but faith has to do with a person. We may believe what one says to be true, and have no faith in the one who states what is the truth. A man may be orthodox regarding fundamental truths and be untrustworthy as a man.

A person tells us a certain thing occurred. We believe him implicitly. Why? He is not only qualified to state the fact, but he is a man of such integrity that it would be infinitely more unreasonable to doubt than to believe. Let us assume that the same person expresses a judgment regarding something upon which he is not so well informed and is not an authority in that field. We would respect his opinion for what it is worth, but we would not consider him a competent judge of such matters.

We say of a certain person, "I have faith in him." It may refer to his ambition to succeed in a given line, or his ability to rise above circumstances with which he is contending. The reason why we express our faith in him is because we know him, his qualities and his character. Of another man we may say the very reverse because he is the opposite type of man, has given us every reason to doubt him and we have nothing to assure us that he will succeed.

These are simple things, and we take these attitudes to things and to people, but when we are required to apply the principles to spiritual things we are in trouble. Many people have a vague and mistaken notion as to the real nature of faith and invest it with some undefined mystery which is not to be found in the Bible. Faith is often confounded with feeling, and if certain feelings do not attend faith they conclude that it is not a real and reliable faith.

Faith is not mere knowledge of the Word of God no matter how accurate that knowledge may be. It is not mere assent to the truths of the Scriptures, no matter how well defined and sincere that assent may

be. A man says I believe implicitly that Jesus Christ actually came, that He is the Son of God and made atonement for sin; but faith is more than that. It includes and requires that, but it goes a step further, and a most essential step it is.

Faith, then, is an assent to the truth of the Word of God of which Jesus Christ is the soul and center; it is a full, deliberate, personal consent, a dependence, a reliance upon God for what He has promised for this life and the life to come. Faith is belief in action, belief applied. Do you believe that Jesus Christ made an atonement for sin? Yes, I believe that. Have you accepted Him, His atonement, and have surrendered yourself to Him and rely upon Him for salvation? No, I have not gone that far. Your belief is all right, but it is not applied, you have not acted as your belief requires you to act and thus meet the claims of that belief.

The object of faith to sinful man is the person and work of Jesus Christ. The objects of faith are not bare axioms or abstract propositions. These are the objects of knowledge. But true faith, evangelical faith, centers in a living person, Jesus Christ, and acts in conformity with His saving work, so as to become the beneficiary of His redeeming grace.

If you believe that Jesus Christ and His atoning work are mythical you would not exercise your faith in a myth. Faith in Christ is not a blind trust. There is a reason for an atonement; it lies in our ruined nature which we are compelled to concede. There is nothing mythical about that. It lies in the established facts of a Redeemer and His finished redemption. You act rationally when by faith you accept Christ as your Saviour. The effects of such an act very quickly justify it, for no one ever truly accepted Christ by faith who did not realize in full all that is claimed for such faith.

When we come to know God we trust Him. The trust is grounded in the knowledge of God, and is not a blind trust. It is a most important fact that we also know God by trusting Him. We may not know what is best or should be desirable for which we trust God, but we know God and hence trust Him. Why do we trust certain people? We do, as a matter of fact. We would not do so if there were not strong and sufficient reasons for doing so. They may disappoint us, but we did not trust them as being infallible and perfect beings, and if we did so the trouble was with ourselves. But we do put our faith in Christ as a perfect Saviour, and we do trust God as infinite in every natural and moral attribute of His being.

I. Faith Defined. Heb. 11.1.

“Now faith is a well grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see” (Weymouth translation).

II. Some Old Testament Examples of Faith.

1. Abel, in the nature of his offering. Heb. 11.7.
 2. Noah, in building the ark. Gen. 6.14-22; Heb. 11.7.
 3. Abraham, in obeying God in leaving Ur. Gen. 12.1-4; Heb. 11.8.
- In believing the three great promises God made to him. Gen. 12.7; 15.4-6; Rom. 4.18-21; Heb. 11.11, 12. In offering up Isaac. Gen. 22.1-10; Heb. 11.17-19.

5. Joseph, in his interpretation of God's purpose in his being sold into Egypt, and the final deliverance of Israel from Egypt. Gen. 50.20, 24; Heb. 11.22.

6. The mother of Moses in caring for her child. Ex. 2.2, 3; Heb. 11.23.

7. Moses in adopting the cause of his people. Heb. 11.24-28.

8. The Israelites in accepting the commission of Moses and Aaron. Ex. 4.31.

9. Joshua and Caleb in urging that they take the land. Num. 13.30.

10. Conquest of Jericho. Josh. 6; Heb. 11.30.

11. David in slaying Goliath. 1 Sam. 17.37, 45-47.

12. In believing God's promises concerning the perpetuity of his kingdom. Acts 2.30.

13. Elijah in his contest with the priests of Baal. 1 Ki. 18.32-38.

14. The three Hebrews in the fiery furnace. Dan. 3.13-27.

15. Daniel in the lion's den. Dan. 6.

III. Trials of Faith.

1. Noah, when told to build the ark and to believe in the coming flood. Gen. 6.14-22.

2. When Abraham was required to leave Chaldea and go he knew not where. Gen. 12.1-4; Heb. 11.8. When commanded to offer Isaac. Gen. 22.1-19.

3. When Moses was sent to Pharaoh. Ex. 3.11, 12; 4.10-17; Heb. 11.25-29.

4. Gideon, when commanded to deliver Israel with a greatly reduced army. Jud. 6.36-40; 7; Heb. 11.32.

5. Ezra in going to Palestine without military protection. Ez. 8.22.

6. When Daniel was forbidden to pray to Jehovah. Dan. 6.4-23; Heb. 11.32, 33.

7. The Syro-Phoenician. Matt. 15.21-28.

8. The trial of faith called *precious*. 1 Pet. 1.7.
9. Trial by tribulations. Matt. 24.21-25.
10. By temptations. Jas. 1.3, 12.

IV. Faith While in Adversity.

1. Hezekiah. 2 Chr. 32.7, 8.
2. Nehemiah. Neh. 2.20; 4.4, 9.
3. The Psalmist. Ps. 4.3, 8; 6.8, 9; 9.3, 4; 20.5-7; 42.5, 6, 8; 46.1-3, 5, 7; 91.1, 2, 9, 10; 92.10, 15; 102.13.
4. Jonah. Jon. 2.2.
5. Micah. 7.7-9, 20.
6. Paul. Acts 27.25; 2 Cor. 1.10; 4.8, 9, 13, 16-18; 2 Tim. 1.12, 13; 4.7, 8, 18.

V. The Place of Faith in Salvation.

Luke 7.50; John 1.12; 3.14-18, 36; 5.24; 6.40, 47; 20.31; Acts 10.43; 13.48; 16.31; 26.28; Rom. 1.16, 17; 3.22-28; 4.1-25; 5.1, 2; Gal. 2.16; 3.1-29; Eph. 1.12-14; 1 Tim. 1.16; 1 Pet. 1.9; 2.6, 7; 2 Pet. 1.1.

Fear.

This is an emotion of human nature that is common to all. It performs a very important office. It preserves from danger and is designed to safeguard us against wrong doing.

There are various kinds of fear. There is a slavish and tormenting fear. We are shaken with fear when we see the consequences of certain acts from which the right kind of fear could have saved us. There is a fear that paralyzes the boldest heart, and turns a true living service into servile duty.

There is a fear of God that is also a slavish fear containing no filial element. It fears His majesty, His power, justice and wrath. It fears the thought of judgment. These fears arise from wrong relations to God.

There is a fear of God that is reverential, true, filial, loving, constructive. It is this fear which the Bible enjoins and concerning which it gives us instruction.

I. True Fear of God Described.

1. How described by Ps. 19.9?
2. What does it hate? Prov. 8.13.
3. What is its effect upon life? Prov. 10.27.
4. What is it in our life? Prov. 14.27.
5. Of what vital thing is it the beginning? Prov. 1.7; 9.10; 15.33; Ps. 111.10.

II. Fear Rightly Stimulated.

1. How is God's majesty a motive to fear? Jer. 10.7.

2. What is another Divine attribute that is a motive? Josh. 4.24; Ps. 99.1; Jer. 5.22; Matt. 10.28; Luke 12.5.

3. How should His justice and judgments stimulate fear? Job 37.23, 24; Isa. 1.20.

4. How are the providence and forgiveness of God motives to fear? 1 Sam. 12.2-4; Ps. 130.4.

III. Characteristics to be Cultivated.

1. What is the relation of fear to obedience? 2 Pet. 3.11.

2. How does it inspire filial obedience? Deut. 21.21.

3. What other quality does it inspire? Deut. 19.20.

4. What is its influence with reference to sin? Ex. 20.18-20; Jer. 32.39, 40.

IV. The Fear of God Securing the Blessing of God.

Ps. 25.12, 13; 31.19; 33.18; 103.11, 13, 17; 112.1; Prov. 22.4; Eccl. 7.18; 8.12; Mal. 4.2; Luke 1.50; Acts 10.35.

V. Expressions of Guilty Fear.

Job 18.11; Prov. 1.24-27; 10.24; Isa. 2.19-21; Rom. 8.15; 2 Tim. 1.7; Jas. 2.19; Rev. 6.16.

Forgiveness.

Sin drove our first parents out of Eden, out of the estate in which they were created. It raised a barrier between God and the race made in His image. Sin and holiness are incompatible and incommunicable.

We can never again be innocent, but can we be forgiven? When the Fall occurred the question was, who should pay the penalty. If the race pays the penalty it will be unending. The nature of sin is such that it can never be atoned for by him who sinned, and paying the penalty can never become atonement, it can never purchase pardon. The man in prison for a given time pays the penalty for his crime. When he does so it is not equivalent to forgiveness. It is simply penalty. It may be a case of capital punishment; the state does not forgive a man by hanging him—it hangs him as penalty for his crime. There is nothing gracious about the procedure, it is a question of justice.

A sinful race is a condemned race. If its sin can be atoned for, it can be forgiven. This is the message of the Gospel of Jesus Christ. He made atonement for sin, and God extends to His fallen race the offer of forgiveness by the acceptance of this atonement. In forgiveness our relations to God are the same as if sin had not been committed. We are restored to the heart of God. As seen by our study of *Adoption* we are made heirs of God and joint-heirs with Jesus Christ. It is by atonement

alone that forgiveness is made possible, and that is the uniform teaching of the Word of God. The Moral Influence Theory can never be sustained by the Biblical doctrine of the atonement. It is useless to ask for forgiveness unless by faith the atonement is accepted.

I. Forgiveness Promised and Assured.

1. Relation of atonement to forgiveness. Ex. 34.6, 7; Lev. 4.20, 26, 31, 35, 40-42; 5.4, 13.

2. Complete, abounding forgiveness. Isa. 1.18; 43.25, 26; 44.21, 22; Jer. 31.34; Ezek. 18.21, 22; Matt. 12.31; Heb. 8.12; 10.17; Jas. 5.15; 1 John 1.7, 9.

II. Conditions of Forgiveness.

1. Grounded in the work of Christ. Matt. 1.21; 26.28; Luke 24.47; Heb. 9.22; 1 John 2.1; Rev. 1.5.

2. Secured through prayer. Ps. 19.12; 25.7, 11; 51.9; 79.9; 1 Ki. 8.22-50; Luke 18.13.

3. The necessity of repentance and faith. Luke 3.3; 13.3, 5; Acts 2.38; 3.19; 10.36, 43; 13.38, 39; 26.16-18; 1 John 1.7, 9.

III. The Forgiving Spirit.

Matt. 6.12, 14, 15; 18.21-35; Mark 11.25; Luke 6.27-34, 36, 37; 17.3; Eph. 4.32; Col. 3.13; Philemon 10.18.

IV. Instances of Forgiveness.

1. Esau's forgiveness of Jacob. Gen. 33.4, 11.

2. Joseph's forgiveness of his brethren. Gen. 45.5-15; 50.19-21.

3. Moses' forgiveness of Aaron and Miriam. Num. 12.1-13.

4. David's forgiveness of Saul. 1 Sam. 24.10-12.

5. David's forgiveness of Shimei. 2 Sam. 16.9-13.

6. Solomon's forgiveness of Adonijah. 1 Ki. 1.53.

7. Christ's forgiveness of His enemies. Luke 23.34.

8. Stephen's forgiveness of his murderers. Acts 7.60.

9. Paul's forgiveness of his persecutors. 1 Cor. 4.12.

God.

The Bible is the revelation of God. The greatest self-revelation of God is His Son, Jesus Christ. Within our limited space it is impossible to do more than give the character and attributes and a few of the scores of passages by which He reveals himself in these perfections of His being. In revealing His nature He sets forth His relations to us. We witness His mighty works in Egypt, but they are in behalf of His chosen people. He rains manna from heaven, but it is to feed them. His love is infinite and He bestows it upon His creatures.

In the study of this subject we should consider God, not simply in the abstract, but also concretely. In fact, it is in this manner we usually think of Him. The idea of omnipotence is associated with some expression of it such as the creation of the world. The idea of justice brings before us such an event as the destruction of Sodom. When we think of Him as love we see it expressing itself in Jesus Christ.

The Bible reveals God to us as one, and the only God. This is the only rational conception of God the reason can entertain. There cannot be more than one God for infinity, eternity, omnipotence, etc., cannot apply to more than one such being. Two such beings would limit and exclude each other which would render impossible the being of God. The Bible reveals to us God in the threefold expression of Himself as Father, Son and Holy Spirit, three persons in one Godhead, but not three Gods. It is trinity and not tri-theism.

I. The Unity of God.

Deut. 6.4; 1 Ki. 8.60; Isa. 44.6; Mark 12.29, 32; John 10.30; 1 Cor. 8.4; Eph. 4.6.

II. God the Creator.

1. Creator of the heavens and the earth. Gen. 1.1; Ex. 20.11; Ps. 8.3; 19.1; 24.1; Eccl. 3.11; Isa. 40.12-28; John 1.3; Acts 14.15; Rom. 11.36; Heb. 1.2; 3.4; Rev. 4.11.

2. Creator of man. Gen. 1.26; 5.1; Ex. 4.11; Job 10.8-12; Ps. 33.15; 86.9; Prov. 20.12; Eccl. 12.1; Isa. 43.1; Acts 17.25-29; 1 Cor. 15.38.

III. Natural Attributes, Perfections.

1. Eternal. Gen. 21.23; Ex. 3.15; Job 36.26; Ps. 90.1; Rom. 1.20-23; 2 Pet. 3.8.

2. Infinite. His infinitude expressed in all things. 1 Ki. 8.27; Ps. 139.8; Acts 15.18; Heb. 4.13.

3. Invisible. Ex. 30.20; John 1.18; 5.37; Col. 1.15; Heb. 11.27.

4. Omnipotence. Gen. 1.3; Deut. 32.39; Ps. 66.3; Isa. 40.12; Dan. 4.35; Matt. 19.26.

5. Omniscience. Job 24.23; Ps. 119.168; Jer. 23.24; Amos 9.2-4; Acts 1.24.

6. Omnipresence. 1 Ki. 8.27; Ps. 139.7-10; Isa. 66.1; Acts 17.27.

7. Immutability. Ps. 33.11; Isa. 46.10; Mal. 3.6; Heb. 1.12; Jas. 1.17.

8. Wisdom. Job 36.5; Ps. 104.24; Isa. 28.29; Rom. 16.27; 1 Cor. 3.19; 1 Tim. 1.17.

IV. Moral Perfections of God.

1. Holiness. Ex 3.5; Josh. 24.19; 1 Sam. 2.2; Job 36.23; Ps. 89.35; Isa. 5.16; Hos. 11.9; Luke 1.49; John 17.11; Rev. 4.8.
2. Justice. Deut. 10.17; Ps. 9.8; Jer. 11.29; Dan. 9.7; Acts 17.31; Rom. 9.14; 1 Pet. 1.17.
3. Compassion. Ps. 78.38; 86.15; Rom. 9.15.
4. Faithfulness. 1 Cor. 10.13; 1 Pet. 4.19.
5. Longsuffering. Num. 14.18; 1 Pet. 3.20; 2 Pet. 3.9.
6. Merciful. Ex. 34.6; Ps. 117.2; Jer. 3.12; Luke 6.36.
7. Gracious. Ex. 34.6; Ps. 116.5; 103.8; 1 Pet. 2.3.
8. Love. John 3.16; 5.42; Rom. 5.5; 2 Cor. 13.11; Eph. 2.4; 1 John 4.8-10.

Gospel.

The word *Gospel* (God-spell) signifies good news from heaven. As such it implies that the "news" is communicated. It is "good news" because it announces God's gracious provision for a fallen race. It is a message of mercy, salvation, pardon by which we may be the recipients of all the blessings it proclaims.

Let us not make the mistake of supposing that it is a new way of salvation, as contrasted with the other way as set forth in the Old Testament. There has always been but one way from the time the first announcement of a Redeemer was made in Eden (Gen. 3.15). It was preached to Abraham (Gal. 3.8), and is the same through all dispensations though revealed with greater clearness in Christ and by the dispensation of the Holy Spirit. The sacrificial and priestly institutions of the law foreshadowed, typified, the scheme of redemption fully accomplished by the person and work of Christ, hence we speak of the Gospel of Christ. Paul calls it "the power of God unto salvation."

I. Prophecies Concerning the Gospel.

Isa. 2.3-5; 4.2-6; 9.2, 6, 7; 25.7-9; 35.5-10; 40.9; 42.6, 7; 51.4-6; 52.7; 55.1-5; 60.1-22; 61.1-3; Jer. 31.31-34; Ezek. 34.23-31; 47.1-12; Joel 2.28-32; Mic. 4.1-7.

II. Descriptions of the Gospel.

1. The Gospel of God. Rom. 1.1; 15.16; 1 Thes. 2.8; 1 Pet. 4.17.
2. The Gospel of Christ. Mark 1.1; 1 Cor. 9.12, 18; Gal. 1.7; Phil. 1.27; 1 Thes. 3.2.
3. Gospel of the kingdom. Matt. 4.23; 24.14.
4. Gospel of the grace of God. Acts 20.24.
5. The dispensation of the grace of God. Eph. 3.2.
6. Gospel of your salvation. Eph. 1.13.

7. Good tidings. Isa. 40.9; 41.27; 52.7; Matt. 11.5; Luke 7.22; Acts 13.32, 33; 1 Pet. 1.25.

8. Gospel of peace. Eph. 6.15.

9. The Word. Of God. 1 Thes. 2.13; 1 Pet. 1.23. Word of the Lord. 1 Pet. 1.25. Word of Christ. Col. 3.16. Word of this salvation. Acts 13.26. Word of reconciliation. 2 Cor. 5.19. Word of truth. Eph. 1.13. Word of faith. Rom. 10.8. Words of life. Phil. 2.16.

10. Everlasting Gospel (Eternal good tidings). Rev. 14.6.

III. Salvation Through the Gospel.

Rom. 1.16, 17; 1 Cor. 15.1, 2; Eph. 1.13, 14; Jas. 1.21; 1 Pet. 1.23.

IV. Dissemination of the Gospel.

Matt. 24.14; 28.18-20; Mark 13.10; 16.15; Acts 5.20; 14.3; 16.17; 20.24; Rom. 10.15-18; 16.25, 26; 1 Cor. 1.18, 21, 24, 25; 9.16-18; Eph. 3.8-11.

Grace.

This is a comprehensive word and in the Bible has many meanings. The general thought is that of unmerited favor and expresses the good will of God towards us, and His good work within us. All the blessings of the Gospel are by grace and not by works. As Paul says, if it were by works then it would not be by grace, and it is "by grace ye are saved."

Salvation is a free gift and not a reward. We had nothing to do with it, and did not deserve it. We had no claims upon God, and what has come to us in the Gospel has come through the free grace of our Heavenly Father, unmerited favor, and the gift of His Son. This is the essential meaning of the word in the Scriptures.

I. Expressions of Grace.

1. In passing over transgressions. Num. 23.20, 21; Neh. 9.17; Rom. 3.25.

2. As seen in salvation. Acts 15.11; Rom. 11.5, 6; Eph. 1.5-9, 11, 12; 2.8, 9; 2 Tim. 1.9; Tit. 2.11-14; 1 Pet. 1.10.

3. In our justification. Gen. 15.6; Rom. 3.22-24; 4.4, 5, 16; 5.2, 6-8, 15-21.

4. In drawing us to Christ. John 6.44, 45.

5. Imparted by Christ. John 1.16, 17; Rom. 1.7; 1 Cor. 1.3; 2 Cor. 1.2; Gal. 1.3; Eph. 4.7; Phil. 1.2; Col. 1.2.

6. In calling us to Christian service. Gal. 1.15, 16.

7. In spiritual growth and spiritual gifts. 1 Cor. 1.4-8; Eph. 3.16; 4.7, 11.

II. Manifestations of Grace.

1. In character and conduct. 1 Cor. 15.10; 2 Cor. 1.12; Phil. 2.13.
2. Sustaining grace. 1 Cor. 10.13; 2 Cor. 12.9; 1 Pet. 1.5; Jude 24; Rev. 3.10.

III. Prayer for Grace.

John 17.11, 12, 15; Rom. 16.20; 1 Thes. 1.1; 5.28; 1 Tim. 1.2; Heb. 4.16; 2 Pet. 1.2.

Hades, Hell, Sheol.

1. The Greek word *Hades*, which means the unseen world is translated *Hell* in the Authorized Version. Matt. 11.23; 16.18; Luke 10.15; 16.23; Acts 2.27, 31; Rev. 1.18; 6.8; 20.13, 14.

2. The word *Hell* is the translation of the Hebrew word *Sheol* in the Authorized Version of the Old Testament. The Hebrew word signifies the unseen state. 2 Sam. 22.6; Job 11.8; Ps. 9.17; 16.10; Prov. 5.5; 7.27; Isa. 5.14; 14.9, 11, 15; Ezek. 31.16, 17; 32.21, 27; Jon. 2.2.

3. The word *Hell* is also the translation of the Greek word *Gehenna*, which signifies the place of torment. Matt. 5.22, 29, 30; 10.28; 18.9; 23.15, 33; Luke 12.15; Jas. 3.6.

4. The English word *grave* is used as the translation of *Sheol* by the Authorized Version. Gen. 44.29, 31; 1 Sam. 2.6; Job. 7.9; 14.13; Ps. 6.5; Prov. 1.12; Eccl. 9.10; Isa. 14.11; Hos 13.14. In Num. 16.30, 33, *Pit* is used.

5. In all places in the Authorized Version where the words *Hell*, *Grave* and *Pit* are used, the English revisers use the Hebrew *Sheol* except in Deut. 32.22; Ps. 55.15; 86.13 and in the prophetic books. The American revisers use *Sheol* where this word occurs in the Hebrew.

6. The future state of the wicked. Ps. 9.17; Prov. 9.18; Matt. 5.22, 29, 30; 7.13; Mark 9.43-48; Luke 3.17; Acts 1.25; 2 Thes. 1.9; 2 Pet. 2.4; Rev. 9.1, 2; 11.7; 19.20.

Heaven.

1. The Heaven that is God's Dwelling Place.

1 Ki. 8.27, 30; Job 22.12, 14; Ps. 2.4; 80.14; Isa. 6.1; 66.1; Matt. 6.9; Luke 11.2; Acts 7.49, 55, 56; Heb. 8.17.

2. The Heaven the Work of God.

Gen. 1.1, 8; Ex. 20.11; Neh. 9.6; Ps. 19.1; Isa. 37.16.

That will pass away. Ps. 102.25, 26; Isa. 51.6; Matt. 24.35; 2 Pet. 3.10-12; Rev. 6.14.

3. The New Heaven.

- Isa. 51.16; 66.22; 2 Pet. 3.13; Rev. 21.1.
4. Jesus Came from Heaven.
John 3.13, 31; 6.38; 8.23; 1 Cor. 15.47; Heb. 12.25.
 5. He Ascended Into Heaven.
Luke 24.51; Acts 1.9; 3.21; Eph. 4.10; 1 Thes. 1.10; 4.16; 1 Tim. 3.16; Heb. 4.14; 1 Pet. 3.22.
 6. He Shall Come Again from Heaven.
Matt. 24.30; Mark 14.62; Luke 21.27; John 14.3; Acts 1.11; 1 Thes. 1.10; 4.16.
 7. Heaven Describes as
 - a. A kingdom. Matt. 18.1-4; Phil. 3.20 (citizenship); 2 Pet. 1.11.
 - b. A city. Rev. 21.21-26; 22.2, 5.
 - c. A home. John 14.2; Eph. 3.15.
 - d. A rest. Heb. 4.9; Rev. 14.13.
 - e. An inheritance. Col. 1.12; 1 Pet. 1.3-5.
 8. Future Home of God's People.
Matt. 5.12; 13.30, 43; Luke 16.22; John 12.26; 17.24; Phil. 3.20; Col. 1.5, 12; Rev. 2.7; 14.13.
 9. The State of Heaven.
 - a. No marrying in heaven. Matt. 22.30; Luke 20.34-36.
 - b. Treasures in heaven. Matt. 6.20; 19.21; Luke 12.33.
 - c. Righteousness. 2 Pet. 3.13.
 - d. Joy. Ps. 16.11; Luke 15.6, 7, 10.
 - e. Free from sorrow. Rev. 7.16, 17.
 10. Those Who Enter Heaven.
Matt. 25.34; John 14.2, 3; Rom. 8.17; 1 Cor. 6.9, 10; 2 Cor. 5.1; Heb. 11.10; 12.23; Rev. 7.9, 14.

Holiness.

In the Old Testament sin and holiness stand opposed to each other; the sinfulness of man and holiness of Jehovah are in striking contrast. This is the dominant thought in the Mosaic law.

The supreme purpose of the system of Mosaic ordinances was to impress the Israelites with the fact that they were a separated and holy people; that Israel was the medium of the divine revelation the great truth of which was that God required holiness and that this vital fact should be impressed upon all people for all time.

This spiritual purpose runs through all the ordinances of the law. If we fail to find this truth in the study of that system we have missed its great central significance. "Defilement and uncleanness, exclusion

of the unclean from the congregation, atonements and atoning sacrifices, washings and purifications, whole burnt offerings, *unblemished* priests and *unblemished* offerings, were ordained as object lessons to teach that there is a difference between unholiness and holiness, and between the unholy and the holy, and thus to exalt holiness as the supreme lesson of life."

Holiness is one of the moral attributes of God, and this fact was held before Israel continually. The Israel of the Old Testament and the Israel of God of the New Testament are constantly exhorted to holiness.

I. Holiness Described.

1. As a highway. Isa. 35.8.
2. As a walking in uprightness. Isa. 57.2.
3. As departing from evil. Ps. 34.14; 37.27.
4. As crucifying the flesh. Gal. 5.24.
5. As a new creature, a new man. Gal. 6.15; Eph. 4.24.

II. Typified by the Mosaic System.

1. Unblemished offerings. Ex. 12.5; Lev. 1.3; 5.15; 9.2, 3.
2. Washing of offerings. Lev. 1.9, 13.
3. Washing of priests. Ex. 29.4; Lev. 8.6.
4. Washing of garments. Lev. 13.6, 34; Num. 19.7, 8, 10, 19.
5. Purifications. Lev. 15.16-18, 21, 22, 27.
6. Clean and unclean animals. Lev. 11.1-47; Deut. 14.3-20.

III. Motives to Holiness.

Isa. 6.1-8; Matt. 5.48; 1 Pet. 1.15, 16; Rom. 12.1.

IV. The Christian Exhorted to Holiness.

John 5.14; Rom. 6.13, 19; 13.12-14; 1 Cor. 10.31; Eph. 4.22-24; Col. 3.5, 12-15; 1 Thes. 2.12; 1 Tim. 4.12; 1 Pet. 4.1; 2 Pet. 3.11, 12, 14.

V. Relation of Holiness to Eternal Life. Heb. 12.24.

Holy Spirit.

The Third Person of the Trinity. The Father's love for fallen humanity in giving His Son for our redemption. The Son, accepting the Father's commission, is willing to partake of our nature and make atonement for sin. The Holy Spirit to take of the things of Christ and reveal them to us; to make effectual Christ's redeeming work and bring us to our full spiritual inheritance in the Gospel.

I. Names of the Third Person of the Trinity.

Holy Ghost. Matt. 28.19; Acts 1.5; 2.4.

Holy Spirit. Isa. 63.11; Luke 11.13.
 Comforter (paraclete). John 14.16, 16.7.
 Holy One. 1 John 2.20.
 Spirit. Acts 2.4; Eph. 5.18.
 Spirit of adoption. Rom. 8.15.
 Spirit of Christ. Rom. 8.9; 1 Pet. 1.11.
 Spirit of God. Matt. 12.28; 1 John 4.2.
 Spirit of Grace. Zech. 12.10; Heb. 10.29.
 Spirit of the Lord. Luke 4.18.
 Spirit of promise. Eph. 1.13.
 Spirit of truth. John 14.17; 16.13.

II. Emblems of the Spirit.

1. Wind. Reviving. Ezek. 37.5, 9, 10. Mysterious. John 5.3. Mighty. Acts 2.2.
2. Dew (or rain). Ps. 133.3. Refreshing showers. Ps. 72.6. Showers of blessing. Ezek. 34.26; Mal. 3.10.
3. Water, cleansing. Ezek. 16.9; 33.25; Eph. 5.26; Heb. 10.22. Refreshing. Isa. 41.17. Renewing. John 3.5
4. Oil. Anointing and consecrating. Ex. 29.7; Isa. 61.1; Ezek. 16.9; 2 Cor. 1.21. Healing. Rev. 3.18. Giving unction. 1 John 2.20. Oil of joy. Isa. 61.3.
5. Fire. Burning for cleansing Isa. 4.4. Purifying. Matt. 3.11. Cloven tongues of fire, baptism of fire. Acts 2.3, 6-11.
6. Dove. Matt. 3.16; John 1.32. Harmless, gentle. Matt. 10.16; Gal. 5.22.
7. Seal. Confirmation. John 6.27; 2 Cor. 1.22; Eph. 1.13, 14; 4.30.
8. Voice of the Lord. Isa. 6.8. Announcing Christ. Matt. 10.20; Mark 1.11; 9.7. Inspiring the psalmist. Heb. 3.7; 11.15.

III. His Offices and Work.

1. Convinces of sin. John 16.8-11.
2. Regenerates. John 3.5, 6; 2 Cor. 3.3, 18; Tit. 3.5, 6.
3. Justifies. 1 Cor. 6.11.
4. Sanctifies. Rom. 15.16; 1 Cor. 6.11; 2 Thes. 2.13; 1 Pet. 1.2.
5. Dwells in believers. Rom. 8.11.
6. Teaches. John 6.63; 14.26; 1 Cor. 2.14.
7. Comforts. John 14.16, 17, 26; 15.26; 16.7-14; Acts 9.31.
8. Helps our infirmities. Rom. 8.26.
9. Testifies of Christ. John 15.26; 16.14; 1 Cor. 12.3.
10. Inspires. Matt. 10.20; Mark 13.11; Luke 12.12; 1 Cor. 2.4, 10-14; 1 Tim. 4.1.

11. The revealer. Mark 12.36; Luke 2.26, 27; John 16.13; 1 Cor. 2.10, 11; Eph. 3.5; 1 Tim. 4.1; Heb. 3.7; 2 Pet. 1.21; Rev. 2.7, 11, 29.

12. Witnesser. Acts 5.32; Rom. 8.15 16; 2 Cor. 1.22; 5.5; Gal. 4.6; Eph. 1.13, 14; 1 John 3.24; 5.6-8.

Hope.

We exercise hope as we exercise faith. We indulge the hope of this or that. Two things are involved in hoping—desire combined with expectation. When we hope we desire the thing we hope for, and expect to receive it. We may greatly desire something we have not the slightest expectation of receiving. There is no hope. We may expect something we do not desire. There is no hope in that situation.

A hope may be weak or strong according to the degree of desire and of expectation. We may desire very much, but if there is little probability of it being realized it will not be a lively hope. We may not greatly desire a thing, but be quite certain it will occur. The hope is not strong and we would not be much disappointed if it did not happen.

All of which applies to our spiritual interests. Hope concerns the future. We do not hope for that which we have. "But hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8.24).

Hope is allied to faith, but it is not faith. The two things are entirely different. Faith is the root from which hope springs, and by which it is sustained. Faith has to do with the person who promises; hope with the thing promised. Hope is grounded in faith. If faith is weak, hope will not be strong.

I. Fundamental Grounds of Hope.

1. God's Word. Ps. 119.74, 81; Rom. 15.4.

2. God's mercy. Ps. 33.18.

3. Jesus Christ. 1 Thes. 1.3; 1 Tim. 1.1.

Thus our hope is grounded in the revelation and purpose of God's will; in the character and attributes of the "God of Hope." In His mercy, love, power and faithfulness. In the Divine covenant and promises, the word and oath of the immutable God. In the person and work of Jesus Christ—His atonement, resurrection, exaltation, intercession. 1 Cor. 1.9; 2 Cor. 9.8; Heb. 6.18; Rom. 16.4; 1 Tim. 1.1; Col. 1.27.

II. Objects of Hope.

What is it the believer hopes for?

1. Complete salvation including the blessings of eternal life. 1 Thes. 5.8; Col. 1.5, 6, 23, 27; Tit. 1.2; 2.13; 3.7; 1 Pet. 1.3, 13; 1 John 3.3.
2. The coming of Christ in His glory. Tit. 2.13; 1 Pet. 1.13.
3. The resurrection. Acts 26.6; 24.14, 15; 26.6-8; 28.20.
4. Being with the Lord, made like Him, in the glory, enjoyment and service of heaven. Col. 1.5, 27; 1 John 3.2, 3; Rom. 5.2; Rev. 22.1-4.

III. Effects of Hope.

1. Its purifying effect. 1 John 3.3.
2. In stimulating joy. Rom. 5.2-5; 12.12.
3. Sustains, supports and triumphs. Rom. 4.18; Phil. 1.19, 20.
4. It is the Christian's helmet, 1 Thes. 5.8, and anchor of the soul, Heb. 6.18, 19.

Immortality.

Not much attention is given to this great doctrine in the Old Testament. There is a progress of doctrine in the Bible which accounts for the little that is given on some subjects in some sections of the Bible, until in the process of divine revelation, it was set forth where it belonged. Positive statements in the Old Testament on immortality are rare. This doctrine is implied in the Psalms and Prophets, but it is only in a few passages that we find anything very specific.

If the Bible were not a Divine revelation, and were a man-made religious system such as other ancient religions, we would expect to find in the Old Testament theories and speculations regarding the future life as they are to be found in the religion of the Egyptians, the Babylonians, Greeks and Romans. The very fact that the Old Testament is singularly silent on this great doctrine clearly indicates that the Old Testament was divinely inspired and is not a human product. Moses was trained in all the things of the Egyptians and, if left to himself, would, no doubt, have been influenced by Egyptian notions of immortality, as also other things of a religious nature.

While Christianity has given us the only true understanding of the life to come, it did not originate the idea of immortality. It found it already in the breast, the consciousness of humanity. Renouf is right in saying that "A belief in the persistence of life after death, and the observation of religious practices founded upon this belief, may be discovered in every part of the world, in every age, and among men representing every degree and variety of culture." Christianity does not create the belief, but it gives us the right things to believe and to know regarding life after death.

I. Old Testament Intimations.

1. Translation of Enoch and Elijah. Gen. 5.24; Heb. 11.5; 2 Ki. 2.11.

In these translations the doctrine of immortality is strongly implied. Even if the Jews did not have positive beliefs regarding the future life, they could scarcely have missed the implication of these two instances, and have concluded that life after death would be the lot of all.

2. The announcement to Moses. Ex. 3.6.

At the burning bush Jehovah revealed Himself to Moses as "the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What is of special interest is the use Jesus made of this passage as teaching immortality. Matt. 22.32; Mark 12.26, 27; Luke 20.36-38; Acts 7.32.

The Sadducees did not believe in this doctrine, but they accepted the five books of the Pentateuch as their "rule of faith and practice." In their attempt to discredit Jesus they raise a question regarding the resurrection, a stock conundrum of theirs, to which Jesus replied "Have ye not read," and then quoted God's statement to Moses and declared, "God is not the God of the dead, but of the living." This silenced the Sadducees. They had never seen what that passage implied, and here in the Scriptures which they accepted they found the doctrine they denied.

3. The hope that sustained Abraham. Heb. 11.10.

This New Testament passage states that Abraham "looked for a city which hath foundations, whose builder and maker is God." In this passage the truth of immortality as conceived by Abraham is clearly implied.

4. It comforted David. 2 Sam. 12.23.

When David's child died he said, "Can I bring him back again? I shall go to him, but he shall not return to me."

5. The doctrine in the Psalms.

Ps. 16.10, 11. This is the great prophecy of the resurrection of our Lord and declares that He would not be left in Sheol, hence life from the dead.

6. The teaching of Ecclesiastes. 3.21; 12.7.

The spirit returning to God. Solomon makes a clear distinction between the body and the spirit. While the body returns to the earth "the spirit shall return unto God who gave it."

7. The resurrection. Isa. 25.8; 26.19; Dan. 12.2, 3. Here we have a definite statement of the resurrection by these two prophets.

II. The Teaching of the New Testament.

1. By the returning of two from the dead. Matt. 17.2-9; Mark 9.2-10; Luke 9.29-36. These passages give us the appearance of Moses and Elijah, centuries after their earthly career ended, thus showing the soul surviving the passing of the body.

2. The teaching and assurances of the New Testament. Matt. 19.16; 25.46; Mark 10.30; Luke 10.25-28; John 3.14-16; 5.39; 6.47, 50-54, 58; Rom. 2.7; 6.22, 23; 2 Cor. 5.1; Gal. 6.8; Col. 1.5; 1 Tim. 4.8; 6.12, 19; 2 Tim. 1.9, 10; Tit. 1.2; 3.7; Heb. 10.34; 11.10, 13-16; 13.14; 1 John 2.17, 25.

Joy.

The Bible is full of joy. The announcements of the Gospel are calculated to bring joy unspeakable and full of glory. There is no joy in all the world that can compare with that of the true child of God. It is an emotion infinitely deeper and more abiding than a transient happiness.

Adversity and sorrow do not place one in happy moods that arise from prosperity and the absence of care and affliction, but while one in the latter situation can be without real joy, the believer in the former situation has a joy that no adversity or affliction can mar or destroy.

Christianity is a joyful religion. The pagan religions had no real joy. Even the Greeks who put a certain brightness and sprightliness into their religion that we do not find in the others, knew nothing of real spiritual joy, and their contemplation of the future made them shrink from death. There was no joy, no blessed prospect beyond the grave, only a cold, drab, colorless existence. What a different outlook is given the believer by the Word of God!

We never turn from the Gospel to find a true joy the heart craves which Jesus cannot satisfy. When we leave the Gospel for the transitory delights of the world we soon discover we have sold our birthright for a mess of pottage.

I. The Things in Which the Christian Rejoices.

1. In God and in Christ. Ps. 9.2; 104.34; Isa. 9.3; 29.9; 41.16; 61.10; Luke 1.47; Rom. 5.11; Phil. 3.3; 4.4; 1 Pet 1.8

2. In the Word of God. Ps. 19.8; 119.14, 16, 111, 162; Jer. 15.16.

3. In worship. 2 Chr. 7.10; Ez. 6.22; Neh. 12.43; Ps. 42.4; 43.4; 71.23; Isa. 56.7; Zech. 2.10.

4. In salvation. Ps. 13.5; 20.5; 35.9; Isa. 12.23; 25.9; 35.1, 2, 10; 55.12; Rom. 5.2; 14.17.

5. On account of a good conscience. 2 Cor. 1.12.

II. Joy in the Midst of Adversity.

Ps. 126.5, 6; Isa. 61.3; Matt. 5.12; Acts 5.41; 2 Cor. 6.10; 7.4; 8.2; 12.10; Col. 1.11; 1 Thes. 1.6; Heb. 10.34; Jas. 1.2; 1 Pet. 4.13.

III. Occasions of Great Joy.

1. When the Israelites were delivered from the Egyptians. Ex. 15.1-21.

2. In the time of Ezra when they dedicated the Temple and were right with God. Ez. 6.16, 22.

3. When they turned from idolatry. 2 Chr. 15.14, 15; 23.18, 21; 29.30, 36; 30.21, 23, 26.

4. When they were taught the Word of God. Neh. 8.9-18.

5. The joy of the shepherds and the Magi. Luke 2.20; Matt. 2.10.

6. When Jesus entered Jerusalem. Matt. 21.8, 9; Mark 11.8-10.

7. After the resurrection of Jesus. Luke 24.41.

8. Joy of Paul and Silas in jail. Acts 16.25.

9. Paul's joy in tribulation. 2 Cor. 7.4.

10. Joy of the angels when sinners repent. Luke 15.7, 10.

IV. Joyfulness Enjoined.

Neh. 8.10; Ps. 2.11; 5.11; 97.12; 105.3, 43; Joel 2.23; Luke 2.10; 6.23; 10.20; Rom. 12.12; 1 Thes. 5.16.

Judgment.

The thought of humanity before the bar of God is invested with great solemnity. The judgment is contemplated with a feeling of tranquility or that of uneasiness according to the relations we sustain to God. One may be so dead in trespasses and sins, and be so indifferent to these stern realities, that they are far removed from his thoughts. Let him be awakened to the significance of these things and the judgment will be a disturbing and distressing fact.

There is a wide difference of opinion relative to some phases of this subject especially in regard to the time of the judgment, and whether the Bible treats of a general judgment in the sense that all appear in the one general judgment, or of different judgments. Bound up with these conflicting views is the question of the resurrection. (See *Light on Difficult Passages*, Phil. 3.11.)

The believer should understand that he will not be judged for sin. "There is therefore now no condemnation to those who are in Christ Jesus," Rom. 8.1. This is called the judgment of the Cross. The Christian cannot be judged for sin, for judgment upon that has already fallen

upon Christ. He cannot be judged for what has been pardoned, blotted out, since Christ is his Advocate with the Father. This assurance of the apostle is for those "who are in Christ Jesus."

I. The Purpose of the Judgment.

1. To reward and punish. Luke 14.14; 2 Cor. 5.10; 2 Tim. 4.8; Rev. 11.18; 22.12.

2. According to opportunity, ability and works. Matt. 10.14, 15; 11.22-24; 12.36-42; 16.27; 22.11-13; 25.31-46; Luke 10.12-15; 11.31, 32; 19.12-27; John 3.19, 20; 12.48; 2 Cor. 5.10; 11.15; Jude 15; Rev. 2.23.

II. Those Who Will Judge.

1. God. Ps. 9.7; 50.4, 6; 96.13; Eccl. 12.14; Dan. 7.9, 10; Rom. 2.5, 16; 3.6; 2 Tim. 4.8; Heb. 10.30; 12.23; 13.14; 1 Pet. 4.5; Rev. 20.11-15.

2. Jesus Christ. Matt. 7.22, 23; 13.30, 40-43, 49, 50; John 5.22; Acts 10.42; 17.31; Rom. 2.16; 14.10; 1 Cor. 4.5; 2 Thes. 1.7, 8; 2 Tim. 4.1; 2 Pet. 2.9; 3.10; Rev. 1.7, 6.15-17.

3. The saints. Matt. 19.28; 1 Cor. 6.2.

III. Those to be Judged.

1. The just and unjust. As already noted, the righteous do not stand in the same judgment with the wicked since they are not under condemnation of sin. Matt. 25.31-46; Rev. 11.18.

2. Judgment of the wicked. 2 Pet. 29; 3.7.

3. Those alive and those dead. Acts 10.42; 2 Tim. 4.1; 1 Pet. 4.5.

Justification.

This is one of the four great doctrines which express the state of those redeemed by Christ—Regeneration, Justification, Adoption, Sanctification. We are regenerated, justified and adopted by an *act* of divine grace. What is involved in sanctification is different.

To justify is to vindicate, to free from blame, to be free from the imputation of guilt, to prove to be just. The word sets before us one charged with crime who is able to prove his innocence and in doing so is said to be justified, is just.

The question arises, how can the word be applied to the sinner? It is the question of Job: "But how should man be just with God?" (9.2). He is not innocent of the guilt imputed to him with which he is charged and by which he is condemned. He cannot vindicate any claims of innocence, and by no form of argument or proof can he show that he is anything but a sinner, condemned before the bar of his own judgment and conscience and before the bar of God.

The Bible uses a very strong word, and it signifies that by an act of divine grace the sinner is restored to that relation to God that he would sustain if he had never sinned. This is done by pardoning his sin. The redeemed sinner holds the relation to God he would sustain if he were sinless. He is accepted as *righteous* through the righteousness of Christ which is *imputed* to him when by faith he accepts Christ. Christ took upon Himself the sinner's sin in paying the penalty, and the sinner now accepts the Saviour's righteousness and in this his faith is "counted for," accepted in the place of, righteousness.

Regeneration signifies a new life, a new nature. Adoption signifies heirship in the household of God. Justification signifies a legal situation in which we are no longer under condemnation but are just before the bar of God covered with the robe of Christ's righteousness.

1. Justification Impossible by Fulfilling the Law.

Rom. 3.20; Gal. 2.16-21; 3.11; 5.4-6.

2. Justification is from God.

Isa. 45.24, 25; 50.8; 54.17; Rom. 3.25; 8.30, 33; 2 Cor. 5.19, 21; Tit. 3.7.

3. Through Christ.

Isa. 53.11; Jer. 23.6; Acts 13.39; Rom. 3.20-25; 5.9, 11, 16-21; 1 Cor. 1.30; 6.11; Col. 2.13, 14.

4. Received by Faith Alone.

Rom. 3.20-22, 24-26, 28, 30; 4.2-25; 5.1; 9.30-32; 10.4, 6, 8-11; Gal. 2.14-21; 3.6, 8, 9, 21, 22, 24; Phil. 3.8, 9; Heb. 11.4, 7.

Law.

When John says "For the law was given by Moses, but grace and truth came by Jesus Christ," he condensed the Bible into that expression—law and grace. It is necessary that we understand the former in order to understand the latter.

In point of time the ceremonial institutions antedated the advent of Christ, but it was the person and work of the Messiah that determined the character and content of those institutions. In other words, the Proto-type was prior to the type. The latter was invested by the former. To understand the Law we must understand Christ, and to understand Christ we must understand the Law.

The fundamental principles of the Christian system were embodied in the Law. In every sacrifice Jesus, the Lamb of God, was typified, and thus He "was slain from the foundation of the world." These institutions were divinely ordained and communicated, and to the minutest

detail. When fully formulated they had, in typical form, the essentials of the person and work of the coming Messiah for the salvation of the world.

I. Pre-Mosaic Law.

1. The first law. Gen. 2.16, 17. The giving of this law was the genesis of the moral history of the race. It was designed to raise man from a state of innocence to the moral plane. It required him to act under moral conditions. The law was violated; the race fell in its federal head, and for its redemption we have all that follows in the Word of God.

2. The law given to Noah. Gen. 9.6.

Following the flood the race starts anew in Noah and God speaks to him in much the same way that He spoke to Adam in committing to him the world about him. Note the law that is announced.

II. Characteristics of the Law of God.

1. It is perfect. Ps. 19.7-9; Jas. 1.25.

2. It is holy. Rom. 7.12.

3. It requires obedience. 1 John 5.3.

4. The law fulfilled by love. Rom. 3.10; 1 Tim. 1.5.

III. Mosaic Law.

1. By the authority of God. Ex. 19.16-24; 20.1, 2; 24.12-18; Lev. 26.46; Deut. 4, 10-13, 36; 5.1-22; 10.1-5; 1 Ki. 8.9; Ez. 7.6; Neh. 1.7; Ps. 103.7; Isa. 33.22; Acts 7.38, 53; Gal. 3.19; Heb. 9.18-21.

2. Its preservation.

Engraved on stone. Ex. 20.3-17; 24.12; Deut. 4.13.

Kept in the ark. Ex. 25.16; Deut. 31.9.

Written on door-posts. Deut. 6.9.

Preserved by instruction. Deut. 11.19; 20.31.

3. Instructors of the law.

Priests and Levites. Lev. 10.11; Deut. 33.10; Ez. 7.10.

Taught during the Sabbatic Year. Deut. 31.10-13.

4. The constitution of the Israelites. Deut. 17.18-20; 2 Ki. 11.12.

5. Obedience to the law required. Deut. 5.32; 7.11; 11.1, 8, 32. Josh. 1.7; 1 Ki. 2.3; 8.61; 2 Ki. 17.37.

6. Messianic prophecies in the law. Luke 24.44; John 1.45; 5.46; 12.34; Acts 26.22, 23; 28.33; Rom. 3.21, 22.

7. Christ the fulfillment of the law. Matt. 5.17-45; Acts 6.14; 13.19; Rom. 10.3, 4; Eph. 2.15; Heb. 8.4-13; 9.8-24.

8. Abrogated by Christ. Luke 16.16, 17; John 1.7; 4.20-24; Acts 10.28; 15.1-29; Rom. 7.1-6; 2 Cor. 3.7-14; Gal. 2.3-9, 19; 4.4-31; 5.1-18;

Col. 2.14-23; Heb. 7.5-9. Hence the temporary nature of the law. Heb. 10.1-18.

Love.

This is one of the things we can understand better than we can define. It is the great attribute by which God defines Himself—"God is Love." It is all-comprehensive. It is by this He states His relations to His creatures as by nothing else. With no other attribute does God so identify Himself in the fullest expression of His nature. For example, we do not read, God is power, God is omniscience, God is wisdom. He is all of these, but "God is Love" is the great truth of the Word of God.

We all love something. The human heart was made to love. The important thing is the object of love. We can bestow our love on unworthy objects and become debased, and there are objects upon which we can bestow it that will lift us to the most glorious heights. When we know what one loves, what is dominant in his affections, we know what he is or may become.

The Song of Solomon is a beautiful portrayal of the love of two lovers. If the allegorical interpretation is correct then the poem is designed to represent the love of Christ for the Church, and the love of the Church for Christ. There is much that can be said in support of this interpretation of the Song, and the student is referred to our analysis of the poem.

I. The Love of God.

1. The Father. John 3.16; 1 John 4.8-10.
2. The Son. John 15.19; Gal. 2.20; Eph. 5.2.
3. The Spirit. Rom. 15.30.

II. Character and Greatness of Love.

1 Cor. 13. This is one of the greatest chapters in the Bible. It defines and unfolds the essentiality of the grace of love, how it is the ground of all values, and that without it as the ruling principle what we are and do are devoid of value. It sets forth the things that are incompatible with love, what love cannot be and cannot do, and the things that are the abiding and necessary characteristics of love. It brings together the three great graces—faith, hope, love—and declares that the greatest of these is Love.

III. Love for God.

1. Defined. 1 John 5.3; 2 John 6.
2. Enjoined. Deut. 6.5; 10.12; 11.1, 13, 22; Josh. 22.5; 23.11; Ps. 31.23; Prov. 23.26; Matt. 22.37, 38; Mark 12.29, 30, 32, 33; Luke 11.42; 2 Thes. 3.5.

3. Incompatible with love of the world. 1 John 2.15.
4. Incompatible with hatred of others. 1 John 4.20, 21.
5. It expels fear. 2 Tim. 1.7; 1 John 4.18.

IV. Love for Christ.

1. Enjoined. Matt. 10.37, 38; John 15.9; 1 Cor. 16.22; Rev. 2.4.
2. Instances.
 Peter. Matt. 17.4; John 13.17; 18.10; 20.3-6; 21.15-17.
 Thomas. John 11.16.
 Disciples. Mark 16.10; Luke 24.17-41; John 16.27; 20.20.
 Mary. Matt. 26.6-13; Luke 10.39; John 12.3-8.
 Mary Magdalene. Matt. 27.55, 56, 61; Luke 8.2; John 20.1, 2, 11-18.
 Nicodemus. John 19.39, 40.
 Paul. Acts 21.13; Phil. 1.20-23; 3.7, 8; 2 Tim. 4.8.
3. Rewards of love. Matt. 25.34-40, 46; Mark 9.41; Luke 7.37-50; John 16.27; Eph. 6.24; 2 Tim. 4.8; Heb. 6.10; Jas. 1.12; 2.5.

V. Love of Man for Man.

Luke 10.25-37; Rom. 12.9, 15; 13.8-10; 1 Cor. 10.24; Gal. 6.1, 2, 10; Eph. 4.2, 32; Phil. 1.9; Col. 3.14; 1 Tim. 1.5; 4.12; Jas. 2.8; 2 Pet. 1.7; 1 John 4.20, 21.

An evidence of regeneration. 1 John 3.14, 19.

Instances:

Moses' love for Israel. Ex. 32.31, 32.
 David and Jonathan. 1 Sam. 18.1; 20.17.
 Hiram for David. 1 Ki. 5.1.
 Nehemiah for the Israelites. Neh. 5.10-18.
 Centurion for his servant. Luke 7.2-6.
 The Good Samaritan. Luke 10.29-37.

VI. The Blessings that Flow from Love.

Neh. 1.5; Ps. 145.20; Prov. 10.12; 1 Cor. 2.9; 8.3; 13; 1 John 3.14.

Prayer. (See Prayers of the Bible.)

Promises.

The Bible is full of promises. There is no circumstance for which there is not an appropriate promise. These promises are conditional. Something is required of us. How often people hold God to His promises and are unwilling to meet the conditions which they specify. When the blessing does not come, instead of examining themselves to see if the

conditions are met, they charge God with unfaithfulness. If the "all these things" of Christ's promise are to be "added" unto us, it will be because we "seek first the kingdom of God and his righteousness."

God's terms are reasonable but necessary. He does not require what we are unable to perform. We are very liable to overlook two things: the promises themselves and their precious assurances, and our part in securing their fulfillment.

The promises of God are sure. "Every promise is built upon four pillars: the holiness of God, which will not suffer Him to deceive; the goodness of God, which will not suffer Him to forget; the truth of God, which will not suffer Him to change; the power of God, which will not suffer Him to fail." Keep these four great essentials in mind in claiming the promises of God.

I. Some Things Promised.

1. The presence of God. Ex. 3.12; Deut. 31.8; Josh. 1.5; 1 Sam. 10.7; 1 Ki. 6.13; Hag. 1.13; 2.4, 5; 2 Cor. 6.16; 13.11; Phil. 4.9; Heb. 13.5.

2. The presence of Christ. Matt. 18.20; 28.20.

3. The Holy Spirit. Joel 2.28; Luke 11.13; 24.49; John 7.38, 39; 14.16, 17, 26; 15.26; 16.7; Acts 2.38.

4. Forgiveness, Ps. 130.4; Isa. 1.18; 43.25; 55.7; Jer. 31.34; 33.8; Matt. 6.14; 12.31, 32; Mark 3.28; Luke 12.10; Acts 10.43; 13.38, 39; Jas. 5.15, 16; 1 John 1.9.

5. Deliverance from temptation. 1 Cor. 10.13; Jas. 4.7; 2 Pet. 2.9.

6. Spiritual enlightenment. Isa. 29.18, 24; 35.5, 6; 42.16; Matt. 10.19; Luke 21.14, 15; John 7.17; 8.12, 32; Heb. 8.10.

7. Answers to prayer. 2 Chr. 7.14; Job 2.27; Ps. 2.8; 145.19; Isa. 58.9; 65.24; Jer. 29.12; 33.3; Matt. 6.6; 7.7, 8, 11; 17.20; 18.19; 21.22; Mark 11.24; Luke 11.13; John 14.13, 14; 15.7, 16; 16.23, 24; Jas. 1.5; 5.15, 16; 1 John 5.14, 15.

8. Eternal life. Dan. 12.2, 3; Matt. 19.29; 25.46; Mark 10.29, 30; Luke 18.29, 30; John 3.15, 16, 36; 4.14; 5.24, 29; 6.40; 10.28; 12.25; 17.2; Rom. 2.7; 6.22, 23; Gal. 6.8; 1 Thes. 4.15-17; 1 Tim. 1.16; 4.8; Rev. 22.5.

9. Heavenly reward. Matt. 5.12; 13.43; 2 Tim. 4.8; Heb. 11.16; Jas. 1.12; 2 Pet. 1.11; Rev. 2, 7, 10; 22.5, 12, 14.

II. Promises to Various Classes.

1. Seekers after God. Deut. 4.29; 1 Chr. 28.9; Ez. 8.22; Ps. 34.10; 145.18; Jer. 29.13; Matt. 5.6; 6.33; Luke 6.21; John 6.37; Rom. 10.13; Heb. 11.6.

2. The Penitent. Ex. 34.7; Ps. 65.3; Isa. 1.18; 43.25; 46.13; 55; Jer. 33.8; Ezek. 33.16; Mic. 7.18; Rom. 5; 2 Cor. 6.18; Eph. 2.13.

3. Backsliders. Lev. 26.40-42; Deut. 30.1-3; 2 Chr. 30.9; Jer. 3.12-15; Hos. 14.4; Mal. 3.7.

4. The righteous. Job. 36.11; Ps. 1.1-3; 34.7; 119.1, 105; Prov. 25.22; Isa. 55.8; Jer. 17.7; Matt. 6.30-33; Luke 6.35; Rom. 5.9; 8.30, 31; 1 Cor. 2.9; 3.21, 22; Phil. 1.6; 4.7; Rev. 2.17, 26, 28; 14.13.

5. The obedient. Ex. 25.26; Deut. 4.40; 1 Ki. 3.14; Neh. 1.5; Ps. 1.1, 3; 25.10; Prov. 1.33; Isa. 1.19; Jer. 7.23; Ezek. 18.19; Matt. 5.19; Mark 3.35; Luke 8.21; John 8.51; 14.21, 23; 1 John 2.5, 17.

6. The humble and meek. Isa. 57.15; Matt. 5.3, 5; 18.4; 23.12; Luke 6.20; Jas. 4.6; 1 Pet. 5.5, 6.

7. The burdened and afflicted. Job 33.24-28; Ps. 9.9; 18.27; 41.3; Lam. 3.31; Matt. 11.28, 29.

8. Those who endure to the end. Matt. 10.22; 24.13; Mark 13.13; Rev. 2.7, 11, 17, 26-28; 3.5, 12, 21; 21.7.

III. Appeal to God's Promises.

Gen. 32.9-12; Deut. 9.26-29; 2 Sam. 7.28, 29; 2 Chr. 1.9; Neh. 1.8-11; Ps. 74.2; Isa. 63.7; Jer. 14.21; Dan. 9.19.

IV. God Fulfills His Promises.

Josh. 21.43-45; 1 Ki. 2.24; 8.20; 24.56; Ps. 77.8; Luke 1.54; 21.33; Rom. 15.8; 1 Thes. 5.24; Tit. 1.2; Heb. 10.23.

Regeneration.

This is the first of the great spiritual changes that take place in the sinner's life. It must be distinguished from Justification, Adoption and Sanctification.

Regeneration and conversion are frequently used interchangeably, so that the one is made the other. This works confusion. Conversion signifies more specifically the act of the sinner in accepting the offer of salvation. It is, to be sure, by the work of the Holy Spirit that he is constrained to accept Christ, to turn from sin to God, to exercise saving faith, but there is a change of nature that disposes him thus to act.

The attitude of the sinful heart is to reject Christ, not to accept Him. What, then, is changed by which he ceases to reject and that leads him to accept Christ as his Saviour? Regeneration is a radical change of nature, of disposition, by which the sinner's enmity to God is subdued, and his whole nature is turned toward God.

It will be readily seen that faith is not the ground of regeneration, but is the result of it. If it were the ground of it, it would never be exer-

cised. When conversion is thought of in terms of faith it cannot be considered in terms of regeneration. The latter is a divine work in the heart, by which there is a change of *nature* which disposes the sinner to act in the way of repentance, confession, faith and renunciation of sin, otherwise he never would take these attitudes to God.

Here is a man who is at enmity with another. He dislikes him, discredits him, will have nothing to do with him, would do him an injury, or at least be glad if he were placed in an unfortunate position. You tell him he is entirely mistaken regarding this man, and you point out his good qualities. He may hate him the more because he has such qualities. Will pointing out the unreasonableness of his attitude, and the fine traits of the other break up this state of mind and cause this man to love the other? Not in the least. His nature must be changed. This may be effected by various means, but when it is, his enmity disappears, and in his love for him he loves his qualities and becomes a loyal friend. So it is in regard to the sinner; his nature is changed by the operations of the Holy Spirit and the result is, he comes to God in sincere repentance and accepts Christ by faith.

I. Necessity of Regeneration.

Jer. 13.23; Matt. 12.33-35; 18.3; Mark 10.15; Luke 18.17; John 3.3, 5; Tit. 3.5, 6.

II. The work of the Holy Spirit.

John 3.5-8; 1 Cor. 12.13; 2 Thes. 2.13; 1 Pet. 1.2, 3, 22.

III. The Change Described.

1. Circumcision of the heart. Deut. 30.6; Ezek. 44.7; Rom. 2.28; Col. 2.11-13.

2. Change of heart. Jer. 31.33, 34 (Heb. 8.10, 11); 32.38-40; Ezek. 11.19, 20; 18.31; 36.26, 27; Rom. 12.2.

3. A new creature. 2 Cor. 5.17; Gal. 6.15; Eph. 4.22-24; Col. 3.9, 10.

4. Spiritual cleansing. John 15.3; Acts 15.9; 1 Cor. 6.11; Tit. 3.5.

5. Spiritual quickening. Ezek. 31.1-14; John 6.57; Eph. 2.1, 5, 6, 8, 10; 4.7.

6. Spiritual resurrection. John 5.24; Rom. 6.3-13; 8.2-4; Gal. 2.20.

7. Spiritual illumination. John 6.44, 45; 8.12; Acts 26.18; 1 Cor. 2.11, 12, 14-16; 2 Cor. 4.6; Eph. 5.14; Heb. 10.16.

Repentance.

Repentance has been defined as sincere, or godly sorrow for sin. The Greek word for repentance means a change of mind which signifies that one has come to a true perception of his sinful state, the consciousness and enormity of sin, is self-condemned, has the sense of moral helplessness, makes a free and full confession of sin to God and, without reservation, renounces sin. These are the elements of true repentance.

We must be sure of the moving cause and true character of sorrow. One may be sorry for his sin because it got him into trouble, or involved him in loss. One may break with certain forms of sin because of disappointment, satiety or change of circumstances. But this implies no sincere turning from sin to Christ. There is no true repentance apart from the realization of the sinfulness of sin, that it violates the law of God, excludes the sinner from the communion of God and is condemned by the Word of God.

I. Called the Gift of God and of Christ.

2 Tim. 2.25; Acts 5.31.

II. The Call to Repentance.

Deut. 32.29; 2 Chr. 30.7-9; Isa. 22.12; 31.6; Jer. 35.15; Ezek. 12.1-5; Dan. 4.27; Hos. 10.12; Joel 1.14; Amos 4.12; Jon. 3.8, 9; Hag. 1.7; Matt. 4.17; Mark 1.4; Luke 3.3; Acts 2.38; 3.19; 8.22; Rev. 3.2, 3, 19.

III. Essential to Forgiveness.

Deut. 4.29-31; 1 Ki. 8.33-50; 2 Chr. 6.36-39; Neh. 1.9; Ps. 34.18; Isa. 55.7; Jer. 3.4; 12.14, 19; 7.5-7; Mal. 3.7; Matt. 5.4; Luke 13.1-5; 1 John 1.9.

IV. Occasions of Repentance.

The goodness of God. Rom. 2.4.

Tribulation. Deut. 4.30; 30.1-3; 1 Ki. 8.33-50; 2 Chr. 6.36-39.

V. Instances of Repentance.

1. Repentance of Joseph's brethren. Gen. 42.21; 50.17, 18.

2. Pharaoh. Ex. 9.27; 10.16, 17.

3. Israelites.

For their idolatry. Ex. 33.3, 4.

Murmuring. Num. 21.4-7.

For not expelling the Canaanites. Jud. 2.1-5.

When afflicted by the Philistines. Jud. 10.6-16.

In demanding a king. 1 Sam. 12.6-20.

4. David for his sins. 2 Sam. 12.11, 13.

Numbering the people. 2 Sam. 24.10, 17.

5. Hezekiah, for his pride. Isa. 38.15.
6. Josiah, when he read the law. 2 Ki. 22.11-20.
7. Manasseh, in his captivity. 2 Chr. 33.12, 13.
8. The Jews, under John's preaching. Matt. 3.6.
9. The prodigal son. Luke 15.17-21.
10. The Ephesians. Acts 19.18.

VI. Repentance Preached by John the Baptist.

Matt. 3.2, 7, 8; Mark 1.14, 15; Luke 3.3.

VII. Preaching of Repentance by Jesus.

Matt. 4.17; Mark 1.15; Luke 5.32.

Resurrection.

The subject of Christ's resurrection has been treated in other sections. (See Index—*Resurrection*.)

No other religion presents its founder as being put to death and rising again on the third day. A Frenchman was interested in founding and propagating a new religion to be called *Theophilanthropy*. He came to Talleyrand, the master of statecraft, for some advice. Talleyrand assured him it was not a simple task to make a new religion acceptable, and said to him, in order to get your religion firmly grounded, and place it beyond dispute, I would advise you to be crucified and rise again on the third day.

The resurrection of Jesus Christ justified every claim of Messiahship. He declared He would rise from the dead. Had He failed to do so, there would have been no Pentecost, no salvation, no Church of Christ. The truth of Christianity is established by a miracle.

I. The Resurrection of Jesus.

1. Raised by the power of God. Acts 2.24, 32; 3.15, 26; 4.10; 5.30; 10.40; 15.20, 30, 33, 34, 37; 17.31; Rom. 4.24; 8.11; 10.9; 1 Cor. 6.14; 15.15; 2 Cor. 4.14; Gal. 1.4; Eph. 1.20; Col. 2.12; 1 Tim. 1.10; 1 Pet. 1.21.
2. For our justification. Rom. 4.25; 1 Pet. 3.21.
3. Assurance of our resurrection. 1 Cor. 15.12-15; 1 Pet. 1.3.
4. The theme of apostolic preaching. Acts 2.24, 31, 32; 3.15; 5.30-32; 13.34-37; 17.2, 3, 18.

II. Doctrine of the Resurrection.

1. Set forth by prophets. Isa. 26.19; Dan. 12.2, 3, 13; Hos. 13.14.
2. A doctrine of the Pharisees. Acts 23.6-8; 24.14, 15; 26.6-8.
3. Denied by the Sadducees. Matt. 22.23-28; Acts 23.6, 8.

4. Taught by Jesus. Matt. 22.30-32; Luke 14.14; John 5.21, 25, 28, 29; 6.39, 40, 44, 54; 11.23-25.

5. Taught by the Apostles. Acts 4.1, 2; 17.18, 31, 32; Rom. 8.10, 11, 19, 21-23; 1 Cor. 6.14; 15.12-57; 2 Cor. 4.14; 5.1-5; Phil. 3.11, 21; Rev. 20.5, 6.

6. Resurrection of the dead in Christ. At Christ's Second Coming. Luke 14.14; 1 Thes. 4.14-16; Rev. 20.4-6.

7. Resurrection of all the dead. John 5.28, 29; Acts 24.15; 1 Cor. 15.20, 21; Rev. 20.13.

Sabbath.

It was never more necessary to turn to the authority of God's Word on this subject than at the present time. There was never more desecration of the Sabbath by those who profess to be Christian people, never a time when the views of Christian people on this subject were more unscriptural than at the present time. In the measure in which Christian people are loose in their conception and observance of the Sabbath, in that measure their spiritual life will suffer, which means detraction from the spiritual life and power of the Church.

It is sometimes said that the Sabbath was a Jewish ordinance, and therefore not incumbent upon Christian people. The institution of the Sabbath occurred centuries before there was a Jewish nation or a Jewish law, and its permanence to the end of time was clearly announced. The relation of the Sabbath to the ceremonial and judicial law was abrogated by the death of Christ, but that did not abrogate the Sabbath as a divine institution. The moral and spiritual obligation regarding it, as part of the Moral Law has as much force as any other commandment of that law.

It is also said that in Col. 2.16, 17 Paul speaks of Sabbath days as things abandoned. He is not speaking of the abolishing of the Christian Sabbath, but of the many Sabbath days insisted upon by the Judaizers of that time. In Old Testament times, as well as in the time of our Lord, there was a hypocritical observance of the Sabbath that was rebuked.

Let this be said in all seriousness: the earnest, spiritually minded, consecrated Christian devotes the Sabbath to spiritual interests and rejoices in the opportunity of doing so. He is never called upon to argue the point as to how his time should be engaged on the Sabbath day, or whether this day is to be set apart for worldly pleasure or spiritual profit. Our observance of the Sabbath is a criterion of the genuineness of our Christian life. The man who tries to salve his conscience, because of his use of the Sabbath, by saying that every day is sacred, holds no day as sacred.

I. Institution and Sacredness of the Sabbath.

Gen. 2.2, 3; Lev. 23.25; 26.34, 35; Ex. 16.23; 20.8, 11; 31.14; Deut. 5.12; Neh. 9.14; Isa. 58.13, 14; Ezek. 44.24.

A sign. Ex. 31.13, 16, 17; Ezek. 20.12, 13, 16, 20, 21, 24.

II. Its Observance Required.

Ex. 16.28-30; 31.15; 34.21; Lev. 19.3, 30; 23.1-3; Deut. 5.12-15; 2 Chr. 36.21; Jer. 17.21-27; Luke 23.56.

Regarding servants, animals and labor. Ex. 20.10; 23.12; Deut. 5.14; Mark 16.1.

III. Preparation for the Sabbath.

Ex. 16.5, 22; Matt. 27.62; Mark 15.42; John 19.31.

IV. Sabbath Day Worship.

Ezek. 46.1, 3; Acts 15.21; 16.13.

1. Religious instruction. Mark 6.2; Luke 4.16, 31; 13.10; Acts 13.14, 27, 42, 44; 15.21; 17.2.

2. Teaching of the apostles on the Sabbath. Acts 17.2; 18.4.

V. Christ's Interpretation and Use of the Sabbath.

Matt. 12.1-8, 10-13; Luke 6.1-10; 13.10-17; 14.1-5; John 7.21-24; 9.14.

Lord of the Sabbath. Mark 2.28.

Performed miracles. Matt. 12.10-13; Mark 3.1-5; John 5.5-14; 7.21-24.

Taught. Mark 1.21, 22; 6.2; Luke 4.16, 31; 6.6; 13.10-17.

VI. Profanation of and Hypocritically Observed.

Ex. 16.27, 28; Num. 15.32-36; Neh. 10.31; 13.15, 21; Jer. 17.21-23; Ezek. 2.28.

Hypocrisy rebuked. Isa. 1.13; Lam. 2.6; Ezek. 20.12, 13, 16, 21, 24.

VII. Rewards for True Observance.

Isa. 56.2, 4-7; 58.13, 14; Jer. 17.21, 22, 24, 25.

VIII. The Christian Sabbath.

The Sabbath was originally instituted as commemoration of creation. It was honored by Christ and the apostles. After Christ's resurrection it was changed as to the day, but retained in all its original force and invested with new honor as commemorative of redemption, the completion of the work of the new, the spiritual, creation. The advent of the Holy Spirit occurred on this day, and from this time the disciples gathered on the first day of the week that is also called the *Lord's Day*. Matt. 28.1, 5, 6, 7; Mark 16.9; John 20.19, 26; Acts 20.7; 1 Cor. 16.2; Rev. 1.10.

Salvation.

This word is used in the Scriptures in both a temporal and spiritual sense, but especially the latter. It signifies the Divine method of saving a lost world. The Bible is God's revelation of His plan of salvation, an unfolding of His gracious procedure in saving the race from sin and its consequences, and bringing it into a new and spiritual life in Him through Jesus Christ our propitiation and Redeemer.

It is a common mistake to suppose that the purpose of salvation is to provide a means of escape from the state we call hell, and at the end of this life to get us into heaven. It will do both, but to think of salvation as consisting chiefly of such deliverance is a serious error. Christian people have laid undue emphasis upon this thought and have made it too much the motive in accepting Jesus Christ. They have stressed the fact that the sinner rejecting salvation will be lost in the life to come.

There is a life that now is that needs to be saved, and it is the salvation of the whole man of which this saving grace consists. He must be saved *to* something as well as *from* something. It is to live to the glory of the saving grace of God in this life that is the supreme consideration, and this will take care of the life to come. We need to be saved *from* sin and the life of sin as well as from a future state of being excluded from the presence of God.

Another mistake in regard to salvation is to suppose that some preparatory work within ourselves is necessary to pave the way for this work of grace. By this is not meant that what is thus done is of the nature of being "saved by works," or that this is of a redemptive nature, but that it will prepare the way for the work of grace in our hearts. We can do nothing for our salvation; it is a divine work whether the one saved be a person of fine moral appreciations and character, or the dying thief on Calvary.

I. Characteristics of Salvation.

1. It is gracious. Eph. 2.8; 2 Tim. 1.9. It is the free gift of God. We have no claims upon Him, and it is not a reward of merit. Our attitude is that of enmity to God. Rom. 5.9, 10.

2. It is common. It is so called by Jude 2. This signifies that it is for all, and that all are saved by the same Saviour, in the same way and have a common heirship in Christ.

3. It is great. This is the manner in which it is described in Heb. 2.3. It is Great because of the greatness of its Divine Author, the greatness of the ransom price and the greatness of the blessing bestowed. It is great in that it saves to the uttermost. Heb. 7.25.

4. It is free. Isa. 55.1; Rom. 5.6-30. It cannot be bought; it is already purchased by Christ who paid the price. We receive it as a gift. It is God's free grant to us who have nothing to pay.

5. It is sure. 2 Tim. 2.19. It is as sure as the eternal covenant of God.

6. It is a present salvation. Rom. 3.11. We are saved *now*, and it is in this life salvation is begun. As stated by Paul, it is "nearer" each day than when we first believed.

7. It is everlasting. Isa. 45.17. It is as eternal as its Divine Giver and as He who purchased it for us.

II. Foretold by Prophets and Angels.

Luke 2.31, 32; 1 Pet. 1.10.

III. Plan of Salvation.

1. It was foreordained. Eph. 1.4-6; 3.11.

2. Spoken of as a mystery. Matt. 13.11; Mark 4.11; Luke 8.10; Rom. 16.25, 26; 1 Cor. 2.7-9; Eph. 3.9, 10; 6.19; Col. 1.26, 27; 1 Tim. 3.16.

3. An atonement purchased by Christ. John 18.11; 19.28-30; Acts 3.18; 17.3; Rom. 16.25, 26; 1 Cor. 1.21-25; 2.7-9; Eph. 1.7-11; 3.1-8; 6.19; Col. 1.26, 27; Heb. 2.9-18; 10.10.

4. What it promises and requires.

Reconciliation to God. 2 Cor. 5.18, 19; Col. 1.9, 20-23.

Received by faith, not by works. Rom. 10.3-9; Eph. 2.6-10.

IV. God's Terms in Bestowing This Gift.

1. The sinner's repentance. Matt. 3.2; Luke 3.8; Acts 2.28; 3.19; 2 Cor. 7.10.

2. Faith in Christ. Mark 16.15, 16; John 3.14-18; 5.24; 6.47; Acts 2.21; 16.30, 31; Rom. 1.16, 17; 3.21-30; 5.1, 2; 10.4, 8-13; Gal. 2.16; 3.8; Eph. 2.8; Phil. 3.9; 1 Tim. 1.15; 1 Pet. 1.9.

3. Love and allegiance to Christ. Luke 14.25-27, 33; 18.18-26; Matt. 19.16-21.

Sanctification.

In the Scriptures this signifies separation, a setting apart for holy ends, hence the idea of consecration. It is also used to denote purification, personal holiness, a work within the soul that is gradual and progressive.

We should be careful not to confound justification and sanctification. This mistake is frequently made. Justification is an *act* of God's free grace in such a sense that when put forth it is complete. We can

never be more justified at any future time than when we were justified by accepting Christ by faith. We are not justified or adopted by stages, each being more complete than the one preceding. But it cannot be said that we cannot progress in sanctification. This is an act in the sense that our sanctification begins with justification, but unlike justification it is not completed at that point, and therefore sanctification is spoken of as the *work* of divine grace.

In justification we have in Christ our righteousness which is imputed to us by exercising faith in Him. Thus our faith is "counted for" righteousness we do not possess, and by it we stand justified in the righteousness that is substituted. It is a judicial situation and is not the same thing as the work of grace in sanctification which is not completed in this initial act of justification, but we "follow on to know the Lord" in a constantly increasing holiness, and in bringing the whole nature under obedience to Christ. In the nature of the case it was impossible that such could be effected in that initial stage that we call justification.

Sanctification is the full development of what was implanted when we received Christ by faith. In sanctification we do not make a new beginning, and the theory of a "second blessing" is just as erroneous and as unscriptural as would be the theory of a "third blessing" or a "fourth blessing."

I. Sanctification Under the Law.

1. The firstborn of the Israelites. They were required to set apart, to consecrate to the Lord the first born. Ex. 13.2; Lev. 27.26; Num. 8.17; Deut. 15.19.

2. The Levites. The tribe of Levi accepted in the place of the firstborn, and the latter were required to pay their redemption price. The priests had committed to them the spiritual interests of the nation and were required to be sanctified. Ex. 19.22; 28.41; 29.33, 34; 40.13; Lev. 8.12, 30; 1 Chr. 15.12, 14; 2 Chr. 5.11.

II. The Work of the Triune God.

1. Sanctification by the Father. 1 Thes. 4.3; 5.23; Col. 1.12; Jude 1.

2. Sanctification by the Son. Both the sanctification and the sanctifier of His people. John 17.19; 1 Cor. 1.2, 30; 6.11, 17; Eph. 5.25-27; Heb. 2.11; 10.10, 14; 13.12.

3. Sanctification by the Holy Spirit. His active agency, implanting and developing the Divine principle of life in the believer's soul. Rom. 15.16; 1 Cor. 6.11; 2 Thes. 2.13; Tit. 3.5; 1 Pet. 1.2.

III. The Means, the Word of God.

The Holy Spirit takes the things of Christ, and He takes the things of the Word in our sanctification. John 15.3; 17.17, 19; Eph. 5.26, 27.

Sanctification covers the whole nature of the believer. Every part, body, soul and spirit, is released from sin and committed to the service and the glory of God. 1 Thes. 5.23.

Satan.

That Satan is a distinct personality and not an impersonal influence or a principle, is the definite teaching of the Scriptures. He has all the characteristics of personality. Many people have trouble with the word *personality*. They think of it in terms of a bodily form and do not seem to realize that if form were essential to personality God would not be a personal being. Self-consciousness and self-determination do not require form. For aught we know to the contrary, those who have passed into the other life are not clothed with a body and will not be until the resurrection. Are we to assume that at death they lost their personality?

Satan was created a pure being and fell from that estate. This would lead us to suppose that the angels were subjected to some moral test in much the same way as were our first parents. In any case, Satan had the power to sin. It may have been that of pride as that is suggested by 1 Tim. 3.6. He fell as did others. They were expelled from heaven and he has been at work building his kingdom by working moral ruin and exercising the most mendacious influence over the souls of men.

We should not underestimate the power and subtlety of Satan. By so doing, there is no surer way of falling into his power. There is but one position to take in regard to him, and that is the position of our Lord—"Get thee behind me Satan." On the other hand, we should not overestimate the power of Satan and get the notion it is irresistible. Let us not forget the words of Christ, "All power is given unto me," and we should not lose sight of that contest in the wilderness when Satan was vanquished. We will overcome Satan through the power of our Divine Conqueror and not through an exaggerated idea of our own strength to fight Satan single-handed.

I. Titles of Satan.

1. Belial. In the Authorized Version, following the Vulgate, this word is frequently treated as a proper name. In the Old Testament the word is not to be regarded as such. Its meaning is *worthlessness, recklessness, lawlessness*. When applied to Satan it denotes that he is the personification of all that is bad. 2 Cor. 6.15.

2. Beelzebub. Beelzebul is the title of a heathen deity, who, according to Jewish ideas, had dominion over the evil spirits. The correct reading is, no doubt, *Beelzebul*. In the Syriac and Vulgate it is as the translators of the A. V. have given it. Matt. 10.25; 12.24; Mark 3.22; Luke 11.15.

3. Apollyon. Rev. 9.11. This literally means "a destroyer," and is the rendering of the Hebrew word *Abaddon*, "the angel of the bottomless pit."

4. The Devil. The name describes Satan as slandering God to man, and man to God. The name is applied to certain idols in Egypt. Mark 4.1; Luke 4.2, 6; Rev. 20.2.

5. Satan. This Hebrew word means simply an adversary. It is used in this sense in 1 Sam. 29.4; 2 Sam. 19.22; 1 Ki. 5.4; 11.14, 23, 25. This original sense is found in Christ's use of the word in Matt. 16.23. This is the specific meaning of the word. 1 Chr. 21.1; Job 1.6; Luke 22.31; John 13.27; Acts 5.3; 26.18; Rom. 16.20.

II. The Character of Satan.

1. That of a sinner. 1 John 3.8. He sinned from the beginning.
2. His subtlety. Gen. 3.1; 2 Cor. 11.3.
3. Tempter. Matt. 4.3; 1 Cor. 7.5; 1 Thes. 3.5; 1 Tim. 5.15.
4. Adversary. Luke 22.31, 53; 1 Pet. 5.8.
5. Murderer and liar. John 8.44; Acts 5.3.
6. Tries to make himself an angel of light. 2 Cor. 11.14.

III. The Characters by Which he is Described.

1. The old serpent. Rev. 12.9; 20.2.
2. The prince of devils. Matt. 12.24.
3. Prince of this world. John 12.31; 14.30; 16.11.
4. Prince of the power of the air. Eph. 2.2.
5. Ruler of the darkness of this world. Eph. 6.12.
6. Power of darkness. Col. 1.13.
7. Father of lies. John 8.44.
8. Accuser of our brethren. Rev. 12.10.
9. Angel of the bottomless pit. Rev. 9.11.
10. The god of this world. 2 Cor. 4.4.
11. Wicked one. Matt. 13.19, 38.

IV. The Tempter.

1. Of Eve. Gen. 3.1, 4, 5, 14, 15; 2 Cor. 11.3.
2. Of Jesus. Matt. 4.1-11; Mark 1.13; Luke 4.1-13; John 14.30.
3. Of Judas. John 13.2, 27.

V. The Nature of his Activities.

1. To produce spiritual blindnesses. 2 Cor. 4.4.
2. To deaden the heart. Matt. 13.19, 38, 39; Mark 4.15; Luke 8.12.
3. His devices. 2 Cor. 2.11; 12.7; Eph. 6.11, 12, 16; 1 Tim. 3.6, 7.

VI. Will be bound during the millennium. Rev. 20.1-3.

Sin.

“For all have sinned and come short of the glory of God” (Rom. 2.23) is a fact no one can dispute. It lies in the consciousness of us all. We may not be able to explain the mystery of it, but we know it and its effect upon our lives. We are living in a world of sin that is under the power of the prince of darkness. It is on every hand.

We cannot convince ourselves that we are not sinners, and we cannot make ourselves believe that sin is not under the judgment, the condemnation of God. We know that as sinners we cannot stand in the presence of God, and that sin creates in us antagonism to God.

In the majority of instances sin is the mother of atheism and infidelity. If these classes can but get rid of God it will leave them in a comfortable frame of mind. It may not go that far; it may not be able to banish God, but if it can discredit His Word, and show that it is no Word of God, that it is a very human affair, it will dispose of what it says about the sinner and the judgment to come.

The unregenerate sinner keeps away from the Word of God. He may be interested or amused in reading the bible of the Egyptians, the bible of the Persians, the Greeks and the Romans. These will not disturb him. They are man-made and are erroneous systems and he is not afraid of their gods. But in the Christian's Bible he knows he is face to face with Jehovah, with judgment upon sin, with a crucified and risen Christ, and he cannot laugh it off, but on the contrary, he cannot read it and not be stirred to the depths. This Book stands alone, unapproached and unapproachable in what it says about SIN.

I. Sin Defined.

Transgression of the law. “Sin is any want of conformity unto or transgression of the law of God.” Prov. 24.9; Hos. 6.8; Matt. 5.28; 1 Cor. 8.12; Jas. 2.10, 11; 4.17; 1 John 3.4; 5.17.

II. The First Sin.

Gen. 3.6; Hos. 6.7; Rom. 5.12, 15-19.

III. Inherited Evil Tendencies.

Matt. 7.17, 18; 12.33-35; Luke 6.45; Rom. 6.6; 7.17, 20, 23, 25, 8.3, 5-7; Gal. 5.16, 17; Eph. 2.3; Heb. 2.1; Jas. 1.14; 4.17.

IV. Forms of Sin.

1. In thought and in secret. Ps. 19.12; 90.8; Prov. 24.9; Eccl. 12.14; Ezek. 8.12; John 3.20; Rom. 2.16; Eph. 5.12.

2. From the heart. Jer. 7.24; Ezek. 20.16; Matt. 5.28; 7.17, 18; 12.33-35; 15.8, 11, 16-19; Luke 6.45.

3. Against knowledge. Luke 12.47, 48; John 9.41; 15.22; Rom. 1.21, 32; 2.17-23; Heb. 10.26; Jas. 4.17; 2 Pet. 2.21, 22.

4. Against conscience. Rom. 14.23.

V. Love of Sin.

Job 20.12, 13; Prov. 2.14; 10.23; Jer. 14.10; Ezek. 20.16; Hos. 4.8; Mic. 7.3; John 3.19, 20; 2 Pet. 2.22.

VI. Consequences of Sin.

1. Separation from God. Deut. 31.17, 18; Josh. 7.12; Ps. 78.59, 60; Isa. 59.1, 2; 64.7; Ezek. 23.18; Amos 3.2, 3; Mic. 3.4; Matt. 7.23; 25.41; Luke 13.27; Heb. 12.14.

2. Spiritual death. Rom. 5.12, 21; 6.21, 23; 7.13; Eph. 2.1; Jas. 1.15.

3. Fruits of sin. Deut. 29.18; Job 4.8; Prov. 30.20; Hos. 10.13; Mark 7.21-23; Rom. 6.23; 7.5; Gal. 5.19-21; 6.7, 8; Jas. 1.15.

4. Consequences inevitable. Gen. 3.18, 19; Isa. 28.18-22; Amos 9.2-4; Matt. 23.33; Heb. 2.3.

VII. Conviction of Sin.

Job 33.18-20; Ps. 107.4-6, 10-14, 17-20; Lam. 1.20; Luke 15.17-21; John 8.9; 16.7-11; Acts 2.37; 9.3-9; Rom. 2.15; 1 Cor. 14.24, 25.

VIII. Confession of Sin.

It devolves upon the sinner to acknowledge and confess his sin that will lead to a true repentance and faith in Jesus Christ the sinner-bearer.

1. Confession of the Israelite. He placed his hand upon the head of the offering thus acknowledging his sin and accepting the sacrifice. Lev. 3.2, 13; 4.4, 15, 24; 16.21; Num. 8.12.

2. Set forth in parables.

The prodigal son. Luke 15.17-21.

The publican. Luke 18.13, 14.

IX. Punishment of Sin.

Gen. 2.17; 3.16-19; 4.10-14; 6.5-7; Ex. 34.7; Lev. 26.14-21; Deut. 28.15-68; 1 Ki. 13.33, 34; Ps. 95.10, 11; Prov. 1.24-32; Ezek. 18.4; Matt. 25.41, 46; Rom. 6.23.

There are many subjects our limited space will not permit us to analyze. The foregoing are some of the very important subjects of the Bible. It will be a profitable exercise for the student to take other subjects and work through the Bible, and from the various passages arrange a good outline. It will stimulate a deep interest and a great delight in the study of the Word of God.

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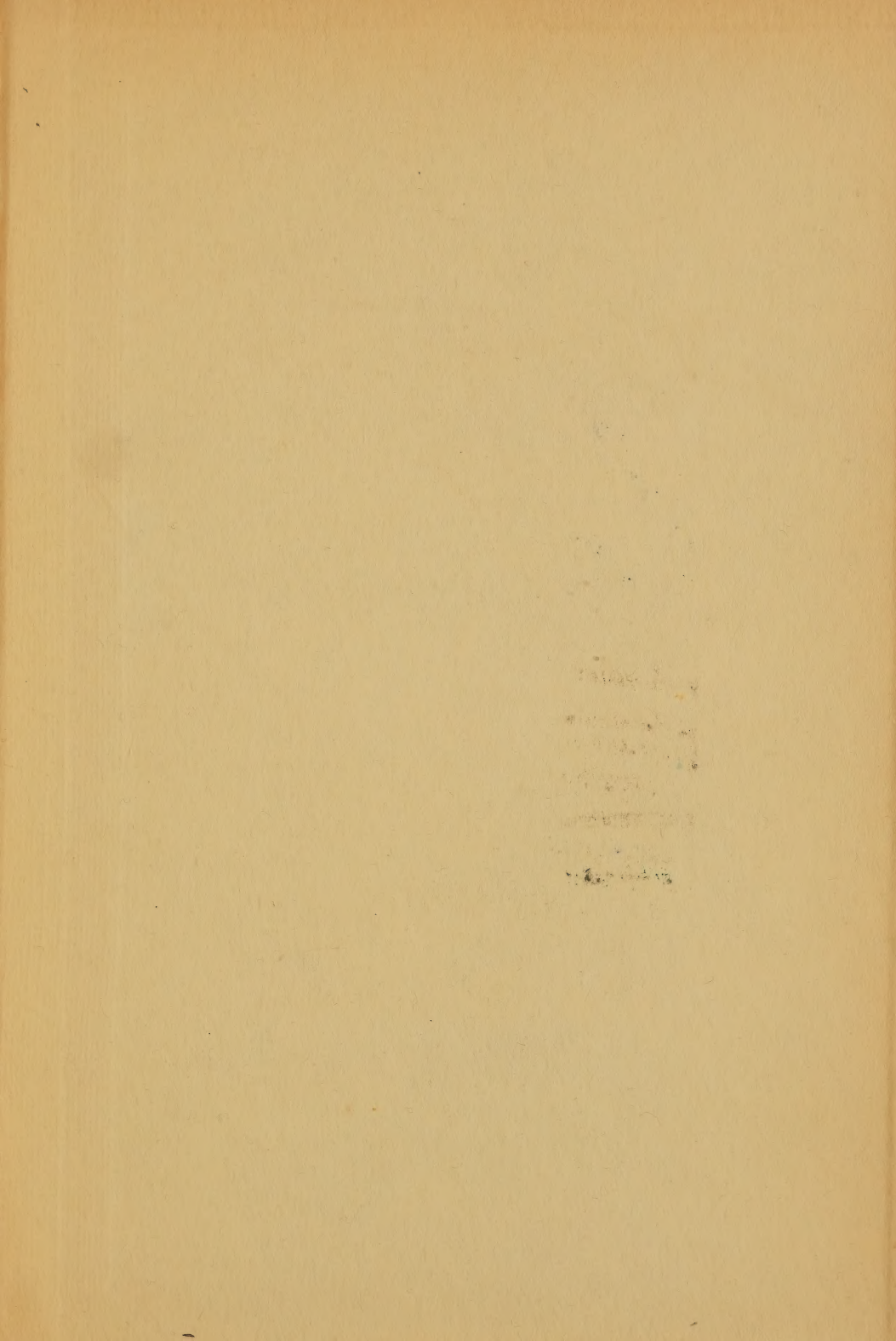
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